THE WORKES OF THAT FAMOVS AND VVORTHIE MINISTER OF CHRIST, IN THE VNIVERSITIE OF CAMBRIDGE, M. VVILLIAM PERKINS.

THE FIRST VOLVME.

Newly corrected according to his owne Copies.

WITH DISTINCT CHAPTERS, AND CONTENTS of euery booke: and a briefe Table of the whole, of the matter, and Queſtions in controuerſie therein handled.

Iſa.55.1.

Ho, euery one that thirſteth, come ye to the waters, and ye that haue no ſiluer, come, buy, and eate: come, I ſay, buy wine and milke without ſiluer and without money.

HINC · LVCEM · ET · POCVLA · SACRA ·
ALMA MATER CANTABRIGIA

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Perkins, W.

The Printer to the Reader.

I SVPPOSE it altogether needleſſe (Chriſtian Reader) by commending M. *VVilliam Perkins*, the Author of this booke, to wooe your holy affection, which either himſelfe in his life time by his Chriſtian conuerſation hath woon in you, or ſithence his death, the neuer-dying memorie of his excellent knowledge, his great humilitie, his ſound religion, his feruent zeale, his painefull labours, in the Church of God, doe moſt iuſtly challenge at your hands: onely in one word I dare be bold to ſay of him, as in times paſt *Nazianzen* ſpake of *Athanaſius*. His life, was a good definition of a true Miniſter and preacher of the Goſpell. And as needeleſſe were it (if not iniurious) by praiſing of his learned and godly writings, to thinke to incline your better iudgement, which in ſo holy a ſubiect (as is the bodie of Diuinitie, and principles of religion) I dare not ſuſpect to bee vnſetled; and in ſo eaſie a methode and familiar a ſtile, which he vſeth in them both, I am ſure can hardly miſcarie: ſuch is his loue to all, that as for the matter of his doctrine, he contenteth and ſatisfieth the moſt learned; ſo for the manner of his deliuering the ſame, he condiſcendeth to the capacitie of the meaneſt of Gods children; ſuch then doe I here once more preſent vnto you M. *Perkins* his workes, reade them diligently, and iudge of them freely. I doubt not but in your exacteſt cenſure, you will conſpire with thoſe learned men, who for the profitable inſtruction they containe, if not in all, yet in the moſt points of Chriſtianitie, for the more common good of the Church of God, haue deemed them worthie their godly labours, in tranſlating them into diuerſe languages, as into Latin, Dutch, Spaniſh, &c. A thing not ordinarily obſerued in other writings of theſe our times.

Concerning this new Edition, if you aske, why I haue not added thoſe other Treatiſes of his, which haue beene publiſhed ſince the former Impreſſion? I anſwer, it is not done without the aduice of graue and learned men, in two reſpects: Firſt, to ſet a difference (as indeed there is great oddes) betwixt thoſe bookes which the Authour himſelfe yet liuing, by his owne care, not onely in the penning, but likewiſe in the correcting of the ſame, did ſet forth: and thoſe other which are *Poſthumi*, that is, borne after his death, gathered and collected by others: Such as are theſe following:

1. *Vpon three chapters of the Reuelation.*
2. *Sathans Sophiſtrie.*
3. *Vpon the Epiſtle of Saint Iude.*
4. *The dignity of the Miniſterie.*
5. *Vpon the eleuenth chapter to the Hebrewes.*
6. *Vpon three chapters of Saint Matthewes Goſpell:*

Secondly, becauſe I haue remaining by me, ſo many other Treatiſes in diuers prints and formes of the ſame Authours owne collection, which I purpoſe (by Gods permiſſion) to ſet forth, as will amount to a ſecond Volume equall to this, if not bigger.

In the meane time I could wiſh thoſe that haue the intereſt in thoſe After-births, agree likewiſe, to drawe them into one volume, that ſo they that take delight in M. *Perkins* his writings, might with leſſe labour of their owne, attaine to the compleat bodie of his labours: it beeing alſo more conuenient for their vſe, to haue them rather compacted in one volume, then ſcattered into diuers parcels of diuers formes. Thus with promiſe to make all poſſible expedition in ſetting forth the ſecond Volume of his workes: I commend this, to your diligent reading, my endeauours to your charitable conſtruction: and vs both to the bleſſing and holy protection of almightie God. From *Cambridge, this 6.* of September, 1608.

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And it is to be learned of ignorant people, that they may be fit to heare Sermons with profit, and to receiue the *Lords Supper with comfort.*

PSAL. 119. 130.

The *entrance* into thy words ſheweth light, and giueth vnderſtanding to the *ſimple.*

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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19649a

TO ALL IGNORANT PEOPLE THAT DESIRE TO BE INSTRVCTED.

POORE *people, your manner is to ſooth vp your ſelues, as though ye were in a moſt happie eſtate: but if the matter come to a iuſt triall, it will fall out farre otherwiſe. For you leade your liues in great ignorance, as may appeare by theſe your common opinions which follow;*

1 That faith is a mans good meaning, and his good ſeruing of God.

2 That God is ſerued by the rehearſing of the ten Commandements, the Lords prayer, and the Creede.

3 That ye haue beleeued in Chriſt, euer ſince you could remember.

4 That it is pitty he ſhould liue, which doth any whit doubt of his ſaluation.

5 That none can tell whether he ſhall be ſaued or no certainely: but that all men muſt be of a good beleefe.

6 That howſoeuer a man liue, yet if he call vpon God on his death-bed, and ſay, *Lord haue mercy vpon me:* and ſo go away like a lambe, he is certainely ſaued.

7 That if any be ſtrangely viſited, he is either taken with a planet, or bewitched.

8 That a man may lawfully ſweare, when he ſpeakes nothing but the truth, and ſweares by nothing but that which is good, as by his faith, or troth.

9 That a Preacher is a good man no longer then he is in the pulpit. *They thinke all like themſelues.*

10 That a man may repent when he will, becauſe the Scripture ſaith; *At what time ſoeuer a ſinner doth repent him of his ſinnes, &c.*

11 That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12 That ye can keepe the commaundements, as well as God will giue you leaue.

13 That it is the ſafeſt to do in Religion as moſt do.

14 That merry ballads and bookes, as *Scoggin, Beuis of South hampton, &c.* are good to driue away the time, and to remooue heart-qualmes.

15 That ye can ſerue God with all your hearts, and that ye would be ſory elſe.

16 That a man need not heare ſo many Sermons, except he could follow them better.

17 That a man which commeth at no Sermons, may as well beleeue, as he which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can ſay nothing, but that euery man is a ſinner, that we muſt loue our neighbours as our ſelues, that euery man muſt be ſaued by Chriſt: and all this ye can tell as well as he.

19 That it was a good world when the old Religion was, becauſe all things were cheape.

20 That drinking and bezeling in the ale-houſe or tauerne, is good fellowſhip, and ſhewes a good kind nature, and maintaines neighborhood.

21 That a man may ſweare by the Maſſe, becauſe it is nothing now, and byr Lady, becauſe ſhe is gone out of the Country.

22 That euery man muſt be for himſelfe, and God for vs all.

23 That a man may make of his owne, whatſoeuer he can.

24 That if a man remember to ſay his prayers euery morning, (though he neuer vnderſtand them) he hath bleſſed himſelfe for all the day following.

25 That a man prayeth when he ſaith the ten Commaundements.

26 That a man eates his Maker in the Sacrament.

27 That if a man be no adulterer, no theefe, no murtherer, and do no man harme, he is a right honeſt man.

28 That a man need not haue any knowledge of Religion, becauſe he is not booke-learned.

29 That one may haue a good meaning, when he ſaith, and doth, that which is euill.

30 That a man may go to Wizards, called Wiſe-men, for counſell; becauſe God hath prouided a ſalue for euery ſore.

31 That yee are to bee excuſed in all your doings, becauſe the beſt men are ſinners.

32 That ye haue ſo ſtrong a faith in Chriſt, that no euill company can hurt you.

Theſe, and ſuch like ſayings, what argue they but your groſſe ignorance? Now where ignorance raigneth, there raignes ſinne; and where ſinne raignes, there the diuell rules: and where he rules, men are in a damnable caſe.

Ye will reply vnto me thus: that ye are not ſo bad as I would make you: if need be, you can ſay the Creed, the Lords prayer, and the ten Commaundements: and therefore ye will be of Gods beleefe, ſay all men what they will, and you defie the diuell from your hearts.

I anſwer againe, that it is not ſufficient to ſay all theſe without booke, vnleſſe ye can vnderſtand the meaning of the words, and be able to make a right vſe of the Commaundements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and conſciences, and outwardly, to your liues and conuerſations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and ſound repentance: here I haue ſet downe the principall points of Chriſtian religion, in ſixe plaine and eaſie rules, euen ſuch, as the ſimpleſt may eaſily learne: and hereunto is adioyned an expoſition of them, word by word. If ye do want other good directions, then vſe this my labour for your inſtruction. In reading of it, firſt learne the ſixe Principles; and when ye haue them without the booke, and the meaning of them withall, then learne the expoſition alſo: which being well conceiued, and in ſome meaſure felt in the heart, ye ſhall be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechiſme, namely, the ten Commaundements, the Creede, the Lords prayer, and the inſtitution of the two Sacraments, ſhall more eaſily be vnderſtood.

Thine in Chriſt Ieſus,

W. Perkins.

19649a

The foundation of Chriſtian Religion, gathered into ſixe Principles.

The firſt Principle.

Queſtion.

WHAT doeſt thou beleeue concerning God?

Anſ. There is one God, Creator, and Gouernour of all things, diſtinguiſhed into the Father, the Sonne and the holy Ghoſt.

Proofes out of the word of God.

1. There is a God.

For the inuiſible things of him; that is, his eternall power and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent, that they ſhould be without excuſe. Rom.1.20. *Neuertheleſſe, he left not himſelf without witneſſe, in that he did good, and gaue vs raine frõ heauen, and fruitfull ſeaſons, filling our hearts with food and gladnes.* Act.14.17.

2. This God is one.

Concerning therfore meate ſacrificed to Idols, we know that an Idoll is nothing in the world, and that there is none other God but one. 1.Cor.8.4.

3. He is Creator of all things.

In the beginning, God created the heauen and the earth. Gen.1.1.

Through faith we vnderſtand, that the world was ordained by the word of God: ſo that the things which we ſee, are not made of things which did appeare. Heb.11.3.

4. He is Gouernour of all things.

The eyes of the Lord in euery place behold the euill and the good. Prou.15 3.

Yea, and all the haires of your head are nũbred. Mat.10.30

5. Diſtinguiſhed into the Father, the Sonne, and the holy Ghoſt.

And Ieſus when he was baptized, came ſtraight out of the water, and loe, the heauens were opened vnto him, and Iohn ſaw the ſpirit of God deſcending like a Doue, and lighting vpon him. Mat 3.16.

And loe, a voyce came from heauen, ſaying: This is my beloued Sonne, in whom I am well pleaſed. verſ. 17.

For there are three which beare record in heauen, the Father, the Word, and the holy Ghoſt: and theſe three are one. 1.Ioh 5.7.

The ſecond Principle.

Qu. What doeſt thou beleeue concerning man, and concerning thine owne ſelfe?

Anſ. All men are wholly corrupted with ſin through Adams fal, & ſo are become ſlaues of Sathan, and guiltie of eternall damnation.

1. All men are corrupted with ſinne.

As it is written: There is none righteous, no not one. Rom.3.10.

2. They are wholy corrupted.

Now the very God of peace ſanctifie you throughout, and I pray God that your whole ſpirit, and ſoule, 1.Theſſ.5.23.

A *and body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.*

This I ſay therefore, and teſtifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanity of their mind. Eph.4.17.

Hauing their cogitation darkened, & being ſtrangers frõ the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their heart. verſ. 18.

When the Lord ſaw that the wickedneſſe of man was great in the earth, and all the imaginations of the thoughts of his heart, were only euill continually. Gen.6.5.

3. Through Adams fall.

Wherefore, as by one man ſinne entred into the world, and death by ſinne, and ſo death went ouer Rom.5.12

B *all men, for ſo much as all men haue ſinned.*

4. And ſo are become ſlaues of Sathan.

Wherin in time paſt ye walked according to the courſe of the world, and after the Prince that ruleth in the ayre, euen the ſpirit that now worketh in the children of diſobedience. Eph.2.2.

For as much then, as the children were partakers of fleſh and bloud, he alſo himſelfe likewiſe took part with them, that he might deſtroy through death, him that had the power of death; that is, the diuell. Heb.2.14.

In whome, the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Goſpell of Chriſt, which is the image of 2.Cor.4.4.

C *God, ſhould not ſhine vnto them.*

5. And guiltie of eternall damnation.

For as many as are of the workes of the lawe, are vnder the curſe: for it is written; Curſed is euery man that continueth not in al things, which are written in the booke of the law, to do them. Gal.3.10.

Likewiſe then, as by the offence of one, the fault came on all men to cõdemnation: ſo by the iuſtifying of one, the benefite abounded toward all men, to the iuſtification of life. Rom.5.18.

The third Principle.

Qu. What meanes is there for thee to eſcape

D this damnable eſtate?

Anſ. Ieſus Chriſt the eternal Sonne of God, being made man by his death vpon the Croſſe, and by his righteouſneſſe, hath perfectly alone by himſelfe, accompliſhed all things that are needfull for the ſaluation of mankind.

1. Chriſt Ieſus the eternall Sonne of God.

And the word was made fleſh, and dwelt among vs, and we ſaw the glorie thereof, as the glorie of the onely begotten (Sonne) of the Father, full of grace and truth.. Ioh.1.14.

2. Being made man.

For he in no ſort tooke the Angels, but he tooke the ſeed of Abraham. Heb.2.16.

3. By his death vpon the Croſſe.

Eſa.53.5. *But hee was wounded for our tranſgreſſions, he was broken for our iniquities, the chaſtiſement of our peace was vpon him, and with his ſtripes we are healed.*

4. And by his righteouſnes.

Rom.5.19. *For as by one mans diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many alſo be made righteous.*

2.Cor.5.21. *For hee hath made him to bee ſinne for vs, which knew no ſinne, that we ſhould be made the righteouſneſſe of God in him.*

5. Hath perfectly

Heb.7.25. *Wherefore hee is able alſo perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to to make interceſſion for them.*

6. Alone by himſelfe

Act.4.12. *Neither is there ſaluation in any other; for among men, there is giuen none other name vnder heauen, whereby we muſt be ſaued.*

7. Accompliſhed all things needefull for the ſaluation of mankinde.

1.Ioh.2.2. *And hee is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world.*

The fourth Principle.

Q. But how maieſt thou be made partaker of Chriſt and his benefits?

Anſ. A man of a contrite and humble ſpirite, by faith alone apprehending and applying Chriſt with all his merits vnto himſelfe, is iuſtified before God, and ſanctified.

1. A man of a contrite and humble ſpirit.

Eſay.51.15. *For thus ſaith he that is high and excellent; He that inhabiteth the eternitie, whoſe name is the Holy one, I dwell in the high and holy place. with him alſo that is of a contrite and humble ſpirite, to reuiue the ſpirite of the humble, and to giue life to them that are of a contrite heart.*

Pſal.51.17. *The ſacrifices of God, are a contrite ſpirite, a contrite and a broken heart, O God, thou wilt not deſpiſe.*

2. By faith alone.

Mar.5.36. *As ſoone as Ieſus heard that word ſpoken, hee ſaid vnto the Ruler of the Synagogue; Be not afraid, onely beleeue.*

Nu.21.19. *So Moſes made a Serpent of braſſe, and ſet it vp for a ſigne, and when a ſerpent had bitten a man, then he looked to the Serpent of braſſe, and liued.*

Ioh.3.14. *And as Moſes lift vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lifted vp.*

Verſ15. *That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life.*

3. Apprehending and applying Chriſt with all his merites vnto himſelfe.

Iohn1.12. *But as many as receiued him, to them he gaue power to be the ſons of God, to them that beleeue in his name.*

A John 6.35. *And Ieſus ſaide vnto them; I am the bread of life, he that commeth to me, ſhall not hunger, and hee that beleeueth in me, ſhall neuer thirſt.*

4. Is iuſtified before God.

Rom.4.3. *For what ſaith the Scripture; Abraham beleeued God, and it was counted to him for righteouſneſſe.*

Verſe 6. *Euen as Dauid declareth the bleſſedneſſe of the man, vnto whome God imputeth righteouſneſſe without works: ſaying,*

Verſe 7. *Bleſſed are they, whoſe iniquities are forgiuen, and whoſe ſinnes are couered.*

5. And ſanctified.

B Acts 15.19. *And hee put no difference betweene vs and them, after that by faith hee had purified their hearts.*

1.Cor 1.30. *But ye are of him in Chriſt Ieſus, who of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption.*

The fifth Principle.

Queſt. What are the ordinary or vſuall meanes for the obtaining of faith?

Anſ. Faith commeth onely by the preaching of the word, and increaſeth dayly by it: as alſo by the adminiſtration of the Sacraments, and praier.

1. Faith commeth onely by the preaching of the word, and increaſeth daily by it.

C Rom.10.14. *But how ſhall they call on him, in whome they haue not beleeved? How ſhall they beleeue in him, of whome they haue not heard? And howe ſhall they heare without a Preacher?* Prou.29.18 *Where there is no viſion, the people decay: but he that keepeth the law is bleſſed.*

Hoſ.4.8. *My people are deſtroied for lacke of knowledge: becauſe thou haſt refuſed knowledge, I will alſo refuſe thee, that thou ſhalt be no Prieſt to me, and ſeeing thou haſt forgotten the lawe of thy God, I will alſo forget thy children.*

2. As alſo by the adminiſtration of the Sacraments.

D Rom.4.11. *After he receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith, which he had when he was vncircumciſed, that he ſhould be the Father of all them that beleeue, not being circumciſed, that righteouſneſſe might be imputed to them all.*

1.Cor 10.1. *Moreouer brethren, I would not that ye ſhould be ignorant, that all our Fathers were vnder the cloud, and all paſſed through the ſea, &c.*

3. And Prayer.

Rom 10.13. *For whoſoeuer ſhall call vpon the name of the Lord ſhall be ſaued.*

The ſixt Principle.

Q. What is the eſtate of all men after death?

A *A.* All men ſhall riſe againe with their owne bodies, to the laſt iudgement, which beeing ended, the godly ſhall poſſeſſe the kingdome of heauen: but vnbeleeuers and reprobates ſhall be in hell, tormented with the diuell and his angels for euer.

1. All men ſhall riſe againe with their owne bodies.

John.5.28. *Maruell not at this, for the houre ſhall come, in the which all that are in the graues ſhall heare his voice.*

verſe 29. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.*

B 2. To the laſt iudgement.

Eccle.12.14. *For God will bring euery worke vnto iudgement, with euery ſecret thing, whether it be good or euill.*

Math.12.36. *But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue account thereof, at the day of iudgement.*

3. Which beeing ended; the godly

2.Pet.2.7. *And deliuered iuſt Lot, vexed with the vncleane conuerſation of the wicked.*

Ezech. 9.4. *And the Lord ſaid vnto him: goe through the middeſt of the Citie, euen through the middeſt of Ieruſalem, and ſet a marke vpon the foreheades of them that mourne, and crie for all the abhominations that be done in the middeſt thereof.*

C 4. Shall poſſeſſe the kingdome of God.

Mat.25.34. *Then ſhall the king ſay to them on his right hand, Come ye bleſſed of my father, inherit ye the kingdome prepared for you, from the beginning of the world.*

5. But vnbeleeuers and reprobates ſhall be in hell, tormented with the diuell and his angels.

verſe 41. *Then ſhall hee ſay vnto them on the left hand, depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels.*

D The Scriptures for proofe were only quoted by the author, to mooue thee to ſearch them: the words themſelues I haue expreſſed at the earneſt requeſt of many, that thou maieſt more eaſily learne them: if yet thou wilt be ignorant, thy malice is euident: if thou gaineſt knowledge, giue God the glorie in doing of his will. *Thine* T. S.

THE EXPOSITION OF THE Principles.

The firſt Principle expounded.

Queſtion.

WHat is God?

A. God is [a] *a ſpirit*, or a ſpirituall ſubſtance, moſt wiſe, moſt holy, eternall, infinite.

Q. How doe you perſwade your ſelfe that there is a God?

A. Beſide the teſtimonie of the Scriptures, A plaine reaſon will ſhew it.

Q. What is one reaſon?

A. When I conſider [b] the wonderfull frame of the world, me thinkes the ſeelie creatures that bee in it could neuer make it: neither could it make it ſelfe, and therefore beſides all theſe, the maker of it muſt needes be God. Euen as when a man comes into a ſtrange coūtrie, & ſees faire & ſumptuous buildings, & yet finds no liuing creatures there, beſides Birds and Beaſts, he will not imagine; that either birds or beaſts reared thoſe buildings, but he preſently conceiues, that ſome men either were, or haue beene there.

Q. What other reaſon haue you?

B *A.* [c] A man that commits any ſinne, as murder, fornication, adulterie, blaſphemie, &c. albeit he doth ſo conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conſcience, and feeles the very flaſhing of Hell fire: which is a ſtrong reaſon to ſhewe, that there is a God, before whoſe iudgement ſeate he muſt anſwer for his fact.

Q. How many Gods are there?

A. No [d] more but one.

Q. How doe you conceiue this one God in your mind?

A. Not [e] by framing any image of him in my mind (as ignorant folkes doe, that thinke him to be an old man ſitting in heauen) but I conceiue him by his properties and workes.

C *Q.* What be his chiefe properties?

A. Firſt, he is, [f] *moſt wiſe*, vnderſtanding all things aright, and knowing the reaſon of them. Secondly, he is [g] *moſt holy*, which appeareth in that he is *moſt iuſt* & *mercifull* vnto his creatures. Thirdly, he is [h] *eternall*, without either beginning or end of daies. Laſtly, he is [i] *infinite*, both becauſe he is preſent in all places, and becauſe he is of power ſufficient to doe whatſoeuer he [k] *will*.

Q. What be the workes of God?

A [l] The creation of the world, and euery thing therein, and the preſeruation of them being created by *his ſpeciall prouidence*.

Q. How know you that God gouerneth euery particular thing in the world by his *ſpeciall prouidence*?

D *A.* To omit the [m] Scriptures, I ſee it by experience: [n] Meate, Drinke, and clothing being voide of heate and life, could not preſerue the life of man, vnleſſe there were a *ſpeciall prouidence* of God to giue vertue vnto them.

Q. How is this one God diſtinguiſhed?

A. [o] Into the *Father* which begetteth the Sonne: into the *Sonne* who is begotten of the Father: into the *holy Ghoſt*, [p] who proceedeth from the Father and the Sonne.

The ſecond principle expounded.

Q. Let vs now come to our ſelues, & firſt tell me what is the naturall eſtate of man?

A. Euery man is by nature [a] *dead* in ſinne as a loathſome carrion, or as a dead corps lieth

[a] Ioh. 4.24

[b] Rom.1.20. Act.14 17.

[c] Rom.2.15. Gen.3.8. 10.& 42.21.

[d] 1.Cor.8.6.

[e] Deut. 4. 16. Amos 4. 13.

[f] Iob.12.13.

[g] Eſay. 6.3. Exod.20.5. 6.

[h] Eſa.41.4.

[i] Pſa.139. all.

[k] Iob.9.4. Deut.10.17.

[l] Ier.10.12. Pſal.33.6.

[m] Mat. 10. 30. Prou.16.33.

[n] Leu.26. 26. Math. 4. 4.

[o] 1.Iohn 5. 7. Matth.3.16. 17.

[p] Ioh.15.26.

[a] Ephe.2.1. 1.Tim.5.6.

rotting and ſtinking in the graue, hauing in him the ſeed of all ſinnes.

Q. What is ſinne.

A. Any [b] breach of the lawe of God, if it be no more but the leaſt want of that which the Law requireth.

Q. How many ſorts of ſinne are there?

A. Sinne is either the [c] corruption of nature, or any euill actions that proceede of it as fruites thereof.

Q. In whom is the corruption of nature?

A. In all men, [d] none excepted.

Q. In what part of man is it?

A. In euery[e] part both of body and ſoule, like as a leproſie that runneth from the crowne of the head to the ſoale of the foot.

Q. Shew me how euery part of man is corrupted with ſinne?

A. Firſt, in the [f] mind there is nothing but ignorance and blindneſſe concerning heauenly matters. Secondly, [g] the conſcience is defiled, being alwaies either benummed with ſinne, or elſe turmoyled with inward accuſations and terrors. Thirdly, [h] the will of man onely willeth and luſteth after euill. Fourthly, the [i] affections of the heart, as loue, ioy, hope, deſire, &c. are mooued and ſtirred to that which is euill to embrace it, and they are neuer ſtirred vnto that which is good, vnleſſe it be to eſchew it. Laſtly, the [k] members of the bodie are the inſtruments and tooles of the mind for the execution of ſinne.

Q. What be thoſe euil actions that are the fruites of this corruption?

A. [l] Euill thoughts in the mind, which come either by a mans owne conceiuing, or by the ſuggeſtion [m] of the diuell: euill motiõs and luſts ſtirring in the heart, and from theſe ariſe euil words and deeds, when any occaſion is giuen.

Q. How commeth it to paſſe, that all men are thus defiled with ſinne?

A. By [n] *Adams* infidelitie and diſobedience, in eating the forbidden fruit: euen as we ſee great perſonages by treaſon do not onely hurt themſelues, but alſo ſtaine their bloud, and diſgrace their poſteritie.

Q. What hurt comes to man by his ſinne?

A. [o] He is continually ſubiect to the curſe of God in his life time, in the end of his life, and after this life.

Q. What is the curſe of God in this life?

A. [p] In the bodie diſeaſes, aches, paines: in the ſoule, blindneſſe, hardneſſe of heart, horror of conſcience: in goods, hinderances, and loſſes: in name ignominie and reproch: laſtly, in the whole man, *bondage* vnder Sathan the prince of darkeneſſe.

Q. What manner of *bondage is this?*

A. This *bondage* [q] is when a man is the ſlaue of the diuell, and hath him to raigne in his heart as his God.

Q. How may a man know whether Sathan be his God or not?

A. He may know it by this, if he giue obedience to him in his heart, and expreſſe it in his conuerſation.

Q. And how ſhall a man perceiue this obedience?

A. If he [r] take delight in the euill motions that Sathan puts into his heart, and do fulfill the luſts of the diuell.

Q. What is the curſe due to man in the end of this life?

A. [s] Death, which is the ſeparation of bodie and ſoule.

Q. What is the curſe after this life?

A. [t] Eternall damnation in hell fire, whereof euery man is guiltie, and is in as great danger of it, as the traytor apprehended is in danger of hanging, drawing, and quartering.

The third principle expounded.

Q. If damnation be the reward of ſinne, then is a man of all creatures moſt miſerable: a dogge or a toade when they die, all their miſerie is ended; but when a man dyeth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliuerance, but GOD hath ſhewed his mercie, in giuing a *Sauiour* to mankind.

Q. How is this Sauiour called?

A. [u] Ieſus Chriſt.

Q. What is Ieſus Chriſt?

A. [x] The eternal Sonne of God made man in all things, euen [y] in his *infirmities* like other men, ſaue onely in ſinne.

Q. How was he made man voyd of ſinne?

A. He was [z] conceiued in the wombe of a Virgin, and *ſanctified* by the holy Ghoſt at his conception.

Q. Why muſt our Sauiour be both God and man?

A. He [a] muſt be a man, becauſe man hath ſinned, and therefore a man muſt die for ſinne to appeaſe Gods wrath; he muſt be God to ſuſtaine and vphold the manhood, to ouercome and vanquiſh death.

Q. What be the offices of Chriſt to make him an al-ſufficient Sauiour?

A. He [b] is a Prieſt, a Prophet, a King.

Q. Why is he a Prieſt?

A. To worke the meanes of ſaluation in the behalfe of mankind.

Q. How doth he worke the meanes of ſaluation?

A. [c] Firſt, by making *ſatisfaction* to his Father for the ſinne of man: Secondly, by making *interceſſion*.

Q. How doth he make ſatisfaction?

A. By two meanes: and the firſt is by offering a *ſacrifice*.

Q. What is this ſacrifice?

A. [d] Chriſt himſelfe, as he is man, conſiſting of body and ſoule.

Q. What is the [e] *Altar*?

A. Chriſt, as he is God, is the *Altar* on which he ſacrificed himſelfe.

Q. Who was the *Prieſt*?

A. None but [f] Chriſt, and that as he is both God and man.

[b] 1.Ioh.3.4. Rom.7.7. Gal.3.10.
[c] Coloſſ.3.9 Pſalm.51.5.
[d] Ro.3.10.
[e] Gen.6.5. 1.Theſ.5.23
[f] 1.Cor.2 14. Rom.8.5.
[g] Tit.1.15. Eph.4.18. 19. Eſa.57,20.
[h] Phil.2.13 Iob 15.16.
[i] Gal.5.24.
[k] Rom.6.19
[l] Gen.6.5.
[m] Ioh.13.2. Act.5.3. 1.Chr.21.1
[n] Rom.5.12 18.19. Gen.3.
[o] Gal.3.10
[p] Deut.28. 21.22.27. 65,66,67.
[q] Heb.2.14 Eph.2.2. 2.Cor.4.4 Luk.11.21.
[r] Ioh.8.44. 1.Ioh.3.8.
[s] Rom.5.12
[t] Gal.3.10 Rom.3.19.
[u] Mat.1.21.
[x] Heb.2.16 Ioh.1.14.
[y] Heb.5.7. Mar.13.32.
[z] Mat.1.18
[a] 1.Tim.2.5 6.
[b] Pſal.45.7 Luk.4.18. Deut.18.15 18. Luk.1.33. Pſa.110.all.
[c] Mat.20.28. Heb.7.25 26.
[d] Iſa.53.10
[e] Apoc.8.3 Heb.13.10.
[f] Heb.5.5.6

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A Q. How oft did hee ſacrifice himſelſe?

A. Neuer but [p] once.

[p] Heb.9.28.

Q. What death did he ſuffer when he ſacrificed himſelfe?

A. A death vpon the croſſe, peculiar to himſelfe alone: for [q] beſides the ſeparation of body and ſoule, he felt alſo the *pangs* of *hell*, in that the whole wrath of God due to the ſinne of man, was powred forth vpon him.

[q] Eſay 53.5. Iohn 12.27 Reu.19.15. Luke 22.43.

Q. What profit commeth by his Sacrifice?

A. [a] Gods wrath is appeaſed by it.

[a] Heb 9.26.

Q. Could the ſufferings of Chriſt, which was but for a ſhort time, counteruaile euerlaſting damnation, & ſo appeaſe Gods wrath?

B A. Yea: for ſeeing Chriſt ſuffered, [b] God ſuffered, though not in his Godhead: and that is more, then if all men in the worlde had ſuffered for euer and euer.

[b] Act.20.28. 2 Cor.5.15.

Q. Now tell me the other meanes of *ſatisfaction*.

A. It is the perfect fulfilling of *the law*.

Q. How did he fulfill the law?

A. By [c] his *perfect righteouſnes*: which conſiſteth of two parts; the firſt, the *integritie and pureneſſe* of his humane nature: the other, [d] his *obedience* in performing all that the law required.

[c] 1 Co. 1. 30. Rom.3. 25. 2.Cor.5.21.

[d] Rom.5.19 Rom.4.8.

Q. You haue ſhewed how Chriſt doth make *fatisfaction*, tell me likewiſe how he doth make *interceſſion*?

C A. He alone doth continually [e] appeare before his Father in heauen, making the faithfull, and all their praiers acceptable vnto him, by applying of the merits of his owne perfect *ſatisfaction* to them.

[e] Rom.8. 38. 1.Pet.2.5.

Q. Why is Chriſt a prophet?

A. To [f] *reueale* vnto his Church the way and meanes of ſaluation, and this he doth outwardly by the miniſterie of his word, and inwardly by the teaching of his ſpirit.

[f] Ioh 6. 45. Math.3.17.

Q. Why is he alſo a *King*?

A. That [g] he might *bountifully beſtowe* vpon vs, and *conuey* vnto vs all the aforeſaid meanes of ſaluation.

[g] Eſai.9.7.

Q. How doth he ſhew himſelfe to be a King?

A. In [h] that beeing *dead* and *buried*, hee *roſe from the graue*, quickened his dead bodie, *aſcended* into heauen, and nowe *ſitteth at the right hand* of his father, with ful power and glorie in heauen.

D

[h] Act.10. 40. Ephe.4.8. Act.1.9.

Q. How elſe?

A. In [i] that he doth continually inſpire and direct his ſeruants, by the diuine power of his holy ſpirit, according to his holy word.

[i] Eſai.9.7. & 30.21.

Q. But to whom will this bleſſed King communicate all theſe meanes of ſaluation?

A. He [k] offereth them to many, and they are *ſufficient* to ſaue all mankind; but all ſhall not be ſaued thereby, becauſe by faith they will not receiue them.

[k] Mat.20. 16. Iohn.1.11. 1.Iohn.2.2.

The fourth Principle expounded.

Q. What is faith?

A. Faith is a [l] wonderfull grace of God, by which a man doth apprehend & apply Chriſt, and all his benefits vnto himſelfe.

[l] Iohn.1.12. & 6.35. Gal.3.27. Col.2.12.

Q. How doth a man apply Chriſt vnto himſelfe, ſeeing we are on earth, and Chriſt in heauen?

A. This [m] applying is done by *aſſurance*, when a man is verily perſwaded by the holy ſpirit, of Gods fauour towards himſelfe *particularly*, and of the forgiuenes of his *owne* ſinnes

[m] 2. Cor.1. 21.22. Rom.8.16.

Q. How doth God bring men truly to beleeue in Chriſt?

A. Firſt, he prepareth their hearts, that they might be capable of faith: and then he worketh faith in them.

Q. Howe dooth God prepare mens hearts?

A. [n] By bruſing them, as if one would breake an hard ſtone to powder: and this is done by *humbling* them.

[n] Eze.11.19 Hoſ.6. 1. 2.

Q. How doth God humble a man?

A. By working in him a ſight of his ſins, and a ſorrow for them.

Q. How is this ſight of ſinne wrought?

A. By the *o* morall lawe: the ſumme whereof is the ten commaundements.

[o] Rom.3.20 & 7.7,8.

Q. What ſinnes may I find in my ſelfe by them?

A. Ten.

Q. What is the firſt?

A. [a] To make ſomething thy God, which is not God, by fearing it, louing it, & ſo truſting in it more then in the true God.

[a] Com.I.

Q. What is the ſecond?

A. [b] To worſhip falſe gods, or the true God in a falſe maner.

[b] II.

Q. What is the third?

A. [c] To diſhonour God in abuſing his titles, words and workes.

[c] III.

Q. What is the fourth?

A. [d] To breake the Sabboth, in doing the works of their calling, and of the fleſh; and in leauing vndone the workes of the ſpirit.

[d] IIII.

Q. What be the ſixe latter?

A. To doe any thing that may hinder thy neighbours [e] dignitie, [f] life, [g] chaſtitie, [h] wealth, [i] good name, [k] though it be but in the ſecret thoughts and motions of the heart, vnto which thou giueſt no liking nor conſent.

[e] V. [f] VI [g] VII. [h] VIII. [i] IX. [k] X.

Q. What is ſorrow for ſinne?

A. It is [l] when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure for any of theſe ſinnes: in [m] ſuch wiſe, that he vtterly deſpaires of ſaluation, in regard of any thing in himſelfe, acknowledging that he hath deſerued ſhame and confuſion eternally.

[l] Act.2.37. 38.

[m] 1.Tim.1. 15. Luk.15.21. Ezra.9.6.7.

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the law.

Q. What is that?

A. He [a] which breakes but one of the commandements of God, though it be but once in all his life time, and that onely in one thought, is ſubiect to, and in danger of eternall damnation therby.

[n] Gal.3.10.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions

in the heart, which are the ſeedes of faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled vnder the burden of his ſinnes, doth [o] acknowledge & feele that he ſtands in great neede of Chriſt.

Q. What is the ſecond?

A. An [p] hungring deſire, and a longing to be made partaker of Chriſt and all his merits.

Q. What is the third?

A. A [q] flying to the throne of grace, from the ſentence of the lawe pricking the conſcience.

Q. How is it done?

A. By [r] praying, with ſending vp loud cries for gods fauour in Chriſt in the pardoning of ſinne: and with feruent perſeuerance herein, till the deſire of the heart be graunted.

Q. What followeth all this?

A. God then, [ſ] according to his mercifull promiſe, lets the poore ſinner feele the aſſurance of his loue, wherewith he loueth him in Chriſt, which aſſurance is a liuely faith.

Q. Are there diuers degrees and meaſures of true faith?

A. [t] Yea.

Q. What is the leaſt meaſure of true faith that any man can haue?

A. When a man of an humble ſpirit by reaſon of the [u] litleneſſe of his faith, doth not yet *feele* the aſſurance of the forgiueneſſe of his ſinnes, and yet he is perſwaded that they are pardonable, and therefore deſireth that they ſhould be pardoned, and with his heart praieth to God to pardon them.

Q. How doe you know that ſuch a man hath faith?

A. Theſe [x] *deſires* and *prayers* are teſtimonies of the ſpirit, whoſe propertie it is to ſtirre vp a *longing* & a *luſting* after heauenly things, with *ſighes* and *grones* for Gods fauour and mercie in Chriſt. [y] Nowe where the ſpirit of Chriſt is, there is Chriſt dwelling; and where Chriſt dwelleth, there is true faith, how weake ſoeuer it be.

Q. What is the greateſt meaſure of faith?

A. When a man daily increaſing in faith, comes to be [a] *fully perſwaded* of Gods loue in Chriſt towards himſelfe *particularly*, and of the forgiueneſſe of his owne ſinnes.

Q. When ſhall a Chriſtian heart come to this full aſſurance?

A. Not [b] at the firſt, but in ſome continuance of time, when he hath beene well practiſed *in repentance*, and hath had diuers *experiences* of Gods loue vnto him in Chriſt: then after them will appeare in his heart the fulneſſe of perſwaſion: which is the *ripeneſſe* [c] and ſtrength of faith.

Q. What benefits doth a man receiue by his faith in Chriſt?

A. Hereby [d] he is *iuſtified* before God and ſanctified.

Q. What is this, to be iuſtified before God?

A. It [e] comprehendeth two things: the firſt, to be cleared from the *guiltineſſe* and *puniſhment* of ſinne: the ſecond, to be accepted as perfectly righteous before God.

Q. Howe is a man cleared from the guiltineſſe and puniſhment of his ſinnes?

A. By Chriſts [f] ſufferings and death vpon the croſſe.

Q. Howe is he accepted righteous before God?

A. By the [g] righteouſneſſe of Chriſt *imputed* to him.

Q. What profit comes by beeing thus iuſtified?

A. Hereby, [h] and by no other meanes in the world, the beleeuer ſhall be *accepted* before Gods iudgement ſeat, as *worthie* of eternall life, by the *merits* of the ſame righteouſneſſe of Chriſt.

Q. Doe not good workes then make vs *worthie* of eternall life?

A. No: for God who is perfect righteouſneſſe it ſelfe, will finde in the beſt works we doe, more matter of damnation then of ſaluation: and therefore [i] we muſt rather *condemne* our ſelues for our good workes, then looke to be iuſtified before God thereby.

Q. How may a man knowe that he is iuſtified before God?

A. *He* neede not aſcend into heauen to ſearch the ſecret counſell of God; [k] but rather deſcend into his owne heart to ſearch whether *he be ſanctified* or not.

Q. What is it to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the corruption of his owne nature: the ſecond, to be indued with inward righteouſnes.

Q. Howe is the corruption of ſinne purged?

A. By the [l] *merits and power* of Chriſts death, which beeing by faith applied, is as a *coraſiue* to abate, conſume, and weaken the power of all ſinne.

Q. How is a man indued with inherent righteouſnes?

A. Through the [m] vertue of Chriſts reſurrection, which being applyed by faith, is as a *reſtoratiue* to reuiue a man that is dead in ſinne to newneſſe of life.

Q. In what part of a man is ſanctification wrought?

A. [n] In euery part both of bodie and ſoule.

Q. In what time is it wrought?

A. It is [o] begunne in this life, in which the faithful receiue only the *firſt fruits* of the ſpirit, and it is not finiſhed before the end of this life.

Q. What graces of the Spirit doe vſually ſhew themſelues in the heart of a man ſanctified?

A. The *hatred* [p] of ſinne, and the *loue* of righteouſnes.

Q. What proceedes of them?

A. *Repentance*, which is [q] a ſetled purpoſe in the heart, with a carefull indeauour to leaue all his ſinnes, and to liue a Chriſtian life, according to all Gods commandements.

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[o] Eſa.55.1. Ioh.1.7.37. Luk.1.53.

[p] Reu.21.6

[q] Heb.4.16.

[r] Luk.15.18.19. Math.15.22.23. Act.8.22. 2.Cor.12 8

[ſ] Mat.7.7. Eſa.65.24. Iob.33.26.

[t] Rom.1.17. Luk.17.5.

[u] Eſa.42.3. Math.17.20. Luk.17.5.

[x] Rom 8.23.26. Gal.4.6. Math.5.6.

[y] Rom.8.9. Eph.3.17

[a] Rom.8.38.39. Cant.8.6.7.

[b] 2.Tim.4 7 8. Pſal.23 6. with 1, 2, 3, 4. verſes.

[c] Rom.4.20.21.

[d] 1.Cor.1.30. Act.15.9. Rom.4.3.

[e] Rom.8.33.

[f] Col.1.22 1.Pet.2.24. 1.Ioh.1.7.

[g] 2.Cor.5.21.

[h] Rom.5.17. Apoc.21.7.

[i] Pſal.143.2. Eſa.64.6. Iob.9.3.

[k] Rom.8 1. 2.Ioh.3 9.

[l] Rom.6 4. 1.Pet.4.12.

[m] Rom.6.5.6. Phil.3.10.

[n] 1.Theſſ.5.23.

[o] Rom.8.23. 2.Cor.5.2.3.

[p] Pſal.119.113.& 40.9. & 101.3. Rom.7.22.

[q] Pſal.119.57,112.

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Q. What goeth with repentance?

A. A continuall fighting and ſtrugling againſt the aſſaults of a mans owne fleſh, againſt the motions of the deuill, and the inticements of the world.

Q. What followeth after a man hath gotten the victorie in any temptation or affliction?

A. [t] Experience of Gods loue in Chriſt, and ſo increaſe of peace of conſcience, and ioy in the holy Ghoſt.

[t] Rom.5.3.4. 2.Cor.1.5.

Q. What followes, if in any temptation he be ouercome, and through infirmitie fall?

A. After a while [u] there will ariſe a *godly ſorrow*, which is, when a man is grieued for no other cauſe in the world, but for this only, that by his ſinne he hath diſpleaſed God, who hath beene vnto him a moſt mercifull and louing father.

[u] 2.Cor.7.8.9. Mat.26.75.

Q. What ſigne is there of this ſorrow?

A. The true ſigne [x] of it is this, when a man can be grieued for the very *diſobedience to God* in his euill word or deede, though he ſhould neuer be puniſhed, and though there were neither heauen nor hell.

[x] 1.Pet.2.19.

Q. What followes after this ſorrow?

A. Repentance [y] *renewed afreſh.*

[y] 2.Cor.7.11.

Q. By what ſignes wil this repentance appeare?

A. By [z] ſeauen. 1. A care to leaue the ſinne into which he is fallen. 2. An vtter condemning of himſelfe for it, with a crauing of pardon. 3. A great anger againſt himſelfe for his careleſneſſe. 4. A feare leaſt he ſhould fall into the ſame ſinne againe. 5. *A* deſire euer after to pleaſe God. 6. *A* zeale of the ſame. 7 Reuenge vpō himſelfe for his former offence.

[z] 2.Cor.7.11.

The fifth Principle expounded.

Q. What outward meanes muſt we vſe to obtaine faith, and all bleſſings of God which come by faith?

A. The *preaching* [a] of Gods word, and the adminiſtration of the *Sacraments*, and praier.

[a] Pro.28.19. Rom.10.14 Math.28.19.20. 2.Tim.3.16

Q. Where is the word of God to be found?

A. The whole word of God needfull to ſaluation, is ſet downe in the holy Scriptures.

Q. Howe knowe you that the Scriptures are the word of God, and not mens policies?

A. I am aſſured of it. Firſt, [b] becauſe the holy Ghoſt perſwadeth my conſcience that it is ſo. Secondly, I ſee it by experience. For the preaching of the [c] Scriptures haue the power of God in them to *humble a man*, when they are preached, and to caſt him downe to hell: and afterward to *reſtore* and raiſe him vp againe.

[b] Eph.1.13

[c] Heb.4.12 1.Cor.14.25.

Q. What is the vſe of the word of god preached?

A. Firſt it [d] *breedeth*, and then it increaſeth faith in them which are choſen to ſaluation: but vnto them that periſh, it is by reaſon of their corruption, *an occaſion* of their further damnation.

[d] Rom.1.17 2.Cor.2.16 Heb.4.2.

Q. How muſt we heare Gods word, that it may be effectuall to ſaluation?

A. We [e] muſt come vnto it with hunger-bitten hearts, hauing an appetite to the word, we muſt marke it with attention, receiue it by faith, ſubmit our ſelues vnto it with feare and trembling, euen then when our faults are reproued: laſtly, we muſt hide it in the corners of our hearts, that we may frame our liues and conuerſations by it.

[e] Iam.1.19. Act.16.14. Heb.4.2. Eſa.66.2. Luk.2.51. Pſal.119.11.

Q. What is a Sacrament?

A. A [f] ſigne to repreſent, a *ſeale* to confirme, an *inſtrument* to conuey Chriſt and all his benefites to them that doe beleeue in him.

[f] Rom.4.11. Gen.17.12. Gal.3.1.

Q. Why muſt a Sacrament repreſent the mercies of God before our eyes?

A. Becauſe we are dull to conceiue and to remember them.

Q. Why doth the Sacrament ſeale vnto vs the mercies of God?

A. Becauſe we are full of vnbeleefe, and doubting of them.

Q. Why is the Sacrament the inſtrument of the Spirit, to conuey the mercies of God into our hearts?

A. Becauſe we are like *Thomas*, we will not beleeue, till we feele them in ſome meaſure in our hearts.

Q. How many Sacraments are there?

A. Two, and no more: [g] *Baptiſme*, by which we haue our *admiſſion* into the true Church of God: and the *Lords Supper*, by which wee are nouriſhed and *preſerued* in the Church, after our admiſſion.

[g] 1.Cor.10.1,2,3.

Q. What is done in Baptiſme?

A. [h] In the aſſembly of the Church the *couenant of grace*, betweene God and the party baptized, is ſolemnly confirmed and ſealed.

[h] Act.2.38. Tit.3.5. Acts.22.16 Mat.28.19

Q. In this couenant, what doth God promiſe to the party baptized?

A. [i] Chriſt, with all bleſſings that come by him.

[i] Gal.3.27. 1.Pet.3.21

Q. To what condition is the party baptized, bound?

A. [k] To receiue Chriſt, & to repent his ſinne.

[k] Mar.16.16.

Q. What meaneth the *ſprinkling* or *dipping* in water?

A. It [l] ſeales vnto vs remiſſion of ſins, and ſanctification, by the obedience, and ſprinkling of the blood of Chriſt.

[l] 1.Pet.1.2

Q. How commeth it to paſſe, that many after their baptiſme, for a long time, feele not the effect and fruit of it, and ſome neuer?

A. The fault is not in God, who keepes his couenants; but the fault is in themſelues, in that they doe not keepe the condition of the couenant, to receiue Chriſt by faith, and to repent of all their ſinnes.

Q. *W*hen ſhall a man then ſee the effect of his baptiſme?

A. At [m] what time ſoeuer he doth receiue Chriſt by faith, though it bee many yeares after, hee ſhall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in baptiſme.

[m] Hc.10.20 1.Pet.3.21

Q. How if a man neuer keepe the condition, to which he bound himſelfe in baptiſme?

An. His [n] damnation ſhall be the greater, becauſe hee breaketh his vow made to God.

[n] Deut. 23. 21, 22. Eccl. 5. 4.

Q. What is done in the Lords Supper?

An. The former couenant ſolemnly ratified in Baptiſme, is renued in [o] the Lords Supper, betweene the Lord himſelfe, and the receiuer.

[o] 1. Cor. 11. 23. 24. 25. & 12. 13.

Qu. What is the receiuer?

An. Euery one [p] that hath beene baptized, and after his baptiſme hath truly beleeued in Chriſt, and repented of his ſinnes from his heart.

[p] 1. Cor. 11. 28. 31. Math. 5. 23, 24. Eſa. 66. 2. 3.

Qu. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

Anſ. Theſe outward actions [q] are a ſecond ſeale, ſet by the Lords owne hand vnto his couenāt. And they doe giue euery receiuer to vnderſtand, that as God doth bleſſe the bread & wine, to preſerue and ſtrengthen the body of the receiuer: ſo Chriſt apprehended and receiued by faith, ſhall nouriſh him, and preſerue both body and ſoule vnto eternall life.

[q] 1. Cor. 10. 16. 17.

Qu. What ſhall a true receiuer feele in himſelfe, after the receiuing of the Sacrament?

A [r] The increaſe of his faith in Chriſt, the increaſe of ſanctification, a greater meaſure of dying to ſinne, a greater care to liue in newneſſe of life.

[r] 1. Cor. 10. 16. 17. & 11. 24.

Q. What if a man after the receiuing of the Sacramēt, neuer find any ſuch thing in himſelf?

A. He may well ſuſpect himſelfe, whether he did euer repent, or not: and therevpon is to vſe means to come to ſoūd faith & repētance.

Q. What is another means of increaſing faith?

An. Prayer.

Q. What is prayer?

A. A [ſ] familiar ſpeech with God, in the name of Chriſt: [t] in which, we either craue things needefull, or giue thanks for things receiued.

[ſ] 1. Ioh. 5. 14. [t] 1. Tim. 2. 1. Phil. 4. 6.

Q. In asking things needful, what is required?

An. Two things: an earneſt deſire & faith.

Q. [u] What things muſt a Chriſtian mans heart deſire?

[u] Mar. 11. 24.

An. Sixe things eſpecially.

Q. What are they?

An. I. [a] That hee may glorifie God. 2. That [b] God may raigne in his heart, and not ſinne. 3. [c] That he may doe Gods will and not his luſts of the fleſh. 4. [d] That he may relie himſelfe on Gods prouidence, for all the meanes of this temporall life. 5. [e] That he may be iuſtified, and be at peace with God. 6. [f] That by the power of God he may be ſtrengthened againſt all temptations.

[a] Petition I. [b] II. [c] III. [d] IV. [e] V. [f] VI.

Qu. What is faith?

Anſ. A [g] perſwaſion, that thoſe things which wee truly deſire, God will graunt them for Chriſts ſake.

[g] Amen.

The ſixth Principle expounded.

Que. After that a man hath led a ſhort life in this world, what followeth then?

A. Death, which is the parting aſunder of body and ſoule.

Q. Why doe wicked men & vnbeleeuers die?

Anſ. That [q] their bodies may go to the earth, and their ſoules may bee caſt into hell fire.

[q] Luk. 16. 22. 23.

Q. Why do the godly die, ſeeing Chriſt by death hath ouercome death?

An. They die for this end, that [r] their bodies may reſt for a while in the earth, and their ſoules may enter into heauen immediately.

[r] Luk. 23. 43. Acts 7. 60. 1. Theſſ. 4. 13. Heb. 2. 14. 1. Cor. 15. 51.

Q. What followeth after death?

An. The day of iudgement.

Q. What ſigne is there to know this day from other daies?

An. [ſ] Heauen and earth ſhall be conſumed with fire immediately, before the comming of the Iudge.

[ſ] 2. Pet. 3. 11. 12.

Q. Who ſhall be the iudge?

An. Ieſus Chriſt the Sonne of God.

Q. What ſhall be the cōming to iudgemēt?

Anſ. Hee [t] ſhall come in the cloudes in great maieſty and glory, with infinite company of Angels.

[t] 1. Theſſ. 4. 16. 17.

Q. How ſhall all men be cited to iudgmēt?

An. At the [u] ſound of a trumpet, the liuing ſhall be changed in the twinckling of an eye, and the dead ſhall riſe againe, euery one with [x] his owne body, and all ſhall be gathered together before Chriſt: and after this, the good ſhall be ſeuered from the bad; [y] theſe ſtanding on the left hād of Chriſt, the other on the right.

[u] Mat. 24. 31. [x] Iob. 19. 26. [y] Mat. 25. 32. 33.

Q. How will Chriſt try and examine euery mans cauſe?

An. [a] The bookes of all mens doings ſhall be laide open; mens conſciēces ſhall be made, either to excuſe them, or accuſe them; and euery man ſhall be tried by the workes which hee did in his life time, becauſe they are open and manifeſt [b] ſignes of faith, or vnbeleefe.

[a] Reu. 20. 12. Dan. 7. 10. [b] Iohn. 3. 18. & 5. 24.

Q. What ſentence will he giue?

An. He will giue [c] ſentence of ſaluation to the elect and godly: but hee will pronounce ſentence of damnation againſt vnbeleeuers and reprobates.

[c] Math. 25. 34. 41.

Qu. What ſtate ſhall the godly be in after the day of iudgement?

A. [d] They ſhall continue for euer in the higheſt heauen, in the preſence of God, hauing fellowſhip with Chriſt Ieſus, and raigning with him for euer.

[d] Math. 25. 34. Apoc. 21. 2. 3. 4. 11.

Q. What ſtate ſhall the wicked be in after the day of iudgement?

A. In eternall perdition and deſtruction in hell fire.

Q. What is that?

A. It [e] ſtands in three things eſpecially. Firſt, a perpetuall ſeperation from Gods comfortable preſence. Secondly, fellowſhip with the diuell and his angells. Thirdly, an horrible pang and torment of both body and ſoule, ariſing of the feeling of the whole wrath of God, powred forth on the wicked, for euer world without end: and if the paine of one tooth, for one day, be ſo great, endleſſe ſhall be the paine of the whole man in body and ſoule for euer.

[e] 2. Theſſ. 1. 9. Eſa. 66. 24. Apoc. 21. 8.

FINIS.

19649a

A
GOLDEN CHAINE:
OR,
THE DESCRIPTION OF THEOLOGIE:

Containing the order of the cauſes of Saluation and
Damnation, according to Gods word. A view whereof is to be ſeene
in the Table annexed.

Hereunto is adioyned the order which M. Theodore Beza
vſed in comforting afflicted conſciences.

Printed by IOHN LEGATE, Printer to the
Vniuerſitie of CAMBRIDGE.
1608.

To the Chriſtian Reader.

4. opinions of predeſt.nation.

CHRISTIAN Reader, there are at this day foure ſeuerall opinions of the order of Gods Predeſtination. The firſt, is of the old and new Pelagians;
who place the cauſes of Gods Predeſtination in man; in that they
hold, that God did ordaine men either to life or death, according as he 1
did foreſee, that they would by their naturall Free-will, either reiect or
receiue grace offered. The ſecond of them, who (of ſome) are tearmed 2
Lutherans; which teach, that God foreſeeing, how all mankind being
ſhut vp vnder vnbeleefe, would therefore reiect grace offered, did hereupon,
purpoſe to chooſe ſome to ſaluation of his meere mercie, without
any reſpect of their faith or good workes, and the reſt to reiect, being mooued to do this, becauſe
he did eternally foreſee that they would reiect his grace offered them in the Goſpell. The third Semi-Pelagian 3
Papiſts, which aſcribe Gods predeſtination, partly to mercie, and partly to mens
foreſeene preparations and meritorious workes. The fourth, of ſuch as teach, that the cauſe 4
of the execution of Gods predeſtination, is his mercy in Chriſt, in them which are ſaued; and in
them which periſh, the fall and corruption of man: yet ſo, as that the decree and eternall counſell
of God, concerning them both, hath not any cauſe beſide his will and pleaſure. Of theſe foure opinions,
the three former I labour to oppugne, as erronious, and to maintaine the laſt, as being truth,
which will beare weight in the ballance of the Sanctuarie.

A further diſcourſe whereof, here I make bold to offer to thy godly conſideration: in reading whereof, regard not ſo much the thing it ſelfe penned very ſlenderly, as mine intent and affection: who deſire among the reſt, to caſt my mite into the treaſurie of the Church of England, and, for want of gold, pearle, and pretious ſtone, to bring a Rammes skinne or twaine, and a litle Goates haire, to the building of the Lords tabernacle, *Exod.* 35. 23.

The Father of our Lord Ieſus Chriſt graunt, that according to the riches of his glorie, thou maiſt be ſtrengthened by his ſpirit in the inner man, that Chriſt may dwell in thy heart by faith; to the end that thou being rooted and grounded in loue, mayeſt be able to comprehend with all Saints, what is the breadth, and length, and height thereof; and to know the loue of Chriſt which paſſeth knowledge, that thou mayeſt be filled with all fulneſſe of God. *Amen.* Farewell, *Iuly* 23. the yeare of the laſt patience of Saints. 1592.

Thine in Chriſt Ieſus,

W. Perkins.

B 2

The bodie of holy Scripture is diſtinguiſhed into ſacred ſciences, whereof

- *One is principall.* Theologie *is a ſcience of liuing well and bleſſedly for euer.*
- *Others attendants or hand-maids.*
  - *I.* Ethiques, *a doctrine of liuing honeſtly and ciuilly.*
  - *II.* Oeconomickes, *a doctrine of gouerning a family.*
  - *III.* Politiques, *a doctrine of the right adminiſtration of a Common-weale.*
  - *IV.* Eccleſiaſticall diſcipline, *a doctrine of well ordering the Church.*
  - *V.* The Iewes Commonweale, *in as much as it differeth from Church-gouernement.*
  - *VI.* Prophecie, *the doctrine of preaching well.*
  - *VII.* Academie, *the doctrine of gouerning Schooles well: eſpecially thoſe of the Prophets.*

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T

The redde line, ſhevveth t
the laſt.

The blacke line, ſhevveth th
The lines A. A. A. ſhevv,
fits: and applieth them to t
ſanctification.

The lines B.B.B. deſcending,
their remedies.

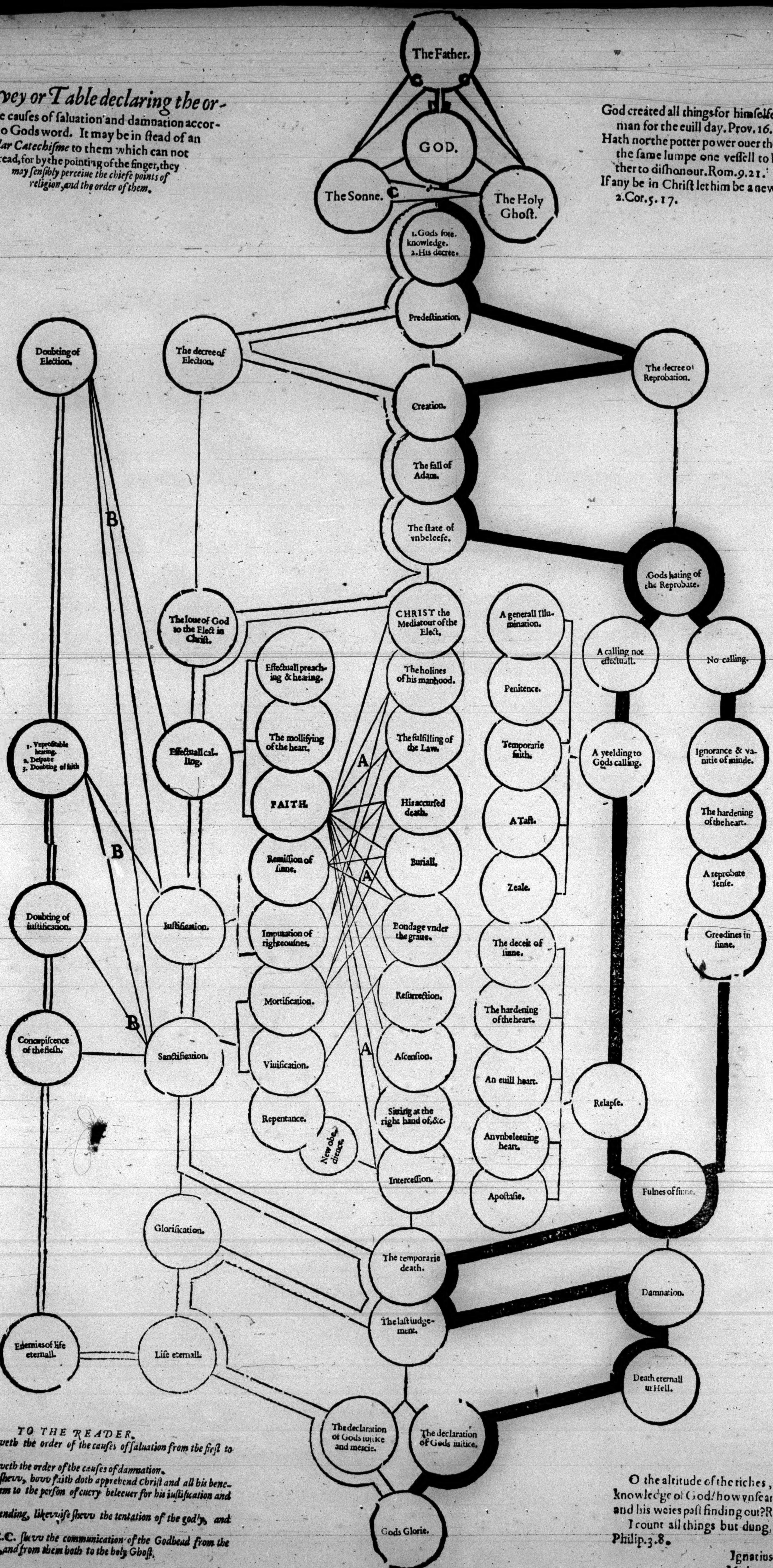
The vvide ſpaces C.C.C. ſhev
Father to the Sonne, and from

mens hands, as thou

A ſurvey or Table declaring the order of the cauſes of ſaluation and damnation according to Gods word.

It may be in ſtead of an *ocular Catechiſme* to them which can not read, for by the pointing of the finger, they *may ſenſibly perceiue the chiefe points of religion, and the order of them.*

God created all things for himſelfe, and the wicked man for the euill day. Prov. 16.4.
Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honour, and another to diſhonour. Rom. 9.21.
If any be in Chriſt let him be a new creature. 2. Cor. 5. 17.


The Father.
C
C
GOD.
The Sonne.
C
The Holy Ghoſt.
1. Gods fore-knowledge.
2. His decree.
Predeſtination.
The decree of Election.
Doubting of Election.
The decree of Reprobation.
Creation.
The fall of Adam.
The ſtate of vnbeleefe.
B
Gods hating of the Reprobate.
The loue of God to the Elect in Chriſt.
CHRIST the Mediatour of the Elect.
A generall Illumination.
A calling not effectuall.
No calling.
Effectuall preaching & hearing.
The holines of his manhood.
Penitence.
1. Vnprofitable hearing.
2. Deſpaire
3. Doubting of faith
Effectuall calling.
The mollifying of the heart.
A
The fulfilling of the Law.
Temporarie faith.
A yeelding to Gods calling.
Ignorance & vanitie of minde.
FAITH.
His accurſed death.
A Taſt.
The hardening of the heart.
B
Remiſſion of ſinne.
Buriall.
A
Zeale.
A reprobate ſenſe.
Doubting of iuſtification.
Iuſtification.
Imputation of righteouſnes.
Bondage vnder the graue.
The deceit of ſinne.
Greedines in ſinne.
Mortification.
Reſurrection.
The hardening of the heart.
B
Concupiſcence of the fleſh.
Sanctification.
Viuification.
Aſcenſion.
A
An euill heart.
Relapſe.
Repentance.
New obedience.
Sitting at the right hand of, &c.
A vnbeleeuing heart.
Interceſſion.
Apoſtaſie.
Fulnes of ſinne.
Glorification.
The temporarie death.
Damnation.
The laſt iudgement.
Enemies of life eternall.
Life eternall.
Death eternall in Hell.
The declaration of Gods iuſtice and mercie.
The declaration of Gods iuſtice.
Gods Glorie.

TO THE READER.

The redde line, ſhevveth the order of the cauſes of ſaluation from the firſt to the laſt.

The blacke line, ſhevveth the order of the cauſes of damnation.

The lines A. A. A. *ſhevv, hovv faith doth apprehend Chriſt and all his benefits: and applieth them to the perſon of euery beleeuer for his iuſtification and ſanctification.*

The lines B. B. B. *deſcending, likevviſe ſhevv the tentation of the godly, and their remedies.*

The vvide ſpaces C. C. C. *ſhevv the communication of the Godhead from the Father to the Sonne, and from them both to the holy Ghoſt.*

O the altitude of the riches, both of the wiſdome and knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out? Rom. 11. 33.

I count all things but dung, that I may winne Chriſt. Philip. 3. 8.

Ignatius ſaying,
My loue is crucified.

mens hands, as though

CHAP. I.

Of the bodie of Scripture, *and Theologie.*

THE Bodie of Scripture is a doctrine ſufficient to liue well.

It comprehendeth many holy ſciences, whereof one is principall, others are handmaides or retainers.

The principall ſcience is *Theologie.*

Theologie, is the ſcience of liuing bleſſedly for euer. Bleſſed life ariſeth from the knowledge of God. Iohn 17. 3. *This is life eternall, that they know thee to bee the onely very God, and whom thou haſt ſent Chriſt Ieſus.* Iſa. 53. 11. *By his knowledge ſhall my righteous ſeruant* (viz. Chriſt) *inſtifie many.* And therefore it ariſeth likewiſe from the knowledge of our ſelues, becauſe we know God by looking into our ſelues.

Theologie hath two parts: the firſt of God, the ſecond of his workes.

CHAP. II.

Of God, and the nature of God.

THat there is a God, it is euident: 1. by the courſe of nature: 2. by the nature of the ſoule of man: 3. by the diſtinction of things honeſt and diſhoneſt: 4. by the terror of conſcience: 5. by the regiment of ciuill ſocieties: 6. the order of all cauſes hauing euer recourſe to ſome former beginning: 7. the determination of all things to their ſeuerall ends: 8. the conſent of all men well in their wits.

God is Iehovah Elohim, Exodus 6. 2. 3. *And Elohim ſpake vnto Moſes, and ſaid vnto him, I am Iehovah: and I appeared vnto Abraham, to Iſaac, and to Iacob, by the name of God Almighty, but by my name* Iehovah *was I not knowne vnto them.* Exod. 3. 13. *If they ſay vnto me, What is his name? What ſhall I ſay vnto them? And God anſwered Moſes,* I am that I am: *Alſo he ſaid, Thus ſhalt thou ſay vnto the children of Iſrael,* I am *hath ſent me vnto you. And God ſpake further to Moſes, Thus ſhalt thou ſay vnto the children of Iſrael,* Iehovah Elohim, &c. *hath ſent me vnto you.* In theſe words, the firſt title of God, declareth his Nature, the ſecond his Perſons.

The nature of God, is his moſt liuely and moſt perfect eſſence.

The perfection of the nature of God, is the abſolute conſtitution thereof, whereby it is wholy complete within it ſelfe, Exod. 3.13. *I am that I am,* Act. 17. 24. *God that made the world, and all things that are therein, ſeeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worſhipped with mens hands,* as though he needed any thing: *ſeeing he giueth to all life and breath, and all things.* A

The perfection of his Nature, is either Simpleneſſe, or the Infiniteneſſe thereof.

The Simpleneſſe, of his nature, is that by which he is void of all Logicall relation in arguments. He hath not in him ſubiect or adiunct. Ioh. 5. 26. *As the Father hath life in himſelfe, ſo hath he giuen to the Sonne to haue life in himſelfe:* conferred with Iohn 14. 6. *I am the way, the truth, and the life.* 1. Iohn 1. 7. *But if we walke in his light, as he is light:* conferred with v. 5. *God is* light, *and in him is no darkneſſe.* Hence it is manifeſt that to haue Life, and to be Life: to be in Light, and to be Light, in God are all B one. Neither is God ſubiect to generalitie, or ſpecialtie: whole, or parts: matter, or that which is made of matter: for ſo there ſhould be in God diuers things, and one more perfect then another. Therfore, whatſoeuer is in God, is his eſſence, and all that he is, he is by eſſence. The ſaying of *Auguſtine* in his 6. booke and 4. chap. of the Trinitie, is fit to prooue this: *In* God (ſaith he) *to be, and to be iuſt, or mightie, are all one: but in the mind of man, it is not all one to be, and to be mightie, or iuſt: for the mind may be deſtitute of theſe vertues, and yet a mind.*

Hence it is manifeſt, that the nature of God is immutable and Spirituall.

Gods immutabilitie of nature, is that by C which he is voide of all compoſition, diuiſion, and change, Iam. 1. 17. *With God there is no variableneſſe nor ſhadow of changing.* Mal. 3. 6. *I am the Lord, and am not changed.* Where it is ſaid, that God *repenteth, &c.* Gen. 6. 6. the meaning is, that God chaungeth the action, as men do that repent: therfore repentance ſignifieth not any mutation in God, but in his actions, & ſuch things as are made and changed by him.

Gods Nature is ſpirituall, in that it is incorporall, and therefore inuiſible, Ioh 4. 24. *God is a Spirit,* 2. Cor. 3. 17. *The Lord is the ſpirit.* 1. Ti. 1. 17. *To the King eternall, immortall, inuiſible, onely wiſe God, be glorie and honor for euer & euer.* Col. 1. 15. *Who is the image of the inuiſible God.*

D The infiniteneſſe of God, is two-fold: his Eternitie, and exceeding greatneſſe.

Gods eternity, is that by which he is without beginning and ending, Pſal. 90. 2. *Before the mountaines were made, and before thou hadſt formed the earth and the round world, euen from euerlaſting to euerlaſting, thou art our God.* Reuel. 1. 8. *I am* Alpha *and* Omega, *that is, the beginning and ending, ſaith the Lord: Which is, Which was, and Which is to come.*

Gods exceeding greatneſſe, is that by which his incomprehenſible nature is euery where preſent, both within & without the world. Pſa. 145. 3. *Great is the Lord, and worthy to be prayſed, and his greatneſſe is incomprehenſible,* 1. King. 8. 27. *Is it true indeed that God will dwell on the earth? behold the heauens, and the heauens* *of heauens are not able to containe thee: how much leſſe is this houſe that I haue built?* Ier.23.24. *Doe not I fill the heauen and earth, ſaith the Lord?* Hence it is plaine;

Firſt, that he is onely one, and that indiuiſible, not many. Eph.4.5, *One Lord, one faith, one baptiſme, one God and father of all.* Deut.4.35. *Vnto thee it was ſhewed, that thou mighteſt know that the Lord he is God, & that there is none but he alone.* 1.Cor. 8.4. *We know that an idol is nothing in the world, and that there is none other God but one.* & ther can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Becauſe 1. King.8.39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the minde.* Pſal. 139. 1. 2. *Thou knoweſt my ſitting downe, and my riſing vp, thou vnderſtandeſt my cogitation a farre off.*

CHAP. III.

Of the life of God.

Hitherto we haue ſpoken of the perfection of Gods nature: Now followeth the life of GOD, by which the Diuine Nature is in perpetuall action, liuing, and moouing in it ſelfe. Pſal.42.2. *My ſoule thirſteth for God, euen for the liuing God, when ſhall I come and appeare before the preſence of God?* Heb.3.12. *See there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine Nature, is eſpecially in perpetuall operation by three attributes, the which doe manifeſt the operation of God towards his creatures. Theſe are his Wiſedome, Will, and Omnipotencie.

The wiſedome or knowledge of God, is that by the which God doth, not by certaine notitions abſtracted from the things themſelues, but by his own eſſence, nor ſucceſſiuely and by diſcourſe of reaſon, but by one eternall & immutable acte of vnderſtanding, diſtinctly & perfectly know himſelfe, and all other things, though infinite, whether they haue beene or not. Mat.11.27. *Noe man knoweth the ſonne but the father, nor the father but the ſonne, and hee to whom the ſonne will reueale him.* Heb.4.13. *There is nothing created, which is not manifeſt in his ſight: but all things are naked and open to his eies, with whome we haue to doe.* Pſal.147. 5. *His wiſedome is infinite.*

Gods wiſedome hath theſe parts: his foreknowledge, and his counſell.

The foreknowledge of God, is that by which hee moſt aſſuredly foreſeeth all things that are to come. Act. 2.23. *Him haue ye taken by the hands of the wicked, beeing deliuered by the determinate counſell and foreknowledge of God, & haue crucified and ſlaine.* Rom. 8.29. *Thoſe which hee knewe before, he alſo predeſtinated to be made like to the image of his ſonne.* This is not properly ſpoken of God, but by reaſon of men to whome things are paſt or to come.

The counſell of God, is that by the which A hee doth moſt rightly perceiue the beſt reaſon of all things that are done. Prou.8. 14. *I haue counſell and wiſedome, I am vnderſtanding, and I haue ſtrength.*

The will of God, is that by the which he both moſt freely, and iuſtly with one acte willeth all things. Rom. 9. 18. *He hath mercie on whom he will, and whom hee will hee hardeneth.* Eph.1. 5. *Who hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.* Iam. 4. 15. *For that which you ſhould ſay, If the Lord will, and we liue, we will doe this or that.*

God willeth that which is good, by approouing it; that which is euill, in as much as it is euill, by diſallowing and forſaking it. And yet B hee voluntarily doth permit euill; becauſe it is good that there ſhould be euill. Acts.14.16. *Who in time paſt ſuffered all the Gentiles to walke in their own waies.* Pſal.81.12. *So I gaue them vp to the hardneſſe of their heart, & they haue walked in their owne counſels.*

The will of God, by reaſon of diuers obiects, hath diuers Names; and is either called Loue and Hatred, or Grace and Iuſtice.

The Loue of God is that, by the which God approoueth firſt himſelfe, and then all his creatures as they are good, without their deſert, & in them doth take delight. 1.Ioh. 4.16. *God is loue, and who ſo remaineth in loue, remaineth in God, and God in him.* Ioh. 3.16. *So God loued the world, that hee gaue his onely begotten ſonne, &c.* Rom. 5.8. *God ſetteth out his loue towards vs, ſeeing that while wee were yet ſinners,* C *Chriſt died for vs.*

The Hatred of God, is that by the which he diſliketh and deteſteth his creature offending, for his fault. 1.Cor.10.5. *But many of them the Lord miſliked, for they periſhed in the wildernes.* Pſal.5.5. *Thou hateſt all the workers of iniquitie.* Pſal.45.7. *Thou haſt loued iuſtice and hated iniquitie.*

The Grace of God, is that by which hee freely declareth his fauour to his creatures. Rom.11.6. *If it be of grace, it is no more of works: otherwiſe grace is not grace; but if it be of workes, it is no more grace.* Tit. 2.11. *The ſauing grace of god ſhined to al mē, teaching vs to deny impiety, &c.*

The Grace of God, is either his goodnes, or his mercie.

D The Goodneſſe of God, is that by which hee beeing in himſelfe abſolutely good, doth freely exerciſe his liberalitie vpon his creatures. Math.19.17. *Why calleſt thou mee good? there is none good but one, euen God.* Math.5.45. *He maketh his ſunne to ſhine vpon the good and bad, and he raineth vpon the iuſt and vniuſt.*

Gods mercie, is that by which hee freely aſſiſteth all his creatures in their miſeries. Eſai. 30. 18. *Yet will the Lord waite, that hee may haue mercy vpon you.* Lament.3.22. *It is the Lords mercies that wee are not conſumed, becauſe his compaſſions faile not.* Exod.33.19. *I take pitty on whome I take pittie, and am mercifull to whome I am mercifull.*

Gods Iuſtice, is that by which hee in all things willeth that which is iuſt. Pſal. 11.7. *The iuſt* Lord *loueth iuſtice.* Pſal. 5. 4. *For thou art not a God that loueth wickedneſſe.*

Gods iuſtice is in word or deed.

Iuſtice in word, is that truth by which he conſtantly, and indeed willeth that which he hath ſaid. Rom.3.4. *Let God be true, and euery man a liar.* Math.24.35. *Heauen and earth ſhall paſſe away, but my word ſhall not paſſe away.* Hence it is, that there is a certaine iuſtice of god in keeping his promiſe. 1. Ioh.1. 9. *If wee confeſſe our ſinnes,* God *is faithfull and iuſt to forgiue our ſinnes.* 2. Tim.4.8. *Henceforth is laid vp for mee the crowne of righteouſneſſe, which the* Lord *the righteous* Iudge *ſhall giue mee at that day.*

Iuſtice in deed, is that by which he either diſpoſeth or rewardeth.

Gods diſpoſing Iuſtice, is that by which he, as a moſt free Lord, ordereth rightly all things in his actions. Pſal.145.17. *The Lord is righteous in all his waies.*

Gods rewarding Iuſtice, is that by which he rendreth to his creature according to his worke. 2. Theſſ.1.6. *It is iuſtice with* God, *to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with vs.* 1. Pet.1.17. *Therefore if you call him Father, which without reſpect of perſon iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* Ierem. 51.56. *The* Lord *that recompenſeth ſhall ſurely recompence.*

The Iuſtice of God, is either his Gentleneſſe or Anger.

Gods Gentleneſſe, is that by which hee freely rewardeth the righteouſneſſe of his creature. 2. Theſſ.1.5 *Which is a token of the righteous iudgement of God, that ye may bee counted worthy the kingdome of God, for the which ye alſo ſuffer.* Math.10.41, 42. *He that receiueth a prophet, in the name of a prophet, ſhall haue a prophets reward: and hee that receiueth a righteous man, in the name of a righteous man, ſhall haue the reward of a righteous man. And whoſoeuer ſhall giue vnto one of theſe little ones to drinke a cuppe of cold water onely in the name of a Diſciple, verely* I *ſay vnto you, he ſhall not looſe his reward.*

Gods Anger, is that by which hee willeth the puniſhment of the creature offending. Rom.1.18. *For the wrath of God is reuealed from heauen againſt all vngodlineſſe, and vnrighteouſneſſe of men, which withhold the truth in vnrighteouſneſſe.* Ioh 3.36. *He that obeyeth not the ſonne, ſhall not ſee life, but the wrath of God abideth on him.*

Thus much concerning the will of GOD; Now followeth his Omnipotencie.

Gods Omnipotencie, is that by which hee is moſt able to performe euery worke. Math. 19.26 *With men this is impoſſible, but with God all things are poſſible.*

Some things notwithſtanding are here to bee excepted. Firſt, thoſe things whoſe action argueth an impotencie, as to lie, to denie his word. Titus, 1.2. *Which God, that cannot lie, hath promiſed.* 2. Tim. 2. 13. *He cannot denie himſelfe.* Secondly, ſuch thinges as are contrarie to the nature of God, as to deſtroy himſelfe, and not to beget his ſonne from eternitie. Thirdly, ſuch things as imply contradiction. For God cannot make a truth falſe; or that which is, when it is not, to be.

Gods power may be diſtinguiſhed into an abſolute and actuall power.

Gods abſolute power, is that by which he can doe more, then hee either doth, or will doe. Math.3.9. *I ſay vnto you, God is able of theſe ſtones to raiſe vp children to Abraham.* Philip.3.21. *According to the working, whereby hee is able to ſubdue euen all things vnto himſelfe.*

Gods actuall power, is that by which hee cauſeth all things to bee, which hee freely willeth. Pſal. 135.6. *All things which God will, thoſe he doth in heauen, and in earth, and in all depths.*

CHAP. IV.

Of Gods glorie, and bleſſednes.

OVt of the former attributes, by which the true Iehouah is diſtinguiſhed from a fained God, and from Idols, ariſe the glorie of God, and his bleſſednes.

Gods glorie or maieſtie, is the infinite excellencie of his moſt ſimple and moſt holy diuine Nature. Hebr.1.3 *Who being the brightneſſe of his glorie, and the ingraued forme of his perſon, &c.* *Nehem.*9.5. Let them praiſe thy glorious name, *O* God, which excelleſt aboue al thanksgiuing and praiſe.

By this we ſee, that God onely can know himſelfe perfectly. Ioh.6.46. *Not that any man hath ſeene the Father, ſaue he which is of God, he hath ſeene the Father.* 1. Tim.6.16. *Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whome neuer man ſaw, neither can ſee.* Exod.33.20. *Thou canſt not ſee my face.*

Notwithſtanding there is a certaine manifeſtation of Gods glorie: partly more obſcure, partly more apparent.

The more obſcure manifeſtation, is the viſion of Gods maieſtie in this life, by the eyes of the minde, through the helpe of things perceiued by the outward ſenſes. Iſai.6.1. *I ſaw the Lord ſitting vpon an high throne, and lifted vp, and the lower parts thereof filled the temple,* Exod. 33. 22. *And while my glorie paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with my hand whiles I paſſe by: after I will take away mine hand, and thou ſhalt ſee my backe parts, but my face ſhall not be ſeene.* 1. Cor. 13.12. *Now we ſee as through a glaſſe darkely.*

The more apparent manifeſtation of God, is the contemplation of him in heauen face to face. 1. Cor.13.12. *But then ſhall wee ſee face to face.* Dan.7.9, 10. *I beheld till the thrones were ſet vp, and the ancient of daies did ſit, whoſe garment was white as ſnow, &c.*

Gods bleſſednes, is that by which God is in himſelfe, and of himſelfe all ſufficient. Gen. 17.1. *I am God all-ſufficient, walke before me, & be* *thou vpright*.Col.2.9. *For in him dwelleth all the fulneſſe of the god-head bodily*.1.Tim.6.15 *Which in due time he ſhall ſhew, that is bleſſed and Prince onely*. A

CHAP. V.

Concerning the perſons of the Godhead.

THe perſons are they, which ſubſiſting in one Godhead, are diſtinguiſhed by incommunicable properties. 1.Ioh.5. 7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one*.Gen.19.24. *Then Iehouah raigned vpon Sodom and vpon Gomorrah,brimſtone, and fire from Iehouah in heauen*. Ioh 1.1. *In the beginning was the Word, and the Word was with God, and that* B *Word was God*.

They therefore are coequall, and are diſtinguiſhed not by degree, but by order.

The Conſtitution of a perſon is, when as a perſonall propriety, or the proper manner of ſubſiſting is adioyned to the Deitie, or the one diuine nature.

Diſtinction of perſons,is that, by which albeit euery perſon is one and the ſame perfect God, yet the Father is not the Sonne or the holy Ghoſt, but the Father alone; and the Sonne is not the Father or the holie Ghoſt,but the ſonne alone: and the holy Ghoſt is not the Father or the Sonne,but the holy Ghoſt alone: neither can they be diuided, by reaſon of the infinite greatneſſe of that moſt ſimple eſſence, C which one and the ſame, is wholly in the Father, wholly in the Sonne, and wholly in the holy Ghoſt:ſo that in theſe there is diuerſitie of perſons,but vnitie in eſſence.

The communion of the perſons, or rather vnion, is that by which each one is in the reſt, and with the reſt,by reaſon of the vnitie of the Godhead: and therefore euery each one doth poſſeſſe, loue, and glorifie another,and worke the ſame thing. Ioh. 14.10. *Beleeueſt thou not that I am in the Father, and the Father is in me? the words that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in me, he doth the works*. Prov.8.22. *The Lord hath poſſeſſed me in the beginning of his way: I was before the works of old*. And,verſ.30. *Then was I with him as a nou-* D *riſher, and I was daily his delight, reioycing alway before him*. Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God*, and chap.5. 19. *The Sonne can doe nothing of himſelfe, ſaue that he ſeeth the Father doe: for whatſoeuer things he doth, the ſame doth the Sonne alſo*.

There be three perſons: the Father,the Sonne and the holy Ghoſt, Math.3.16.17. *And Ieſus, when he was baptized,came ſtraight out of the water, and loe, the heauens were opened vnto him, and Iohn ſaw the Spirit of God deſcending like a doue, & lighting vpon him: and loe, a voice came from heauen, ſaying, This is my beloued Sonne, in whom I am well pleaſed*.

The Father, is a perſon without beginning, from all eternitie begetting the Sonne, Heb.1. 3. *Who beeing the brightnes of the glorie, and the ingraued forme of his perſon*. Pſal. 2.7. *Thou art my Sonne, this day haue I begotten thee*.

In the generation of the Sonne, theſe properties muſt be noted: I. He that begetteth, and he that is begotten are together, and not one before an other in time. II. Hee that begetteth,doth communicate with him that is begotten, not ſome one part, but his whole eſſence. III. The Father begot the Sonne,not out of himſelfe,but within himſelfe.

The incommunicable property of the Father, is to be vnbegotten, to bee a Father,and to beget. *He* is the beginning of actions, becauſe he beginneth euery action of himſelfe, effecting it by the Sonne and the holy Ghoſt. 1.Cor.8.6. *Yet vnto vs,there it but one God,which is the Father,of whom are all things, and we in him, and one Lord Ieſus Chriſt, by whom are all things, and wee by him*. Rom. 11. 36. *For of him, and through him, and for him,are all things*.

The other two perſons haue the Godhead, or the whole diuine eſſence, of the Father by communication, namely, the Sonne and the holy Ghoſt.

The Sonne is the ſecond perſon, begotten of the Father from all eternitie. Hebr.1.5. *For vnto which of the Angels ſaid he at any time,Thou art my Sonne,this day begate I thee?* Coloſſ.1.15. *Who is the image of the inuiſible GOD, the firſt borne of euery creature*. Iohn 1.14. *And we ſaw the glory thereof,as the glory of the onely begotten ſonne of the father*. Rom.8.32. *Hee who ſpared not his owne ſonne*.

Although the Sonne be begotten of his Father, yet neuertheleſſe he is of and by himſelfe very God: for he muſt be conſidered either according to his eſſence, or according to his filiation or *S*onneſhip.In regard of his eſſence, he is (αὐτόθεος)that is,of and by himſelfe very God: for the Dietie which is common to all the three perſons,is not begotten. But as he is a perſon, and the ſonne of the father,he is not of himſelfe, but from an other: for he is the eternall ſonne of his father. And thus he is truely ſaid to bee *very God of very God*.

For this cauſe hee is ſaid to be ſent from the Father. Iohn. 8. 42. *I proceeded forth and came from God,neither came I of my ſelfe,but he ſent me*. This ſending taketh not away the equality of eſſence and power, but declareth the order of the perſons. Iohn. 5.18. *Therefore the Iewes ſought the more to kill him, not onely becauſe he had broken the Sabbaoth: but ſaid alſo that God was his Father, and made himſelfe equall with God*. Phil. 2.6. *Who beeing in the forme of God, thought is no robbery to be equall with God*.

For this cauſe alſo he is *the WORD of the Father*, not a vaniſhing,but an eſſentiall word; becauſe as a word is, as it were, begotten of the mind,ſo is the Sonne begotten of the Father;and alſo,becauſe he bringeth glad tidings from the boſome of his *Father*. *Nazian*.in his

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Oration of the Sonne. *Baſil.* in his preface before *Iohns* Goſpell.

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghoſt. 1. Cor. 8. 6. *Our Lord Ieſus Chriſt, by whome are all things, and we by him.* Ioh. 5. 19. *Whatſoeuer things he doth, the ſame doth the Sonne alſo.*

The holy Ghoſt, is the third perſon, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter ſhall come, whom I will ſend vnto you from the Father, euen the ſpirit of truth, which proceedeth of the Father, he ſhall teſtifie of me.* Rom. 8. 9. *But ye are not in the fleſh, but in the ſpirit, ſeeing the ſpirit of God dwelleth in you. But if there be any that hath not the ſpirit of Chriſt he is not his.* Ioh. 16. 13. 14. *But when the Spirit of truth ſhall come: he ſhall conduct you into all truth: for he ſhall not ſpeake of himſelfe, but whatſoeuer he heareth, he ſhall ſpeake, and ſhall declare vnto you ſuch things as are to come. He ſhall glorifie me, for he ſhall receiue of mine, and ſhew it vnto you.*

And albeit the Father, and the Sonne are two diſtinct perſons, yet are they both but one beginning of the holy Ghoſt.

What may be the eſſentiall difference betwixt proceeding, and begetting, neither the Scriptures determin, nor the Church knoweth.

The incommunicable propertie of the holy Ghoſt, is to proceed.

His proper manner of working is, to finiſh an action, effecting it, as from the Father and the Sonne.

CHAP. VI.

Of Gods workes, and his decree.

Thus farre concerning the firſt part of Theologie: the ſecond followeth, of the workes of God.

The workes of God, are all thoſe, which he doth out of himſelfe, that is, out of his diuine eſſence.

Theſe are common to the Trinitie, the peculiar manner of working alwaies reſerued to euery perſon.

The end of all theſe, is the manifeſtation of the glorie of God. Rom. 11. 36. *For him are al things, to him be glorie for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himſelfe, hath neceſſarilyt, and yet freely, from all eternitie determined all things. Eph. 1. 11. *In whom alſo we are choſen when we were predeſtinate, according to the purpoſe of him, which worketh all things after the counſell of his own will.* and verſ. 4. *As he hath choſen vs in him before the foundation of the world.* Mat. 10. 29. *Are not two ſparowes ſold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power on the clay, to make of the ſame lumpe one veſſell to diſhonor, and another to honour.*

Therefore the Lord, according to his good pleaſure, hath moſt certainely decreed euery thing and action, whether paſt, preſent, or to come, together with their circumſtances of place, time, meanes, and end.

Yea, he hath moſt iuſtly decreed the wicked workes of the wicked. For if he had nilled thē, they ſhould neuer haue bene at all. And albeit they of their owne nature, are and remaine wicked; yet in reſpect of Gods decree, they are ſome wayes good: for there is not any thing abſolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be ſo) that ye ſuffer for well doing, then for euill doing.*

The thing which in it owne nature is euill, in Gods eternall councell is reſpectiuely good, in that it is ſome occaſion and way to manifeſt the glorie of God in his iuſtice, and his mercie.

Gods foreknowledge, is conioyned with his decree, and indeed is in nature before it: yet not in regard of God, but vs: becauſe knowledge goeth before the will and the effecting of a work. For we do nothing, but thoſe things that we haue before willed, neither do we will any thing which we know not before.

Gods foreknowledge in it ſelfe, is not a cauſe why things are, but as it is conioyned with his decree. For things do not therefore come to paſſe, becauſe that God did foreknow them; but becauſe he decreed and willed them, therefore they come to paſſe.

The execution of Gods decree is that, by which all things in their time are accompliſhed which were foreknowne or decreed, and that euen as they were foreknown & decreed.

The ſame decree of GOD, is the firſt and principall working cauſe of all things, which alſo is in order, and time before all other cauſes. For with Gods decree is alwaies his will annexed, by the which he can will that which he hath decreed. And it were a ſigne of impotencie, to decree any thing which he could not will. And with Gods will is conioyned an effectuall power, by which the Lord can bring to paſſe, whatſoeuer he hath freely decreed.

The firſt and principall cauſe, howbeit in it ſelfe it be neceſſarie, yet it doth not take away freedome of will in election; or the nature and propertie of ſecond cauſes; but onely brings them into a certaine order; that is, it directeth them to the determinate end; whereupon the effects and euents of things are contingent or neceſſarie, as the nature of the ſecond cauſe is. So Chriſt according to his Fathers decree died neceſſarily, *Act.* 17. 3. but yet willingly, *Ioh.* 10. 18. *Mat.* 26. 53. And if we reſpect the temperature of Chriſts bodie, he might haue prolonged his life; and therfore in this reſpect may be ſaid to haue dyed contingently.

The execution of Gods decree, hath two branches; his operation, and his operatiue permiſſion.

Gods operation, is his effectuall producing of all good things, which either haue beeing or moouing, or which are done. A

Gods operatiue permiſſion, is that by which he onely permitteth one & the ſame worke to be done of others, as it is euill; but as it is good, he effectually worketh the ſame. Gen.50.20. *You indeed had purpoſed euill againſt me, but God decreed that for good, that he might, as hee hath done this day, preſerue his people aliue.* And, Gen. 45. 7. *God hath ſent me before you to preſerue your poſteritie in this land.* Eſay.10.5,6,7. *Woe vnto Asſhur, the rod of my wrath, & the ſtaffe in their hands is mine indignation, I will giue him a charge againſt the people of my wrath to take the ſpoile, and to take the pray, and to tread them vnder feete like the mire in the ſtreete. But hee thinketh not ſo, neither doeth his heart eſteeme it ſo: but he imagineth to deſtroy, & to cut off not a few nations.* B

God permitteth euill, by a certaine voluntary permiſſion, in that hee forſaketh the ſecond cauſe in working euil. And hee forſaketh his creature, either by detracting the grace it had, or not beſtowing that which it wanteth Rom.1.26. *For this cauſe God gaue them vp vnto vile affections.* 2.Tim.2.25.26. *Inſtructing them with meekeneſſe that are contrary minded, prouing if God at any time will giue repentance, that they may know the truth; & that they may come to amẽdment out of the ſnare of the deuill, which are taken of him at his will.*

Neither muſt we thinke God herein vniuſt, who is indebted to none. Rom. 9. 15. *I will haue mercy on him to whom I will ſhew mercie,* Yea it is in Gods pleaſure to beſtowe how much C grace, and vpon whom he will. Math. 20.15. *Is it not lawfull for me to doe as I will with mine owne?*

That which is euill, hath ſome reſpect of goodneſſe with GOD: Firſt, in that it is the puniſhment of ſinne: and puniſhment is accounted a morall good, in that it is the part of a iuſt iudge to puniſh ſinne. Secondly, as it is a meere action or act. Thirdly, as it is a chaſtiſement, a triall of ones faith, martyrdome, propitiation for ſinne, as the death and paſſion of Chirſt. *Acts.*2.23. and 4.24. And if we obſerue theſe caueats, God is not onely a bare permiſſiue agent in an euill worke, but a powerfull effectour of the ſame; yet ſo, as he neither inſtilleth an aberration into the action, nor yet D ſupporteth, or intendeth the ſame, but that hee moſt freely ſuffereth euill, and beſt diſpoſeth of it to his owne glory. The like we may ſee in this ſimilitude: Let a man ſpurre forward a lame horſe; in that he mooueth forward, the rider is the cauſe; but that he halteth, he himſelfe is the cauſe. And againe, we ſee the ſunne beames ſhining through a glaſſe; where the light is from the ſunne, the colour not from the ſunne but from the glaſſe.

CHAP. VII.

Of Predeſtination and creation.

GOds decree, in as much as it concerneth man, is called Predeſtination: which is the decree of God, by the which he hath ordained all men to a certaine and euerlaſting eſtate: that is, either to ſaluation or condemnation, for his owne glory. 1. Theſſ. 5.9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.* Rom.9.13. *As it is written, I haue loued Iacob, and hated Eſau:* and verſ. 22. *What and if God would, to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction: & that he might declare the riches of his glory vpon the veſſels of mercy, which hee hath prepared vnto glorie?*

The meanes of accompliſhing Gods Predeſtination are two-fold.

The creation, and the fall.

The creation, is that by which GOD made all things very good, of nothing; that is, of no matter which was before the creation. Gen. 1. 1. *In the beginning God created the heauen, &c.* to the ende of the chapter.

Gods manner of creating, as alſo of gouerning, is ſuch, as that by his word alone, he without any inſtruments, means, aſſiſtance, or motion, produced all ſorts of things: For to will any thinge with God, is both to be able and to performe it. Hebr. 11.3. *By faith wee vnderſtand, that the worlde was ordained by the word of God, ſo that the thinges which wee ſee, are not made of thinges which did appeare.* Pſal. 148. 5. *Let them praiſe the name of the Lord, for he commanded, and they were created.*

The goodneſſe of the creature, is a kind of excellency, by which it was voide of all defect, whether puniſhment or fault.

The creation, is of the world, or inhabitants in the world.

The world, is a moſt beautifull pallace, framed out of a deformed ſubſtance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are three-fold: the firſt is the aire, the ſecond the skie, the third an inuiſible and incorporall eſſence, created to be the ſeat of all the bleſſed, both men, and angels. This third heauen is called Paradiſe. 2.Cor.12.4.

The inhabitours of the world, are reaſonable creatures, made according to Gods owne Image; they are either angels or men. Gen. 1. 26. *Furthermore, God ſaid, Let vs make man in our owne image, according to our likeneſſe,* Iob.1.6. *VVhen the children of God came and ſtood before the Lord, Satan came alſo among them.*

The Image of God, is the goodneſſe of the reaſonable creature, reſembling God in holineſſe. Eph.4.24. *And put on the newe man, which after God is created in righteouſneſſe and true holineſſe.*

CHAP. VIII.

Of Angels.

THe Angels each of them beeing created in the beginning, were ſetled in an vpright eſtate. In whom theſe things are to be

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A noted; Firſt, their nature. Angels are ſpirituall & incorporall eſſences. Hebr. 2. 16. *For hee in no ſort tooke the angels, but hee tooke the ſeede of Abraham.* Heb. 1. 7. *And of the Angels, he ſaith, hee maketh the ſpirits his meſſengers, & his miniſters a flame of fire.*

Secondly, their qualities. Firſt, they are wiſe, 2. Sam. 14. 17. *My Lord the king is euen as an angell of God in bearing good and bad.* 2. They are of great might. 2. Theſſ. 1. 7. *When the Lord Ieſus ſhall ſhewe himſelfe from heauen with his mightie angells.* 2. Sam. 24. 17. *Dauid ſaw the Angell that ſmote the people.* 2 King. 19. 35. *The ſame night the Angell of the Lord went out and ſmote in the campe of Aſhur, an hundreth, foureſcore, and fiue thouſand.* 3. They are ſwift and of great agility, Eſay, 6. 6. *Then flewe one of the Seraphins vnto mee with an hotte cole in his hande.* B Dan. 9. 21. *The man Gabriell whom* I *had ſeene before in a viſion, came flying and touched me.* This is the reaſon why the Cherubins in the tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32. 1. *Now Iacob went forth on his iourney, and the angels of God met him.* Dan. 7. 10. *Thouſand thouſands miniſtred vnto him, and ten thouſand thouſands ſtood before him.* Math. 26. 53. *Thinkeſt thou* I *cannot pray to my father, and he will giue me more then twelue legions of Angels?* Heb. 12. 22. *To the companie of innumerable angels.*

Fourthly, they are in the higheſt heauen, where they euer attend vpon God, and haue ſocietie with him. Math. 18. 10. *In heauen their angels alwaies behold the face of my father which is in heauen.* Pſal. 68. 17. *The chariots of God are* C *twenty thouſand thouſand angels, and the Lord is among them.* Mark. 12. 25. *But are as angels in heauen.*

Fiftly, their degree. That there are degrees of Angels, it is moſt plaine. Coloſ. 1. 16. *By him were all things created, which are in heauen, and in earth, things viſible and inuiſible: whether they be thrones, or Dominions, or principalities, or powers.* Rom. 8. 38. *Neither angels, nor principalities, nor powers &c.* 1. Theſſ. 4. 16. *The Lord ſhall deſcend with the voice of the Archangell, and with the trumpet of God.* But it is not for vs to ſearch who, or howe many bee of each order, neither ought wee curiouſly to inquire howe they are diſtinguiſhed, whether in eſſence, gifts, or offices. Coloſſ. 2. 18. D *Let no man at his pleaſure beare rule ouer you by humbleneſſe of minde, and worſhipping of Angels, aduancing himſelfe in thoſe things which he neuer ſaw.*

Sixtly, their office. Their office is partly to magnifie God, & partly to performe his commandements. Pſal. 103. 20. 21. *Praiſe the Lord, ye his Angels that excell in ſtrength, that doe his commandement in obeying the voice of his word. Praiſe the Lord, all ye his hoſtes, ye his ſeruants that doe his pleaſure.*

Seuenthly: The eſtabling of ſome Angels in that integritie, in which they were created.

CHAP. IX.

Of man, and the eſtate of Innocencie.

MAn, after he was created of God, was ſet in an excellent eſtate of innocency. In this eſtate ſeauen things are cheifly to be regarded.

I. The place. The garden of Heden, that moſt pleaſant garden. Gen. 2. 15. *Then the Lord tooke the man and put him into the garden of Heden.*

II. The integritie of mans nature. Which was, Eph. 4. 24. *created in righteouſneſſe and true holineſſe.* This integritie hath two parts.

The firſt is wiſedome, which is a true and perfect knowledge of God, and of his will, in as much as it is to be performed of man, yea, and of the counſell of God in all his creatures. Coloſ. 3. 10. *And haue put on the newe man, which is renewed in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth euery beaſt of the field, and euery foule of the heauen, hee brought them vnto the man, to ſee how hee would call them: for howſoeuer the man called the liuing creature, ſo was the name thereof.*

The ſecond is iuſtice, which is a conformitie of the will, affections, and powers of the body to doe the will of God.

III. Mans dignitie, conſiſting of foure parts. Firſt, his communion with God, By which, as God reioyced in his owne image, ſo likewiſe man did feruently loue God: this is apparent by Gods familiar conference with Adam, Gen. 1. 29. *And God ſaid, Behold, I haue giuen vnto you euery herb bearing ſeede, &c. that ſhall bee to you for meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Pſal. 8. 6. *Thou haſt made him Lord ouer the workes of thine handes, and haſt ſet all things vnder his feete, &c.* Thirdly, the decencie, and dignitie of the body, in which, though naked, as nothing was vnſeemely, ſo was there in it imprinted a princely maieſtie. Pſal. 8. *Thou haſt made him little lower then God, and crowned him with glorie and worſhip.* Gen. 2. 25. *They were both naked, and neither aſhamed.* 1. Cor. 12. 23. *Vpon thoſe members of the bodie, which wee thinke moſt vnhoneſt, put wee more honeſtie on: and our vncomely parts haue more comelineſſe on.* Fourthly, labour of the bodie without pain or griefe. Gen. 3. 17. 19. *Becauſe thou haſt obeyed the voice of thy wife, &c. curſed is the earth for thy ſake, in ſorrow ſhalt thou eate of it all the daies of thy life, &c.*

IV. Subiection to God, whereby man was bound to performe obedience to the cōmandements of God: which are two. The one was concerning the two trees: the other, the obſeruation of the Sabbath.

Gods commaundement concerning the trees, was ordained to be a proofe and triall of mans obedience. It conſiſteth of two parts: the firſt is the giuing of the tree of life, that as a ſigne, it might confirm to man his perpetuall abode in the garden of Heden, if ſtill hee perſiſted in his obedience, Reuel. 2. 7. *To him that ouercommeth, will I giue to eate of the tree of life, which is in the midſt of the Paradiſe of God.* Prou. 3. 18. *Shee is a tree of life to them which lay hold on her: and bleſſed is hee that retaineth her.* The ſecond, is the prohibition to eate of the tree of the knowledge of good and euill, togither with a commination of temporall and eternall death, if he trangreſſed this commandement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou ſhalt not eate of it: for in the day that thou eateſt thereof, thou ſhalt die the death.* This was a ſigne of death, and had his name of the euent, becauſe the obſeruation thereof would haue brought perpetuall happines, as the violation gaue experience of euil, that is, of all miſerie, namely of puniſhment, and of guiltineſſe of ſinne.

Gods commandement concerning the obſeruation of the Sabbath, is that, by which God ordained the ſanctification of the Sabbath. Gen. 2. 3. *God bleſſed the ſeuenth day, and ſanctified it.*

V. His calling, which is the ſeruice of God, in the obſeruation of his commandements, and the dreſſing of the garden of Heden. Prou. 16. 4. *God made all things for himſelfe.* Ge. 2. 15. *He placed him in the garden of Heden, to dreſſe and keepe it.*

VI. His diet was the hearbes of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen. 1. 29. *And God ſaid, behold, I haue giuen vnto you euery hearb bearing ſeed, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing ſeed, that ſhall be to you for meate.* And chap. 2. 17. *But of the tree of knowledge of good and euill, thou ſhalt not eate.*

VII. His free choyce, both to will, and performe the commaundement concerning the two trees, and alſo to neglect and violate the ſame. Whereby we ſee that our firſt parents were indeed created perfect, but mutable: for ſo it pleaſed God to prepare a way to the execution of his decree.

CHAP. X.

Of Sinne, and the fall of Angels.

THe fall, is a reuolting of the reaſonable creature from obedience to ſinne.

Sinne, is the corruption, or rather depriuation of the firſt integritie. More plainely, it is a falling or turning from God, binding the offendour by the courſe of Gods iuſtice, to vndergoe the puniſhment.

Here a doubt may be mooued, whether ſin be a thing exiſting, or not. The anſwer is this: Of things which are, ſome are poſitiue, other priuatiue. Things poſitiue, are all ſubſtances, together with thoſe their properties, powers, inclinations and affections, which the Lord hath created and imprinted in their natures. The thing is called priuatiue, which granteth or preſuppoſeth the abſence of ſome ſuch thing, as ought to be in a thing. Such a thing is ſinne, which properly and of it ſelfe is not any thing created, and exiſting; but rather the abſence of that good which ought to be in the creature: and though it be inherent in things poſitiue as a priuation, yet it is alwaies to be diſtinguiſhed from them.

Sinne hath two parts: A defect, or impotencie: and diſorder.

Impotencie is nothing elſe, but the very want or loſſe of that good, which God hath ingrafted in the nature of his creature.

Diſorder, is the confuſion or diſturbance of all the powers and actions of the creature.

The fall was effected on this manner. Firſt, God created his reaſonable creatures good indeed, but withall changeable, as we haue ſhewed before. For to be vnchangeable good, is proper to God alone. Secondly, God tryed their obedience in thoſe things about which they were conuerſant. Deut. 13. 3. *Thou ſhalt not hearken to the words of that Prophet, or vnto that dreamer of dreames: for the Lord your God prooueth you, to know whether you loue the Lord your God, with all your heart, and with all your ſoule.* Thirdly, in this triall God doth not aſſiſt them with new grace to ſtand, but for iuſt cauſes forſaketh them. Laſtly, after God hath forſaken them, and left them to themſelues, they fall quite from God: no otherwiſe, then when a man ſtaying vp a ſtaffe on the ground, it ſtandeth vpright; but if he neuer ſo little withdraw his hand, it falleth of it ſelfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the vnderſtanding, pointing out a more excellent eſtate, and of it owne accord approouing thereof, and the will chooſing the ſame as pleaſing vnto it (their nature in the meane while remaining fit to make choice either of the contrarie, or of a diuers obiect) they are the ſole authors of their fall from God. 2. Pet. 2. 4. *If God ſpared not the Angels which ſinned, but caſt them downe into hell, and deliuered them into chaines of darkneſſe, to be kept vnto damnation, &c.* Iud. 6. *The Angels which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines, &c.* Ioh. 8. 44. *He was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

In the fall of Angels, conſider: Firſt, their corruption, ariſing from the fall; which is the deprauation of their nature, and is either that fearefull malice and hatred, by which they ſet themſelues againſt God, or their inſatiable deſire to deſtroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *He that committeth ſinne is of the deuill, because the deuill ſinned from the beginning. For this cauſe was the ſonne of God reuealed, to diſſolue the workes of the diuell.* 1. Pet. 5. 8. *Your*

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aduerſarie the diuell goeth about like a roaring lion, ſeeking whom he may deuoure. Eph. 6. 12. *You ſtriue not againſt fleſh and blood, but againſt principalities and powers, and worldly gouernours; the princes of darkneſſe of this world, againſt ſpirituall wickedneſſes, which are in ſupercaeleſtiall things.*

II. Their degree, and diuerſitie: for of theſe Angels, one is chiefe, and the reſt attendants. The chiefe is Beelzebub, prince of the reſt of the diuels, and the world, farre aboue them all in malice. Mat. 25. 41. *Away from mee ye curſed, into euerlaſting fire, prepared for the diuell and his Angels.* 2. Cor 4. 4. *Whoſe minds the god of this world hath blinded.* Reuel. 12. 7. *And there was warre in heauen, Michael, and his Angels, fought with the dragon, and the dragon and his Angels fought.*

Miniſtring Angels, are ſuch as waite vpon the diuell, in accompliſhing his wickedneſſe.

III. Their puniſhment. God, after their fall, gaue them ouer to perpetuall torments. without any hope of pardon, Iude, verſ. 6. 2. Pet. 2. 4. *God ſpared not the Angels that had ſinned, but caſt them downe into hell, and deliuered them into chaines of darkneſſe, to be kept vnto damnation.* This he did: Firſt, to admoniſh men, what great puniſhment they deſerued. Secondly, to ſhew that grieuous ſins muſt more grieuouſly be puniſhed.

The fall of Angels was the more grieuous, becauſe both their nature was more able to reſiſt, & the diuell was the firſt founder of ſin.

Their puniſhment is eaſier, or more grieuous.

Their eaſier puniſhment is double. The firſt, is their deiection from heauen. 2. Pet. 2. 4. *God caſt the Angels that ſinned into hell.* The ſecond, is the abridging and limitation of their power, Iob, 1. 12. *The Lord ſaid vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grieuous paine, is that torment in the deepe, which is endleſſe and infinite, in time and meaſure. Luk. 8. 31. *And they beſought him, that he would not commaund them to go downe into the deepe.*

CHAP. XI.

Of mans fall and diſobedience.

ADams fall, was his willing reuolting to diſobedience by eating the forbidden fruite. In Adams fall, we may note the manner, greatneſſe, and fruit of it.

I. The manner of Adams fall, was on this ſort. Firſt, the diuell, hauing immediatly before fallen himſelfe, inſinuateth vnto our firſt parents, that both the puniſhment for eating the forbidden fruite was vncertaine, and that God was not true in his word vnto them. Secondly, by this legerdemaine, he blinded the eyes of their vnderſtanding. Thirdly, beeing thus blinded, they begin to diſtruſt GOD, and to doubt of Gods fauour. Fourthly, they thus doubting, are mooued to behold the forbidden fruite. Fiftly, they no ſooner ſee the beautie thereof, but they deſire it. Sixtly, that they may ſatisfie their deſire, they eate of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vtterly diſloyall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without conſtraint, they willingly fall from their integritie; God vpon iuſt cauſes leauing them to themſelues, and freely ſuffering them to fall. For we muſt not thinke, that mans fall was either by chaunce, or God not knowing of it; or barely winking at it, or by his bare permiſſion, or againſt his will: but rather miraculouſly, not without the will of God, and yet without all approbation of it.

II. The greatneſſe of this tranſgreſſion muſt be eſteemed, not by the externall obiect, or the baſenes of an apple, but by the offence it containeth againſt Gods maieſtie. This offence appeareth by many treſpaſſes committed in that action. The 1. is doubting of Gods word: 2. want of faith; for they beleeue not Gods threatning, (*In that day ye eate thereof you ſhall dye the death:*) But being bewitched with the diuels promiſe, (*ye ſhall be like Gods*) they ceaſe to feare Gods puniſhment, and are inflamed with a deſire of greater dignitie. 3. Their curioſitie, in forſaking Gods word, and ſeeking other wiſedome. 4. Their pride, in ſeeking to magnifie themſelues, and to become like God. 5. Contempt of God, in tranſgreſſing his commaundements againſt their owne conſcience. 6. In that they preferre the diuell before God. 7. Ingratitude, that in as much as in them lyeth, they expell Gods ſpirit dwelling in them, and deſpiſe that euerlaſting bleſſed vnion. 8. They murther both thẽſelues & their progeny.

III. The fruite or effects. Out of this corrupt eſtate of our firſt parents, aroſe the eſtate of infidelity or vnbeleefe, whereby God hath included all men vnder ſin, that he might maniſeſt his mercie in the ſaluation of ſome, and his iuſtice in the condemnation of others. Rom. 11. 32. *God hath ſhut vp all men in vnbeliefe, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.*

In this eſtate, we muſt conſider ſinne, and the puniſhment of ſinne. Sinne is three-fold.

The firſt, is the participation of Adams both *tranſgreſſion & guiltineſſe:* whereby in his ſin, all his poſterity ſinned, Rom. 5. 12. *As by one man ſin entred into the world, and by ſin death: ſo death entred vpon all men, in that all men haue ſinned.* The reaſon of this is readie. Adam was not then a priuate man, but repreſented all mankind, and therefore looke what good he receiued frõ God, or euill elſewhere, both were cõmon to others with him. 1. Cor. 15. 22. *As in Adam all men dye, ſo in Chriſt all men riſe againe.*

Againe, when Adam offended, his poſteritie was in his loynes, from whom they ſhould by the courſe of nature, iſſue: and therefore take part of the guiltineſſe with him. Heb. 7. 9.10. *And to ſay as the thinge is, Leui &c. payed tythes to Melchiſedec: for he was yet in the loynes of his father Abraham, when Melchiſedec met him.*

CHAP. XII.

Of Originall ſinne.

OVt of the former tranſgreſſiō ariſeth another, namely Originall ſinne, which is corruption ingendered in our firſt conception, whereby euery faculty of ſoule and body is prone and diſpoſed to euill. Pſal. 51.5. *I was borne in iniquity, and in ſinne hath my mother conceiued me.* Gen.6.5. Tit. 3.3. *We our ſelues were in times paſt vnwiſe, diſobedient, deceiued; ſeruing the luſts and diuers pleaſures, liuing in malicionſneſſe and enuie, hatefull, and hating one another.* Heb. 12.1. *Let vs caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on.*

By this we ſee, that ſinne is not a corruption of mans ſubſtance, but onely of faculties: otherwiſe neither could mens ſoules be immortall, nor Chriſt take vpon him mans nature.

All Adams poſterity is equally partaker of this corruption: the reaſon why it ſheweth not it ſelfe equally in all, is becauſe ſome haue the ſpirit of ſanctification, ſome the ſpirit onely to bridle corruption, ſome neither.

The propagation of ſinne, from the parents to the children, is either becauſe the ſoule is infected by the contagion of the body, as a good ointment by a fuſtie veſſell; or becauſe God, in the very moment of creation and infuſion of ſoules into infants, doth vtterly forſake them. For as Adam receiued the image of God, both for himſelfe and others: ſo did he looſe it for himſelfe and others.

But whereas the propagation of ſinne is as a common fire in a towne, men are not ſo much to ſearch how it came, as to be carefull how to extinguiſh it.

That we may the better know originall ſinne in the ſeuerall faculties of mans nature, three circumſtances muſt be conſidered.

1. How much of Gods image we yet retaine. 2. How much ſinne man receiued from Adam. 3. The increaſe thereof afterward.

I. In the mind. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, and that the ſame God puniſheth tranſgreſſions: that there is an euerlaſting life: that wee muſt reuerence our ſuperiours, and not harme our neighbours. But euen theſe notions, they are both generall and corrupt, and haue none other vſe, but to bereaue man of al excuſe before Gods iudgement ſeat. Rom. 1. 19. 20. *That which may be knowne concerning God, is manifeſt in them: for God hath ſhewed it vnto them. For the inuiſible things of him, that is, his eternall power and Godhead, are ſeene by the creation of the world, beeing conſidered in* A *his workes, to the intent they ſhould be without excuſe.*

Mens mindes receiued from Adam: 1. Ignorance, namely a want, or rather a depriuation of knowledge in the thinges of God, whether they concerne his ſincere worſhip, or eternall happineſſe. 1. Cor. 2.14. *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him, neither can he knowe them, becauſe they are ſpiritually diſcerned.* Rom. 8.7. *The wiſedome of the fleſh is enmity to God, for it is not ſubiect to the lawe of God, neither indeed can be.*

II. Impotencie, whereby the minde of it B ſelfe is vnable to vnderſtand ſpirituall things, though they be taught. Luk. 24.45. *Then opened he their vnderſtanding, that they might vnderſtand the Scriptures.* 2.Cor.3.5. *Not that we are ſufficient of our ſelues, to thinke any thinge as of our ſelues: but our ſufficiency is of God.*

III. Vanity, in that the minde thinketh falſhood truth, and truth falſhood. Eph.4 17. *Walke noe more as other Gentiles, in the vanity of your vnderſtanding.* 1.Cor. 1.21. *It pleaſed God by the fooliſhneſſe of preaching, to ſaue thoſe which beleeue.* 23. *Wee preach Chriſt crucified, to the Iewes a ſtumbling blocke, but to the Grecians fooliſhneſſe.* Prou. 14.12. *There is a way which ſeemeth good in the eyes of men, but the ende thereof is death.*

C IV. A naturall inclination onely to conceiue and deuiſe the thing which is euill. Gen. 6. 5. *The Lord ſawe that the wickedneſſe of men was great vpon earth, and all the imaginations of the thoughts of the heart were onely euill continually,* Ierem. 4. 22. *They are wiſe to doe euill, but to doe well they haue noe knowledge.*

Hence it is apparent, that the originall, and as I may ſay, the matter of all hereſies, is naturally ingrafted in mans nature. This is worthy the obſeruation of ſtudents in diuinity.

The increaſe of ſinne in the vnderſtanding, is 1. a reprobate ſenſe, when GOD withdraweth the light of nature. Iohn, 12. 40. *He hath blinded their eyes, and hardened their hearts, leaſt they ſhould ſee with their eies, and vnderſtand with* D *their hearts, and I ſhould heale them, and they be conuerted.* Rom. 1. 28. *As they regarded not to knowe God, ſo God deliuered them vp vnto a reprobate minde, to doe thoſe things which are not conuenient.* 2. The ſpirit of ſlumber. Rom. 11. 8. *God hath giuen them the ſpirit of ſlumber, &c.* 3. A ſpirituall drunkenneſſe, Eſay, 29.9. *They are drunken, but not with wine, they ſtagger, but not with ſtrong drinke.* 4. Strong illuſions. 2.Theſſ. 2.11. *God ſhall ſend them ſtrong illuſions, and they ſhall beleeue lies.*

The remnant of Gods image in the conſcience, is an obſeruing and watchfull power, like the eye of a keeper, reſerued in man partly to reprooue, partly to repreſſe the vnbridled courſe of his affections. Roman. 2. 15. *Which ſhew the effect of the lawe written in their hearts, their conſcience alſo bearing witneſſe,* *and their thoughts accuſing one an other or excuſing.*

That which the conſcience hath receiued of Adam, is the impurenes thereof. Tit.1. 15. *To them, that are defiled and vnbeleeuing nothing is pure, but euen their mindes and conſciences are defiled.* This impuritie hath three effects: the firſt, is to excuſe ſinne; as, if a man ſerue God outwardly, he will excuſe and cloake his inward impiety. Mark.10. 19,20. *Thou knoweſt the commandements, Thou ſhalt not, &c. Then he anſwered, and ſaid, Maſter, all theſe thinges haue I obſerued from my youth.* Againe, it excuſeth intents not warranted in Gods word. 1.Chr.13. 9. *When they came to the threſhing floore of Chidon, Vzza put forth his hand to hold the Arke, for the oxen did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This wee may ſee in ſuperſtitious idolaters, who are grieued when they omit to performe counterfeit and idolatrous worſhip to their gods. Coloſſ.2.21,22. *Touch not, taſt not, handle not, which all periſh with vſing, and are after the commandements and doctrines of men.* Eſai.29.13. *And their feare toward me was taught them by the precepts of men.*

The third, is to accuſe and terrifie for ſinne. Gen.50.15. *When Ioſephs brethren ſaw that their father was dead, they ſaid, It may bee that Ioſeph will hate vs, & will pay vs againe all the euill which we did vnto him.* Ioh.8.9. *And when they heard it, being accuſed by their owne conſciences, they went out one by one.* 1.Ioh.3. 20. *If our heart condemne vs, God is greater then our heart.* Though the conſcience ſhall accuſe a man truely, yet that will not argue any holineſſe in it: which appeareth, in that Adam in his innocencie had a good, yet no accuſing conſcience.

Impurenes increaſed in the conſcience, is firſt ſuch a ſenſles numneſſe, as that it can hardly accuſe a man of ſinne. Eph.4.19. *Who being paſt feeling haue giuen themſelues to wantonnes, to worke all vncleannes, euen with greedineſſe.* 1.Tim. 4.2. *Hauing their conſciences burned with an hot yron.* This ſenſleſnes ſpringeth from a cuſtome in ſinning. 1.Sam.25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words, and his heart died within him, and he was like a ſtone.*

II. Some grieuous horror, and terrour of the conſcience. Gen. 4. 14. *Behould thou haſt caſt mee this day from the earth, and from thy face ſhall I be hid.* and v. 13. *My puniſhment is greater, then I can beare.* The Symptomes of this diſeaſe, are blaſphemies, trembling of bodie, fearefull dreames. Act. 24. 26. *And as he diſputed of righteouſnes, and temperance, and the iudgement to come, Felix trembled, &c.* Dan: 5.6. *Then the Kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his knees ſmote one againſt the other.*

In the will, the remnant of Gods image, is a free choiſe. Firſt, in euery naturall action, belonging to each liuing creature, as to nouriſh, to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, ſuch as belong to all men; and therefore man hath freewil in outward actions, whether they concerne manners, a family, or the cōmon wealth, albeit, both in the choice and refuſall of them, it bee very weake. Rom. 2. 14. *The Gentiles which haue not the law, by nature doe thoſe things which are of the law.*

The will receiued. I. An impotencie, whereby it cannot will, or ſo much as luſt after that, which is indeede good; that is, which may pleaſe and bee acceptable to God. 1. Cor.2.14. *The naturall man perceiueth not the thinges of the ſpirit of God, for they are fooliſhnes vnto him: nether can hee know them, becauſe they are ſpiritually diſcerned.* Rom. 5. 6. *Chriſt, when we were yet of no ſtrength, at his time died for the vngodly.* 2. Tim.2. 26. Phil. 2.13. *It is God which worketh in you both the will and the deede, euen of his good pleaſure.*

II. An inward rebellion, whereby it vtterly abhorreth that which is good, deſiring and willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meere patient in the firſt act of conuerſion to God; and that by it ſelfe it can neither begin that conuerſion, or any other inward and ſound obedience due to Gods law.

That which the affections receiue, is a diſorder, by which they therefore are not well affected, becauſe they eſchew that which is good, and purſue that which is euill. Gal. 5. 24. *They that are Chriſts, haue crucified the fleſh with the affections and luſts thereof.* Rom.1.26. *Therefore God gaue them ouer to filthie luſts.* 1.Kings 22. 8. *The king of Iſrael ſaid vnto Iehoſaphat, Yet is there one of whome thou maiſt take counſell, but him I hate, &c.* and, 21. 4. *Therefore Achab came home to his houſe diſcontented and angrie for the word which Naboth ſpake vnto him, and he laid himſelfe on his bed, turning away his face leaſt he ſhould eate meate.*

That which the bodie hath receiued, is I. fitneſſe to begin ſinne. This doth the bodie in tranſporting all obiects and occaſions of ſinne to the ſoule. Gen. 3.6. *The woman ſeeing that the tree was good for meat, and pleaſant to the eyes, &c. tooke of the fruit thereof, and did eate.* II. A fitneſſe to execute ſinne, ſo ſoone as the heart hath begun it. Rom. 6.13. *Neither giue your members as weapons of iniuſtice to ſinne.* and verſ.19. *As you haue giuen your members as ſeruants to vncleannes and iniquitie, to commit iniquitie, &c.*

CHAP. XIII.

Of actuall ſinne.

AFter original ſinne in Adams poſteritie, actual tranſgreſſion taketh place. It is either inward or outward: Inward, is of the mind, will, and affections.

The actuall ſinne of the mind is the euill thought or intent thereof, contrarie to Gods law. Examples of euill thoughts, God (the onely knower of the heart) hath in diuers places ſet downe in his word. I. That there is no God, Pſal. 10.4. *The wicked is ſo proud, that he ſeeketh not for God, he thinketh alwaies there is no God.* Pſal. 14. 1. *The foole ſaith in his heart, there is no God.* II. That there is nether prouidence nor preſence of God in this world. Pſa. 10. 11. *He ſaith in his heart, God hath forgotten: he hideth away his face and will neuer ſee.* verſ. 13. *Wherefore doth the wicked contemne God? he ſaith in his heart, thou wilt not regard.* III. It imagineth ſafegard to it ſelfe from all perils. Pſal. 10. 6. *He ſaith in his heart, I ſhall neuer be mooued nor be in danger.* Reuel. 18. 7. *Shee ſaith in her heart, I ſit being a Queene, and am no widow, and ſhall ſee no mourning.* IV. It eſteemeth it ſelfe more excellent then other. Apoc. 18. 7. *I ſit as a Queene.* Luk. 18. 11. *The Phariſie ſtanding thus prayed to himſelfe, I thanke thee, O God, that I am not as other men, extortioners, vniuſt, adulterers, nor yet as this Publican.* verſ. 12. *I faſt twice in the weeke, and giue tyth of all my poſſeſſions.* V. That the Goſpell of Gods kingdome is meere fooliſhneſſe. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the Spirit of God, for they are fooliſhneſſe vnto him.* VI. To thinke vncharitably and maliciouſly of ſuch as ſerue God ſincerely. Mat. 12. 24. *When the Phariſies heard that, they ſaid, he caſteth not out diuels, but by the prince of diuels.* Pſal. 74. 8. *They ſaid in their hearts, Let vs deſtroy them altogether.* VII. To thinke the day of death farre off. Eſa. 28. 15. *Yee haue ſaid, we haue made a couenant with death, and with hell we are at agreement, though a ſcourge runne ouer vs, and paſſe through, it ſhall not come at vs.* VIII. That the paines of hell may be eſchewed: in the place before mentioned, they ſay, *With hell haue we made agreement.* IX. That God will deferre his both particular and laſt generall comming to iudgement. Luk. 12. 19. *I will ſay vnto my ſoule, Soule thou haſt much goods laid vp for many yeares.* and verſ. 45. *If that ſeruant ſay in his heart, My maiſter will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eyes, they ſhall ſee theſe rebellious thoughts riſing in their minds, as ſparkles out of a chimney.

The actuall ſinne of both will and affection, is euery wicked motion, inclination, and deſire, Gal. 5. 17. *The fleſh luſteth againſt the ſpirit.*

An actuall outward ſinne, is that, to the committing wherof, the members of the bodie do, together with the faculties of the ſoule, concurre. Such ſinnes as theſe are infinite. Pſa. 40. 12. *Innumerable troubles haue compaſſed me, my ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp: yea, they are more in number then the haires of my head.*

Actuall ſinne, is of omiſſion or commiſſion. Againe, both theſe are in words A or deedes.

In the ſinne of commiſſion, obſerue theſe two points: the degrees in committing a ſin, and the difference of ſinnes committed.

The degrees, are in number foure. Iam. 1. 14. 15. *Euery man is tempted, when he is drawne away by his owne concupiſcence, and is enticed: then when luſt hath conceiued, it bringeth forth ſinne; and ſinne when it is finiſhed, bringeth forth death.*

The firſt degree, is temptation, wherby man is allured to ſinne. This doth Satan by offering to the mind that which is euill. Ioh. 13. 2. *The diuell had now put into the heart of Iudas Iſcariot, Simons ſonne to betray him.* Act. 5. 3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldeſt lye? &c.* 1. Chro. 21. 1. *And Satan* B *ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.* This is alſo effected vpon occaſion of ſome externall obiect, which the ſenſes perceiue. Iob. 31. 1. *I haue made a couenant with mine eyes, why then ſhould I looke vpon a maide?*

Tentation hath two parts: abſtraction, and ineſcation.

Abſtraction, is the firſt cogitation of committing ſinne, wherby the mind is withdrawne from Gods ſeruice, to the which it ſhould be alwaies readie preſt. Luk. 10. 27. *Thou ſhalt loue the Lord thy God, with all thy heart, and all thy ſoule, with all thy thought.*

Ineſcation, is that whereby an euill thought C conceiued, and for a time retained in the mind by delighting the will and affections, doth as it were, lay a baite for them to draw them to conſent.

The ſecond degree, is conception, which is nothing elſe but a conſent and reſolution to commit ſinne, *Pſal. 7. 14. He ſhall trauell with wickedneſſe, he hath conceiued miſchiefe, but hee ſhall bring forth a lye.*

The third degree, is the birth of ſinne, namely, the committing of ſinne, by the aſſiſtance both of the faculties of the ſoule, and the powers of the bodie.

The fourth degree, is perfection, when ſinne being by cuſtome perfect, and as it were ripe, the ſinner reapeth death, that D is, damnation.

This appeareth in the example of *Pharaoh*: wherefore cuſtome in any ſinne is fearefull.

Sin actually cõmitted, hath fiue differences.

Firſt, to conſent with an offendour, and not actually to commit ſinne. Eph. 5. 11. *Haue no fellowſhip with the vnfruitfull workes of darkneſſe, but reproone them rather.* This is done three maner of waies.

I. When as a man in iudgement ſomewhat alloweth the ſinne of another. Num. 20. 10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid vnto them, Heare now ye rebels: ſhall we bring you water out of the rocke?* verſ. 12. *The Lord ſpake to Moſes and Aaron, becauſe ye beleeued me not, to ſanctifie me in the preſence of the children of Iſrael, therefore ye ſhall not bring the congregation* *into the land which I haue giuen them.*

II. When the heart approoueth in affection and conſent. Hither may we referre both the Miniſters and the Magiſtrates concealing and winking at offences. 1.Sam.2.23. *Eli ſaid, Why doe yee ſuch things? for of all this people I heare euill of you. Doe no more my ſonnes,&c.* Now that Elies will agreeth with his ſonnes ſinnes, it is manifeſt, verſ. 29. *Thou honoureſt thy children aboue me.*

III. In deede; by counſell, preſence, entiſement, Rom.1.31. *They doe not onely doe the ſame, but alſo fauour them that doe them.* Mark.6.25, 26. *Shee ſaid vnto her mother, What ſhall I aske: and ſhee ſaid, Iohn Baptiſt head,&c.* Act.22.20. *When the blood of thy Martyr Steuen was ſhed, I alſo ſtood by, and conſented vnto his death, and kept the clothes of them that ſlue him.*

The ſecond difference, is to ſinne ignorantly, as when a man doth not expreſſely and diſtinctly knowe whether that which he doth, bee a ſinne or not, or if he know it, doe not acknowledge and marke it. 1.Tim.1.13. *I was before a blaſphemer, and a perſecutor, and an oppreſſour: but I was receiued to mercie, for I did it ignorantly through vnbeleefe.* Numb.35.22,23,24. *If he puſhed him vnaduiſedly and not of hatred, or caſt vpon him any thing without laying of waite, or any ſtone (whereby he might bee ſlaine) and ſaw him not, or cauſed it to fall vpon him, and hee die, and was not his enemie, neither ſought him any harme: then the congregation ſhall iudge between the ſlayer, and the auenger of blood, according to theſe lawes.* 1.Cor.4.4. *I knowe nothing by my ſelfe, yet am I not therby iuſtified.* Pſal.19.13. *Cleanſe mee from my ſecret ſinnes.*

The third difference, is to ſinne vpon knowledge, but yet of infirmitie, as when a man fearing ſome imminent danger, or amazed at the horrour of death, doth againſt his knowledge denie that truth, which otherwiſe hee would acknowledge and embrace. Such was Peters fall, ariſing from the ouer much raſhnes of the minde, mingled with ſome feare.

Thus men offend, when the fleſh, and inordinate deſires ſo ouerrule the will and euery good endeauour, that they prouoke man to that, which he from his heart deteſteth. Rom. 7.19. *I doe not the good thing which I would, but the euill which I would not, that doe I.*

The fourth difference, is preſumptuous ſinning vpon knowledge. Pſal.19.13. *Keepe thy ſeruant from preſumptuous ſinnes: let them not raigne ouer me.* Hitherto belongeth I. euery ſinne committed with an high hand, that is, in ſome cōtempt of God. Num.15.30. *The perſon that doth preſumptuouſly, &c. ſhall bee cut off from amongſt his people: becauſe hee hath deſpiſed the word of the Lord, and hath broken his commaundement.* II. Preſumption of Gods mercie in doing euill. Eccleſ. 8. 11. *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* Rom.2.4. *Deſpiſeſt thou the riches of his bountifulneſſe, &c. not knowing that the bountifulneſſe of God leadeth thee to repentance,&c.*

The fifth difference, is to ſinne vpon knowledge and ſet malice againſt God, and to this is the ſinne againſt the holy Ghoſt referred.

CHAP. XIV.

Of the common puniſhment of ſinne.

Hitherto wee haue intreated of ſinne, wherewith all mankind is infected: in the next place ſucceedeth the puniſhment of ſinne, which is threefold. The firſt is in this life, and that diuers waies. The firſt concerneth the bodie, either in the prouiſion with trouble for the things of this life, Gen.3.17. or a proneſſe to diſeaſes, Math.9.2. *Sonne, be of good comfort, thy ſinnes bee forgiuen thee.* Ioh.5.14. *Behold, thou art made whole, ſinne no more, leaſt a worſe thing fall vpon thee.* Deut.28.21,22. *The Lord ſhall make the peſtilence cleaue vnto thee, vntill hee hath conſumed thee from the land, &c.* Or ſhame of nakedneſſe. Gen. 3.7. Or in womens pains in childbirth, Gen. 3.16. *Vnto the woman he ſaid, I will greatly encreaſe thy ſorrowes, and conceptions: in ſorrow ſhalt thou bring forth children.*

II. The ſoule is puniſhed with trembling of conſcience, care, trouble, hardneſſe of heart, and madnes. Deut. 28.28. *The Lord ſhall ſmite thee with madneſſe, and with blindnes, and with aſtonying of heart.*

III. The whole man is puniſhed, 1. with fearefull ſubiection to the regiment of Satan. Col. 1. 13. *Which freed vs from the power of darkeneſſe, and tranſlated vs into the kingdome of his beloued Sonne.* Heb. 2. 14. *He alſo himſelfe tooke part with them, that hee might deſtroy through death, him that had power of death that is the deuill,* 2. A ſeparation from the fellowſhip of God, & trembling at his preſence. Eph.4.18. *Hauing their cogitation darkened, and beeing ſtrangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, becauſe I was naked, therefore I hidde my ſelfe.*

IV. Vpon a mans goods, diuers calamities and dammages. Deut. 28.29. *Thou ſhalt euer bee oppreſſed with wrong, and be pouled, and no man ſhall ſuccour thee, &c.* to the ende of the chapter. To this place may bee referred diſtinction of Lordſhips: and of this commeth a care to enlarge them, and bargaining with all manner of ciuill ſeruitudes.

V. The loſſe of that Lordly authority, which man had ouer all creatures; alſo their vanitie, which is not onely a weakning, but alſo a corrupting of that excellencie of the vertues and powers which God at the firſt put into them. Rom.8.20,21. *The creature is ſubiect to vanitie, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope,&c.*

VI. In a mans name, infamie and ignominie ſometimes after his death. Ier.24.6.

The ſecond, is at the laſt gaſpe, namely, death, or a change like vnto death. Rom.6.23. *The wages of ſinne is death.*

The third is, after this life, euen eternall deſtruction from Gods preſence, and his exceeding glorie. 2. Theſſ. 1.9. *Who ſhall be puniſhed with euerlaſting perdition from the preſence of God, and the glorie of his power.*

CHAP. XV.

Of Election, and of Ieſus Chriſt the foundation thereof.

Predeſtination hath two parts: Election, and Reprobation. 1. Theſſ. 5.9. *God hath not appointed vs to wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.*

Election, is Gods decree, whereby on his owne free will, he hath ordained certaine men to ſaluation, to the praiſe of the glorie of his grace, Eph. 1.4,5,6. *He hath choſen vs in him, before the foundation of the world, according to the good pleaſure of his will, to the praiſe of the glorie of his grace.*

This decree is that booke of life, wherein are written the names of the elect. Reu. 20.12. *Another booke was opened, which is the booke of life, and the dead were iudged of thoſe things, that were written in the bookes according to their workes.* 2.Tim. 2.19. *The foundation of God remaineth ſure, and hath this ſeale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euen as he purpoſed with himſelfe, worketh all thoſe things effectually, which he decreed for the ſaluation of the Elect. For they whom God elected to this end, that they ſhould inherit eternall life, were alſo elected to thoſe ſubordinate means, wherby, as by ſteppes, they might attaine this end: and without which, it were impoſſible to obtaine it. Rom. 8.29.30. *Thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Sonne, that he might be the firſt borne amongſt many brethren: Moreouer, whome he predeſtinate, them he called, whome hee called, them he iuſtified, & whom he iuſtified, them alſo he glorified.*

There appertaine three things to the execution of this decree. Firſt, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation is Chriſt Ieſus, called of his father from all eternitie, to performe the office of the Mediator, that in him all thoſe which ſhould bee ſaued, might bee choſen. Heb.5.5 *Chriſt tooke not to himſelfe this honour, to be made the high Prieſt, but he that ſaid vnto him, Thou art my Sonne, this day begate I thee, gaue it him, &c.* Eſa.42.1. *Behold my ſeruant: I haue put my ſpirit vpon him, he ſhall bring forth* A *iudgement to the Gentiles.* Eph. 1.4. *He hath choſen vs in him,* meaning Chriſt.

Queſtion. How can Chriſt be ſubordinate vnto Gods election, ſeeing hee together with the Father decreed all things?

Anſ. Chriſt as he is a mediatour, is not ſubordinate to the very decree it ſelfe of election, but to the execution thereof onely. 1.Pet.1.20. *Chriſt was ordained before the foundation of the world.* Auguſtine in his booke of the Predeſtination of the Saints, chap.15. *Chriſt was predeſtinate that he might be our head.*

In Chriſt, wee muſt eſpecially obſerue two things, his Incarnation, and his Office.

To the working of his Incarnation, con- B curre three things: firſt, both his Natures: ſecondly, their Vnion: thirdly, their diſtinction.

Chriſts firſt Nature, is the Godhead, in as much as it belongeth to the Sonne, wherby he is God. Phil. 2.6. *Who beeing in the forme of God, thought it no robbery to bee equall with God.* Iohn 1.1. *In the beginning was the Word, and the Word was with God, & that Word was God.*

It was requiſite for the Mediator to be God; 1. That he might the better ſuſtaine that great miſerie, wherewith mankind was ouerwhelmed; the greatneſſe wherof, theſe foure things declare. I. The grieuouſneſſe of ſinne, wherewith Gods maieſtie was infinitely offended. C II. Gods infinite anger againſt this ſinne. III. The fearefull power of death. IV. The diuels tyranny, who is prince of this world. 2. That he might make his humane nature both of plentifull merit, and alſo of ſufficient efficacy, for the worke of mans redemption. 3. That he might inſtill into all the elect eternall life, and holineſſe. Eſa. 43.12. *I am the Lord, and there is none beſides me a Sauiour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange God among you; therefore ye are my witneſſes, ſaith the Lord, that I am God.*

I ſay, *the Godhead*, as it is the Godhead of the Sonne, is Chriſts diuine Nature: not as it is the Godhead of the Father, or of the holy Ghoſt: for it is the office of the Sonne, to haue the adminiſtration of euery outward action of D the Trinitie, from the Father, by the holy Ghoſt. 1. Cor. 8.6. And he being by nature the Sonne of the Father, beſtoweth this priuiledge on thoſe that beleeue, that they are the Sonnes of God by adoption. Ioh. 1.12. *As many as receiued him, to them he gaue to be the ſonnes of God.*

If either the Father, or the holy Ghoſt, ſhould haue bene incarnate, the title of Sonne ſhould haue bene giuen to one of them, who was not the Sonne by eternall generation: and ſo there ſhould be more ſonnes then one.

Chriſts other nature, is his humanity, wherby he, the Mediatour, is very man. 1. Tim. 2.5. *One God, and one Mediatour between God and man, the man Chriſt Ieſus.*

It was neceſſary that Chriſt ſhould be

man. Firſt, that God might be pacified in that nature, wherein he was offended. Secondly, that he might vndergoe puniſhment due to ſinne, the which the Godhead could not, being void and free from all paſſion.

Furthermore, Chriſt, as he is man, is like vnto vs in all things, ſinne onely excepted. Heb. 2. 17. *In all things it became him to be made like vnto his brethren.* 2. Cor. 13. 4.

Chriſt therefore is a perfect man, conſiſting of an eſſentiall and true ſoule and body, whereunto are ioyned ſuch faculties and properties, as are eſſentiall vnto both. In his ſoule, is vnderſtanding, memorie, will, and ſuch like: in his bodie, length, breadth, and thickneſſe: yea, it is comprehended in one onely place, viſible, ſubiect to feeling, neither is there any thing wanting in him, which may either adorne or make for the beeing of mans nature.

Againe, Chriſt in his humanitie, was ſubiect to the infirmities of mans nature, which are theſe: I. To be tempted, Mat. 4. 1. *Ieſus was caryed by the ſpirit into the deſart, to be tempted of the diuell.* II. To feare. Heb. 5. 7. *Who in the dayes of his fleſh, did offer vp prayers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which he feared.* III. To be angrie. Mark. 3. 5. *Then hee looked round about on them angerly, mourning alſo for the hardneſſe of their hearts, and ſaid vnto the man, Stretch forth thine hand.* IV. Forgetfulneſſe of his office impoſed vpon him, by reaſon of the agonie aſtoniſhing his ſenſes. Mat. 26. 39. *He went a little further, and fell on his face, and prayed, ſaying, O Father, if it be poſſible, let this cup paſſe from mee: neuertheleſſe, not as I will, but as thou wilt.*

We muſt hold theſe things concerning Chriſts infirmities: I. They were ſuch qualities, as did onely affect his humane nature, and not at all conſtitute the ſame: and therefore might be left of Chriſt. II. They were ſuch as were common to all men: as to thirſt, to be wearie, and ſubiect to die: and not perſonall, as are Agues, Conſumptions, the Leproſie, Blindneſſe, &c. III. Hee was ſubiect to theſe infirmities, not by neceſſitie of his humane nature, but by his freewill and pleaſure, pitying mankind. Therefore in him ſuch infirmities were not the puniſhment of his owne ſinne, as they are in vs; but rather part of that his humiliation which he did willingly vndergoe for our ſakes.

CHAP. XVI.

Of the Vnion of the two natures in Chriſt.

NOw followeth the Vnion of the two natures in Chriſt, which eſpecially A concerneth his Mediation, for by this vnion it commeth to paſſe, that his humanitie did ſuffer death vpon the croſſe in ſuch ſort, as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane nature was by the wonderfull power and operation of God, both immediatly, that is, without mans helpe, and miraculouſly framed of the ſubſtance of the Virgine Mary. Luk. 1. 35. *The holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee.*

B The holy Ghoſt cannot be ſaid to be the Father of Chriſt, becauſe he did miniſter no matter to the making of the humanity, but did onely faſhion and frame it of the ſubſtance of the virgin *Mary*.

II. Sanctification, whereby the ſame humane nature was purified, that is, altogether ſeuered by the power of the holy Ghoſt, from the leaſt ſtaine of ſinne, to the end that it might be holy, and he made fit to dye for others. Luk. 1. 35. *That holy thing which ſhall be borne of thee ſhall be called the Sonne of God.* 1. Pet. 3. 18. *Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt.* 1. Pet. 2. 22. *Who did not ſinne, neither was there guile found in his* C *mouth.*

III. Aſſumption, whereby the Word, that is, the ſecond perſon in Trinitie, tooke vpon him fleſh, and the ſeed of Abraham, namely, that his humane Nature: to the end, that it being deſtitute of a proper and perſonall ſubſiſtence, might in the perſon of the Word obtaine it; ſubſiſting, and as it were, being ſupported of the word for euer. Ioh. 1. 14. *That word was made fleſh.* Heb. 2. 16. *Hee tooke not vpon him the nature of Angels, but the ſeede of Abraham.*

In the aſſumption, we haue three things to conſider: I. The difference of the two natures in Chriſt. For the diuine nature, as it is limited to the perſon of the Son, is perfect and actually ſubſiſting in it ſelfe: D the humane nature, which conſiſteth in whole of bodie and ſoule, doth neither ſubſiſt in it ſelfe, nor by it ſelfe: II. The manner of Vnion. The perſon of the Son did by aſſuming the humane nature, create it, and by creating, aſſume it, communicating his ſubſiſtence vnto it: the like example of vnion is no where to be found. III. The product of the Vnion. Whole Chriſt, God and man, was not made a new perſon of the two natures, as of parts compounding a new thing; but remained ſtill the ſame perſon. Now wheras the auncient Fathers tearmed Chriſt a *compound perſon*, we muſt vnderſtand them not properly, but by proportion. For as the parts are vnited in the whole, ſo theſe

A two natures doe concurre togither in one perſon,which is the ſonne of God.

By this wee may ſee that Chriſt is one onely ſonne of God,not two: yet in two reſpects hee is the ſonne of God. As hee is the eternall Word,he is by nature the ſonne of the Father: As he is man,the ſame ſonne alſo, yet not by nature, or by adoption,but onely by perſonall vnion,Luke,1.35. Math.3.17. *This is my beloued ſonne,&c.*

The phraſe in Scripture agreeing to this Vnion, is the *communion of properties,* which is a true and reall predication:euen as it ariſeth of the true and reall vnion of natures;concerning which,obſerue two rules.

B I. Of thoſe things, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtood of his diuine nature. As that,Ioh. 8.58. *Before Abraham was,I am.* And that,Coloſſ.1.15.*Who is the image of the inuiſible God, the firſt borne of euery creature.* Some againe agree onely to his humanity,as *borne,ſuffered,dead,buried,&c.* Luk. 2.52. *And Ieſus increaſed in wiſedome, and ſtature,and in fauour with God and man.* Laſtly, other things are vnderſtood,onely of both natures vnited togither. As Math. 17.5. *This is my beloued ſonne, in whome onely I am well pleaſed, heare him.* Eph. 1.22. *He hath made ſubiect all things vnder his feete, and hath appointed him ouer all things to bee the head to the Church.*

C II. Some things are ſpoken of Chriſt, as he is God,which muſt be interpreted according to his humane nature. Act.20.28. *To feede the Church of God,* that is,Chriſt,*which he* (according to his manhood) *hath purchaſed with his owne blood.* 1.Cor.2.8. *If they had knowne this,they would neuer haue crucified the Lord of glorie.* Contrarily, ſome things are mentioned of Chriſt, as he is man, which onely are vnderſtood of his diuine nature. Ioh.3.13. *No man aſcended vp to heauen, but hee that hath deſcended from heauen,the ſonne of man which is in heauen.* This is ſpoken of his manhood, whereas wee muſt vnderſtand, that onely his Deitie came downe from heuen. Ioh. 6.62. *What if ye ſhould ſee the ſon of man,* (viz. Chriſts humane nature)*aſcend vp, where he* (viz. his deitie) *was before.*

D Laſtly,by reaſon of this Vnion,Chriſt,as he is man,is exalted aboue euery name;yea, hee is adored, and hath ſuch a great (though not infinite)meaſure of gifts,as farre ſurpaſſe the gifts of all Saints and angels. Eph.1.21. *And ſet him at his right hand in heauenly places, farre aboue all principalitie, and power, and might,and domination,and euery name that is named, not in this world onely, but in that alſo that is to come.* Heb.1.6 *When he bringeth his firſt begotten ſonne into the world, he ſaith, And let all the angels of God worſhip him.* Coloſſ.2.3. *In whome all the treaſures of wiſedome and knowledge are hidden.* Phil. 2.9.10. *Therefore God exalted him on hie, and gaue him a name aboue all names, that at the name of Ieſus euery knee ſhould bowe* (namely, worſhippe, and be ſubiect to him) *both of things in heauen,and things in earth, and things vnder the earth.*

CHAP. XVII.

Of the diſtinction of both Natures.

THe diſtinction of both natures, is that, whereby they, with their properties and operations, remaine diſtinct without compoſition,mingling,or conuerſion,Ioh.10.17.18. *Therefore doth my father loue me, becauſe I lay downe my life,that I may take it againe. No man taketh it from me,but I lay it downe of my ſelfe, I haue power to lay it downe, and haue power to take it againe.* Ioh. 13.31,32. *Nowe is the ſonne of man glorified, and God is glorified in him. If God bee glorified in him, God ſhall alſo glorifie him in himſelfe.* Here wee may obſerue,that there is one will in Chriſt as God; another, as man. Math.26.39.*Not as I will,but as thou wilt.* This alſo approoueth that ſentence of the Chalcedon Creede.*Wee confeſſe, that one and the ſame Chriſt Ieſus,both Sonne, Lord, onely begotten, is knowne and preached to be in two natures without confuſion, mutation, diſtinction, or ſeparation.*

Laſtly, hereby it is manifeſt, that Chriſt, when hee became that which he was not (namely man) continued ſtill that which he was (very God.)

CHAP. XVIII.

Of Chriſts Natiuitie and Office.

THus much concerning Chriſts incarnation,the cleere declaration thereof was by his natiuitie.

The natiuitie of Chriſt,is that wherby *Mary* a Virgin,did after the courſe of nature, and the cuſtome of women,bring forth Chriſt that Word of the Father, and the ſonne of Dauid: ſo that thoſe are much deceiued,which are of opinion that Chriſt, after a miraculous manner, came into the world, the wombe of the virgin being ſhut, Luk.2.23. *Euery man child which firſt openeth the wombe ſhall be called holy to the Lord.* The which place of ſcripture is applyed to Mary and our Sauiour Chriſt. Hence is it, that the Virgin Mary is ſaid (θεοτόκος) to bring forth God, albeit ſhee is not any way mother of the godhead. For Chriſt as hee is God,is without mother,and as man, without Father.

It is conuenient to be thought, that Mary continued a virgin vntill her dying day, albeit we make not this opinion any article of our beleefe. I. Chriſt beeing now to depart the world, committed his mother to the tuition and cuſtodie of his diſciple Iohn, which it is like hee would not haue done, if ſhee had had any children, by whom as cuſtome was,

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A ſhee might haue beene prouided for. Iohn. 19.26. II. It is likely that ſhee who was with child by the holy Ghoſt, would not after knowe any man. III. It is agreed of by the Church in all ages.

Chriſt beeing now borne, was circumciſed the eight day, that he might fulfil all the righteouſnes of the law: & being thirtie yeares of age, he was baptized, that hee beeing publikely and ſolemnly inueſted into the office of his Mediatorſhip, might take vpon him the guilt of our ſinnes. Hee was both circumciſed and baptized, that we might learne: I. That the whole efficacie of the Sacraments, depend alone and wholly vpon him. II. That hee was Mediatour of mankind, both before and vnder the law, as alſo vnder grace. III. That hee is the knot and bond of both couenants. B

His office followeth, to the perfect accompliſhing whereof, he was annointed of his father, that is, he was ſufficiently furniſhed with both gifts and authoritie. Hebr. 1.9. *Therefore God, euen thy God annointed the with the oyle of gladneſſe aboue thy fellowes.* Eſay, 61.1. *The ſpirit of the Lord was vpon me, therefore he annointed mee.* Ioh. 3.34. *God giueth him not the ſpirit by meaſure.*

If any man inforce this as a reaſon, that Chriſt could not performe the office of a Mediatour, beeing not the meane or middle betwixt God and man, but the party offended, and ſo one of the extreames: C wee muſt knowe that Chriſt is two waies ſaid to be the middle or meane. I. Betwixt God and all men: for beeing both God and man, hee doth participate with both extreames. II. Betwixt God and the faithfull onely: Firſt, according to his humanitie, whereby hee receiued the ſpirit without meaſure. Secondly, according to his diuine nature, namely, as he is the Word. Nowe the Word is *middle*, betwixt the father, and the faithfull: 1. In regard of order, becauſe the Word was begotten of the Father, and by it we haue acceſſe vnto the Father. This ſubordination, which is of the Sonne to the Father, is not in the diuine eſſence, ſeuerally and diſtinctly conſidered, but in the relation or manner of hauing the eſſence. And thoſe D things which are ſubordinate after this manner, cannot be vnequall, if they haue one and the ſame ſingular eſſence. II. In regard of his office, the which beeing impoſed on him, by his Father, he did willingly vndergoe, & of his owne accord.

Chriſt doth exerciſe this office according to both natures vnited in one perſon, and according to each nature diſtinct one from the other. For in reconciling God & man together, the fleſh performeth ſome things diſtinctly, & the Word other things diſtinctly: Againe, ſome other things are done not by the Word or fleſh alone, but by both together.

This office is ſo appropriate to Chriſt, that neither in whole or in part, can it bee tranſlated to any other. Heb. 7.24. *This man becauſe he endureth for euer, hath an euerlaſting prieſthood, or a prieſthood that cannot paſſe from one man to another.*

Therefore Chriſt, as he is God, hath vnder him, Emperours, Kings, Princes, to bee his Vicegerents; who therefore are called Gods. Pſal. 82.1. But as he is Mediatour, that is, a Prieſt, a Prophet, and King of the Church of God, hee hath no Vicegerent, Vicar, or Lieucтenant, who in his Kingly, Prieſtly or propheticall office, in two of theſe, or in one, can bee in his ſtead.

Chriſts office is threefold, *Prieſtly*, *Propheticall*, Regall, *Pſal.* 110. 1,2,3,4. Eſai, 42.1.

Chriſts *Prieſthood*, is an office of his, wherein he performed al thoſe things to God, wherby is obtained eternall life. Heb, 5 9.10. *& beeing conſecrate, was made the author of eternall ſaluation, vnto all them that obey him: and is called of God an high Prieſt for euer after the order of Melchiſedec.* Chap. 7.24.25. *This man becauſe he endureth for euer, hath an euerlaſting Prieſthood; wherefore he is able alſo perfectly to ſaue all them that come vnto God by him.*

His prieſthood, conſiſteth of two parts, Satisfaction, and Interceſſion.

Satisfaction is that, whereby Chriſt is a full propitiation to his Father for the Elect. Iob. 33.23. *If there bee a meſſenger with him, or an interpreter, one of a thouſand, to declare vnto man his righteouſneſſe, then will he haue mercie vpon him, and will ſay, Deliuer him that hee goe not downe into the pit, for I haue found a reconciliation.* Rom. 3.24. *And are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſus.* v. 25. *Whom God hat ſet forth to be a reconciliation through faith in his blood.* 1. Iohn. 2.2. *He is a propitiation for our ſinnes.*

Chriſt ſatisfied Gods anger for mans offence; according to his humanitie, by performing perfect obedience to the will of God; according to his Deitie, by miniſtring to the ſame perfect obedience, eſpeciall dignitie, to wit, merit before God, aud efficacie. Ioh. 17.19. *For their ſakes ſanctifie I my ſelfe, that they alſo may bee ſanctified thorough the truth.* Act. 20.28. *To feede the flocke of God, which hee hath purchaſed with his owne blood.* 2. Cor. 5.19. *God was in Chriſt, and reconciled the world to himſelfe, not imputing their ſinnes vnto them.*

Satisfaction, comprehendeth his paſſion, and fulfilling the Lawe.

His paſſion, is the firſt part of ſatisfaction, by which, he hauing vndergon the puniſhment of ſinne, ſatisfied Gods iuſtice, and appeaſed his anger for the ſinnes of the faithfull. His paſſion was on this manner.

[a] Somewhat before his death, partly feare ariſing from the ſenſe of Gods wrath imminent vpon him, partly griefe poſſeſsing, as it were, each part of him, ſo diſturbed his ſacred minde, [b] that inwardly for a while it ſtroke into him a ſtrange kinde of aſtoniſhment, or rather obliuion of his dutie impoſed vpon him: and outwardly [c] made him pray vnto his Father

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ther (if hee would) to remooue that cup from him, the which he did expreſſe with no ſmall crie, many teares, and a bloodie ſweat, [d] trickling from his bodie vnto the ground. But when hee came againe vnto himſelfe, [e] hee freely yeelded himſelfe vnto his Father, to ſatisfie vpon the croſſe for the tranſgreſſion of man. After this his agonie was ouerpaſſed, [f] by Iudas his trecherie *Chriſt* is apprehended, and [g] firſt he is brought to Annas, after to Caiaphas, where Peter denieth him: [h] from Caiaphas hee is lead bound to Pilate, [i] Pilate poſteth him ouer to Herod, [k] he tranſpoſteth him backe againe to Pilate, [l] who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocẽt thus condẽned, is [m] pitifully ſcourged, crowned with thornes, ſcoffed, ſpitted at, ſpitefully adiudged to the death of the croſſe, [n] on which his hands & feet are faſtened with nailes. Here ſtaied not his paſſions, but after all theſe [o] hee became as accurſed to God the father, that is, God powred vpon him, beeing thus innocent, ſuch a ſea of his wrath, as was equiualent to the ſinns of the whole world. Hee now beeing vnder this curſe, through the ſenſe and feeling of this ſtraunge terrour, [p] complaineth to his Father that hee is forſaken: who notwithſtanding, encountring then with Satan and his angels, did vtterly vanquiſh [q] and ouercome them. When this was ended, his heart [r] was peirced with a ſpeare, till the blood guſhed out from his ſides, and he gaue vp [ſ] the Ghoſt: and [t] commended his ſpirit to his Fathers protection, the which immediatly went into Paradiſe. His body, [u] whereof not one bone was broken, was buried, and three daies was [x] ignominiouſly captiuated of death. [a] Mark.4. 32. Math.26.38. [b] Ioh.12.27. Mark. 14.35. [c] Math. 26.37.42. Iohn.12. 29. Hebr.5.7. [d] Luk.22.44. [e] Heb.9.5. 1.Cor.5.7. Eſa. 53. 10.11. [f] Math.26.47 [g] Ioh.18.13.14. [h] Iohn 18.29. [i] Luk.23.7.8. [k] Luk.23.15. [l] Math.27. 24.26. [m] the ſame place. [n] Ioh.19. 18. [o] Gal. 3.13. [p] Math. 27.35.46. [q] Coloſſ.1.14.15. [r] Iohn. 19.34. [ſ] Hebr.9.15.16. [t] Luk.23.43. 46. [u] Ioh.19.33.42. [x] Act.1.13.

In this deſcription of Chriſts paſſion, wee may note fiue circumſtances eſpecially.

I. His Agony, namely, a vehement anguiſh, ariſing vpon the conflict of two contrary deſires in him: The firſt, was to be obedient to his father. The ſecond, to auoid the horror of death, Luk. 22.44. *Beeing in an agony, he prayed more earneſtly, and his ſweat was like drops of blood, trickling downe to the ground.* Heb.5.7 *In the daies of his fleſh did offer vp prayers and ſupplications with ſtrong crying and teares vnto him, that was able to ſaue him from death, & was alſo heard in that which he feared.*

II. His Sacrifice, which is an action of Chriſts offering himſelfe to God the Father, as a ranſome for the ſinnes of the elect. Heb. 9.26. *Now in the ende of the world hath he appeared* A *once to put away ſinne, by the ſacrifice of himſelfe.*

In this ſacrifice the oblation was Chriſt, as he was man. Heb.10.10. *By the which will we are ſanctified, euen by the offering of Ieſus Chriſt once made.*

The altar alſo was Chriſt, as he was God, Heb. 13. 10. *Wee haue an Altar, whereof they haue no authoritie to eate which ſerue in the Tabernacle.* Heb. 9.14. *How much more ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpotte to God, purge your conſcience from dead works to ſerue the liuing God?* Hence it is, that Chriſt is ſaid to ſanctifie himſelfe, as he is man, Ioh. 17.19. *For their ſakes, ſanctifie I my ſelfe.* As the altar, the gift; and the temple, the gold, Math.23.17.19.

B Chriſt is the prieſt, as he is God and man. Heb.5.6. *Thou art a prieſt for euer after the order of Melchiſedec.* 1.Tim.2.5.6. *One Mediatour betweene God and man, the man Chriſt Ieſus, who gaue himſelfe a ranſome for all men, to be a teſtimonie in due time.*

III. God the fathers acceptation of that his ſacrifice, in which he was wel pleaſed. For, had it bene that God had not allowed of it, Chriſts ſuffering had beene in vaine, Math. 3.17. *This is my beloued ſonne, in whome* I *am well pleaſed.* Eph.5.2. *Euen as Chriſt loued vs, and gaue himſelfe for vs, to bee an offering and a ſacrifice of a ſweete ſmelling ſauour to God.*

IV. Imputation of mans ſinne to Chriſt, whereby his Father accounted him as a tranſ- C greſſour, hauing tranſlated the burden of mans ſinnes to his ſhoulders. Eſay. 53.4. *He hath borne our infirmities, and carried our ſorrowes: yet we did iudge him as plagued and ſmitten of God, & humbled: but he was wounded for our tranſgreſſions, hee was broken for our iniquities, &c.* and v. 12. *Hee was counted with the tranſgreſſours, & he bare the ſinnes of many.* 2. Cor.5. 21. *He hath made him to be ſinne for vs, which knewe no ſinne, that we ſhould be made the righteouſneſſe of God in him.*

V. His wonderfull humiliation conſiſting of two parts. I. In that he made himſelfe of ſmall or no reputation in reſpect of his Deity, Phil. 2.7. 8. *He made himſelfe of no reputation, &c. hee humbled himſelfe, and became obedient* D *vnto the death, euen the death of the croſſe.*

Wee may not thinke, that this debaſing of Chriſt came, becauſe his diuine nature was either waſted or weakned, but becauſe his Deitie did, as it were, lay aſide, and conceale his power and maieſtie for a ſeaſon. And as Irenæus ſaith, *The Word reſted, that the humane nature might be cruciſied, and dead.*

II. In that he became execrable, which is, by the lawe accurſed for vs, Gal.3.10. *Curſed is euery one that remaineth not in all things written in the booke of the lawe to doe them.*

This accurſedneſſe, is either inward or outward.

Inward, is the ſenſe of Gods fearefull anger vpon the croſſe. Reuel. 19.15. *He it is that*

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treadeth the wine‑preſſe of the fierceneſ and wrath of Almightie God. Eſay.53.5. *Hee is grieued for our tranſgreſſions, the chaſtiſement of our peace was vpon him, and with his ſtripes wee were healed.* This appeared by thoſe drops of blood, which iſſued from him, by his cryings to his Father vpon the croſſe, and by ſending of an angel to comfort him. Hence was it, that hee ſo much feared death, which many Martyrs entertained moſt willingly.

His outward accurſedneſſe, ſtandeth in three degrees. I. Death vpon the croſſe, which was not imaginary, but true, becauſe blood and water iſſued from his heart. For ſeeing that water and blood guſhed forth together, it is very like, the casket or coat which inueſteth the heart called *Pericardion*, was peirced. As Columbus obſerueth in his Anatomie, 7. booke. Ioh.19.34.

His death was neceſſary, that hee might confirme to vs the Teſtament, or Couenant of grace promiſed for our ſakes, Heb.9.15.16. *For this cauſe he is the Mediatour of the newe Teſtament, that through death, &c. they which were called, might receiue the promiſe of eternall inheritance: for where a Teſtament is, there muſt be the death of him that made the Teſtament, &c.* ver.17.

II. Buriall, to ratifie the certentie of his death.

III. Deſcending into hell, which wee muſt not vnderſtand that hee went locally into the place of the damned, but that for the time of his abode in the graue, he was vnder the ignominious dominion of death. Act.2.24. *Whome God hath raiſed vp, and looſed the ſorrowes of death, becauſe it was impoſſible that he ſhould bee holden of it.* Eph.4.9. *In that hee aſcended, what was it but that he alſo deſcended firſt into the loweſt part of the earth?*

It was neceſſarie that Chriſt ſhould bee captiuated of death, that he might aboliſh the ſting, that is the power thereof. 1.Cor.15.55. *O death wher is thy ſting! O hel where is thy victory!*

Thus wee haue heard of Chriſts maruelous paſſion, whereby he hath aboliſhed both the firſt and ſecond death, due vnto vs for our ſinnes; the which (as we may further obſerue) is a perfect ranſome for the ſinnes of all and euery one of the elect. 1.Tim.2.6. *Who gaue himſelfe a ranſome for all men.* For it was more, that Chriſt the only begotten ſonne of God, yea, God himſelfe, for a ſmall while ſhould beare the curſe of the law, then if the whole world ſhould haue ſuffered eternall puniſhment.

This alſo is worthie our meditation, that then a man is well grounded in the doctrine of Chriſts paſſion, when his heart ceaſeth to ſinne, and is pricked with the griefe of thoſe ſinnes, whereby, as with ſpeares he pierced the ſide of the immaculate lambe of God, 1.Ioh.3.6. *Who ſo ſinneth, neither hath ſeene him, nor knowne him.* Zach.12.10. *And they ſhall looke vpon him, whome they haue* A *pierced, and they ſhall lament for him, as one lamenteth for his onely ſonne, and be ſorie for him, as one is ſorie for his firſt borne.*

After Chriſts paſſion, followeth the fulfilling of the Law, by which he ſatisfied Gods iuſtice in fulfilling the whole Law, Rom.8.3.4. *God ſent his owne Sonne, that the righteouſneſſe of the law might be fulfilled by vs.*

He fulfilled the Law, partly by the holineſſe of his humane nature, and partly by obedience in the workes of the Law. Rom.8.2. *The Lawe of the ſpirit of life, which is in Chriſt Ieſus, hath freed me from the Lawe of ſinne, and of death.* Math.3.15. *It becommeth vs to fulfill all righteouſneſſe, &c.* Iohn.17.19.

Now ſucceedeth the ſecond part of Chriſts B prieſthood, namely, interceſſion, whereby Chriſt is an aduocate and intreater of God the father for the faithfull. Rom.8.34. *Chriſt is at the right hand of God, and maketh requeſt for vs.* Chriſts interceſſion, is directed immediately to God the father. 1.Ioh.2.1. *If any man ſinne, we haue an aduocate with the father, euen Ieſus Chriſt the iuſt.* Nowe as the Father is firſt of the Trinitie in order, ſo if he be appeaſed, the Sonne, and the holy Ghoſt are appeaſed alſo. For there is one and the ſame agreement and will of all the perſons of the Trinitie.

Chriſt maketh interceſſion according to both natures. Firſt, according to his humanity, partly by appearing before his Father in C heauen, partly by deſiring the ſaluation of the Elect. Heb.9.24. *Chriſt is entred into very heauen to appeare nowe in the ſight of God for vs.* And chap.7.25. *He is able perfectly to ſaue them that come to God by him, ſeeing he euer liueth to make interceſſion for them.* Secondly, according to his Deitie, partly by applying the merit of his death; partly by making requeſt by his holy ſpirit, in the hearts of the Elect, with ſighes vnſpeakable. 1.Pet.1.2. *Elect according to the foreknowledge of the Father to the ſanctification of the ſpirit.* Rom.8.26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.*

We are not therefore to imagine or ſurmiſe, that Chriſt proſtrateth himſelfe vpon D his knees before his Fathers throne for vs; neither is it neceſſarie, ſeeing his very preſence before his father, hath in it the force of an humble petition.

The ende of Chriſts interceſſion is, that ſuch as are iuſtified by his merits, ſhould by this meanes continue in the ſtate of grace. Nowe Chriſts interceſſion preſerueth the elect in couering their continuall ſlips, infirmities, and imperfect actions, by an eſpeciall and continuall application of his merits; that by this meanes mans perſon may remaine iuſt, and mans workes acceptable to God. 1.Ioh.2.2. *He is a reconciliation for our ſinnes, and not for ours onely, but for the ſinnes of the whole world.* 1.Pet.2.5. *Yea as liuely ſtones, be made a ſpirituall houſe and holy prieſthod, to offer vp ſpirituall ſacrifices* *acceptable to God by Ieſus Chriſt.* Reuel. 8.3.4. *And another angel came and ſtood before the altar, hauing a golden cenſer, and much odours was giuen vnto him that he ſhould offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the ſmoake of the odours with the prayers of the Saints, went vp before God out of the Angels hand.*

Thus farre concerning Chriſts prieſthood; now follow his Propheticall, and Regall offices.

His Propheticall office, is that, whereby he immediately from his Father, reuealeth his word and all the meanes of ſaluation compriſed in the ſame. Ioh. 1.18. *The Sonne, which is in the boſome of his Father, he hath declared vnto you.* Ioh. 8.26. *Thoſe things which I heare of my father, I ſpeake to the world.* Deut. 18.18. *I will raiſe them vp a Prophet, &c.*

The word was firſt reuealed, partly by viſions, by dreams, by ſpeech; partly by the inſtinct and motion of the holy ghoſt. Heb. 1. 1. *At ſundry times, and in diuers manners, God ſpake in old time to our fathers the Prophets: in theſe laſt daies hee hath ſpoken to vs by his Sonne.* 2. Pet. 1. 21. *Prophecie came not in olde time by the will of man, but holy men of GOD ſpake as they were mooued by the holy Ghoſt.*

The like is done ordinarily onely by the preaching of the word, where the holy ghoſt doth inwardly illuminate the vnderſtanding. Luk. 24.45. *Then opened he their vnderſtanding that they might vnderſtand the Scriptures.* & 21. 15. *I will giue you a mouth and wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.* Act. 16. 14. *Whoſe heart the Lord opened that ſhe attended on the things that Paul ſpake.* For this cauſe, Chriſt is called the Doctour, Lawegiuer, and Counſellour of his Church. Mat. 23.10. *Be not called Doctours, for one is your Doctour, Ieſus Chriſt.* Iam. 4. 12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* Eſay. 9. 6. *He ſhall call his name Counſellour, &c.* Yea, he is the Apoſtle of our profeſſion. Heb. 3.1. The angel of the couenant. Malac. 3.1. And the Mediatour of the newe couenant. Heb. 9. 15. Therefore the ſoueraigne authority of expounding the Scripture, onely belonges to Chriſt: and the Church hath onely the miniſtery of iudgement and interpretation committed vnto her.

Chriſts Regall office, is that; whereby he deſtributeth his gifts, and diſpoſeth all things for the benefit of the elect. *Pſal.* 2. & 110. 1. 2. *The Lord ſaid vnto my Lord, ſit thou on my right hand til I make thine enemies thy footeſtoole.*

The execution of Chriſts Regall office, comprehendeth his exaltation.

Chriſts exaltation is that, by which he, after his loweſt humiliation; was by litle and litle exalted to glory; and that in ſundry reſpects, according to both his natures.

The exaltation of his diuine nature, is an apparent declaration of his diuine properties in his humane nature, without the leaſt alteration thereof. Rom. 1.4. *Declared mightily to be the ſonne of God, touching the ſpirit of ſanctification by the reſurrection from the dead.* Act. 2. 36. *God hath made him both Lord and Chriſt, whom ye haue crucified.*

The exaltation of his humanity, is the putting off from him his ſeruile condition and all infirmities, and the putting on of ſuch habituall gifts; which, albeit they are created and finite, yet they haue ſo great and ſo marueilous perfection, as poſſibly can befall any creature. The gifts of his minde, are wiſedome, knowledge, ioy, and other vnſpeakeable vertues: of his bodie, immortality, ſtrength, agility, brightneſſe. Phil. 3. 21. *Who ſhall change our vile bodie, that it may bee faſhioned like vnto his glorious body.* Math. 17. 2. *He was transfigured before them, and his face did ſhine as the ſunne, and his cloathes were as white as the light.* Heb. 1.9. *God euen thy God hath annointed thee with the oyle of gladneſſe aboue thy fellowes.* Eph. 1.20.22.

Chriſts body, although, it be thus glorified, yet is it ſtill of a ſolide ſubſtance, compaſſed about, viſible, palable, and ſhall perpetually remaine in ſome certaine place, Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and ſee: a ſpirit hath no fleſh and bones, as ye ſee me haue.*

There be three degrees of Chriſts exaltation.

I. His reſurrection, wherein by his diuine power he ſubdued death, and raiſed vp himſelfe to eternall life, 2. Cor. 13. 4. *Though he was crucified concerning his infirmity, yet liueth hee through the power of God.* Mat. 28. 6. *He is not here, for he is riſen, as hee ſaide: Come, ſee the place where the Lord was laid.*

The ende of Chriſts reſurrection, was to ſhewe that his ſanctification, by his paſſion and death, was fully abſolute. For one only ſinne would haue detained the Mediatour, vnder the dominion of death, though he had fully ſatisfied for all the reſt. 1. Cor. 15. 17. *If Chriſt be not raiſed, your faith is in vaine: ye are yet in your ſinnes.* Rom. 4.25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.*

II. His aſcenſion into heauen, which is a true, locall, and viſible tranſlation of Chriſts humane nature from earth into the higheſt heauen of the bleſſed, by the vertue and power of his deity. Act. 1.9. *When he had ſpoken theſe things, while they beheld, he was taken vp: for a cloude tooke him out of their ſight: and while they looked ſtedfaſtly towards heauen, as he went, behold two men ſtood by them in white apparell, which alſo ſaide. Ye men of Galile, why ſtand ye gazing into heauen. This Ieſus which is taken vp from you into heauen, ſhall come as ye haue ſeene him goe into heauen.* Eph. 4.10. *He aſcended farre aboue all the heauens.*

The ende of Chriſts aſcenſion was, that he might prepare a place for the faithfull, giue them the holy Ghoſt, and ther enioy eternall glory. Ioh.14.2. *In my fathers houſe are many manſions: if it were not ſo, I would haue told you: I goe to prepare a place for you.* c. 16.7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will ſend him vnto you.*

III. His ſitting at the right hand of God the Father, which metaphorically ſignifieth, that Chriſt hath in the higheſt heauens actually all glory, power, and dominion, Heb.1.3. *By himſelfe he hath purged our ſinnes, and ſitteth at the right hand of the maieſtie in the higheſt places.* Pſal.110.1. *The Lord ſaid to my Lord, ſit thou at my right hand, till I make thine enemies thy footeſtoole.* 1.Cor.15.25. *He muſt raigne till he hath put all his enemies vnder his feete.* Act. 7.55. *He beeing full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſaw the glory of God, and Ieſus ſtanding at the right hand of God.* Mat. 20.21.

His regall office hath two parts: The firſt is; his regiment of the kingdome of heauen, part whereof is in heauen, part vpon earth, namely, the congregation of the faithfull.

In the gouernement of his Church, hee exerciſeth two prerogatiues royall. The firſt, is to make lawes. Iam.4.12. *There is one Lawgiuer which is able to ſaue and to deſtroy.* The ſecond, is to ordaine his miniſters. Eph.4.11. *He gaue ſome to be Apoſtles, others Prophets, others Euangeliſts ſome Paſtours and teachers, &c.* 1.Cor. 12.28. *God hath ordained ſome in the Church; as firſt, Apoſtles; ſecondly, Prophets; thirdly teachers, then them that doe miracles, after that, the gifts of healing, helpers, gouernours, diuerſity of tongues.*

Chriſts gouernement of the Church, is either by collection of it out of the world, or conſeruation beeing collected. Eph. 4. 12. Pſal.110.

The ſecond part of this Regall office, is the deſtruction of the kingdome of darknes. Col. 1.13. *Who hath deliuerd vs from the kingdome of darkneſſe.* Pſal.2.9. *Thou ſhalt cruſh them with a ſcepter of yron, and breake them in peeces like a potters veſſell.* Luk.19.27. *Thoſe mine enemies, that would not that I ſhould raigne ouer them, bring hither, and ſlay them before me.*

The kingdome of darkeneſſe, is the whole company of Chriſts enemies.

The Prince of this kingdome, and of all the members thereof, is the deuil. Eph.2.2. *Ye walked once according to the courſe of the world, and after the prince that ruleth in the aire, euen the prince that nowe worketh in the children of diſobediēce.* 2.Cor.4.4. *The God of this world hath blinded the eies of the infidels.* 2.Cor.6.15. *What concord hath Chriſt with Belial, or what part hath the beleeuer with the infidell?*

The members of this kingdome, and ſubiects to Satan, are his angels; and vnbeleeuers; among whome, the principall members are *Atheiſts*, who ſay in their heart, there is no God. Pſal.14.1. And *Magitians*, who bargaine with the deuil, to accompliſh their deſires. 1.Sam.28.7. Pſal.58,5. *Idolatours*, A who either adore falſe gods, or the true God in an idol. 1. Cor.10.7.20. *Turkes* and *Iewes* are of this bunch; ſo are *Heretickes*, who are ſuch as erre with pertinacie in the foundation of religion. 2. Tim.2.18. *Apoſtates*, or reuolters from faith in Chriſt Ieſus. Heb. 6. 6. *Falſe Chriſts*, who beare men in hand, they are true Chriſts. Math.24.26. There were many ſuch about the time of our Sauiour Chriſt his firſt comming, as Ioſephus witneſſeth, booke 20. of Iewiſh antiquities, the 11, 12. and 14. chapters. Laſtly, that *Antichriſt*, who as it is now apparent, can be none other but the Pope of Rome. 2. Theſſ. 2.3. *Let no man deceiue you by any meanes, for that day ſhall not come, except* B *there come a departing firſt, and that that man of ſinne be diſcloſed, euen the ſonne of perdition, which is an aduerſarie, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the temple of God, ſhewing himſelfe that hee is God.* Rev.13.11.12. *And I beheld another beaſt comming out of the earth, which had two hornes like the Lambe, but he ſpake like the dragon: And he did all that the firſt beaſt could doe before him, and he cauſed the earth, and them that dwell therein, to worſhip the beaſt, whoſe deadly wound was healed.*

There were then, firſt, Antichriſts at Rome, when the Biſhops therof would be entitled *vniuerſal*, or biſhops ouer the whole church thorough the world: C but then were they complete, when they, togither with Eccleſiaſticall cenſure, vſurped ciuill authoritie.

After that Chriſt hath ſubdued all his enemies, theſe two things ſhall enſue: I. The ſurrendering ouer of his kingdome to God the Father, as concerning the manner of regiment and ſpirituall policie, conſiſting in word and ſpirit togither. II. The ſubiection of Chriſt, onely in regard of his humanity; the which then is, when the ſonne of God ſhall moſt fully manifeſt his maieſtie, which before was obſcured by the fleſh as a vaile, ſo that the ſame fleſh remaining both glorious, and vnited to the ſonne of God, may by infinite D degrees appeare inferiour.

We may not therefore imagine, that the ſubiection of Chriſt, conſiſteth in diminiſhing the glory of the humanity, but in manifeſting moſt fully the maieſtie of the Word.

CHAP. XIX.

CONCERNING THE OVTward meanes of executing the decree of *Election, and of the Decalogue.*

AFter the Foundation of election, which hath hitherto beene deliuered, it followeth, that wee ſhould intreat of the outward meanes of the ſame.

The meanes are Gods couenant, and the ſeale thereof.

Gods couenant, is his contract with man, concerning the obtaining of life eternall, vpon a certen condition.

This couenant conſiſteth of two parts: Gods promiſe to man, Mans promiſe to God.

Gods promiſe to man, is that, whereby he bindeth himſelfe to man to bee his God, if he performe the condition.

Mans promiſe to God, is that, whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Againe, there are two kindes of this couenant. The couenant of workes, and the couenant of grace. Ierem. 31. 31. 32. 33. *Behold the daies come, ſaith the Lord, that I will make a new couenant with the houſe of Iſraell, and with the houſe of* Iudah, *not according to the couenant,* I *made with their fathers, when* I *tooke them by the hand to bring them out of the land of Egypt; the which my couenant they brake, although* I *was an husband to them, ſaith the Lord. But this ſhall be the couenant, that* I *will make with the houſe of Iſraell: after thoſe daies, ſaith the Lord,* I *will put my lawe in their inward parts, and write it in their hearts, and will be their* God, *and they ſhal be my people.*

The couenant of workes, is Gods couenant, made with condition of perfect obedience, and is expreſſed in the morall law.

The Morall Law, is that part of Gods word, which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrary. Rom. 10. 5. *Moſes thus deſcribeth the righteouſnes which is of the law, that the man, which doth theſe things, ſhall liue thereby.* 1. Tim. 1. 5. *The end of the commandement, is loue out of a pure heart, and of a good conſcience, and faith vnfained.* Luk. 16. 27. *Thou ſhalt loue the Lord thy God, with all thine heart, with all thy ſoule, and with all thy ſtrength.* Rom. 7. 14. *We knowe that the lawe is ſpirituall.*

The Lawe hath two parts. The Edict, commanding obedience, and the condition binding to obedience. The condition is eternall life to ſuch as fulfill the lawe, but to tranſgreſſours, euerlaſting death.

The Decalogue, or ten commandements, is an abridgement of the whole lawe, and the couenant of workes. Exod. 34, 27. *And the Lord ſaid vnto Moſes, Write thou theſe words, for after the tenour of theſe words, I haue made a couenant with thee, and with Iſraell. And he was there with the Lord fourtie daies and fourtie nights, and did neither eate breade, nor drinke water, and hee wrote in the tables the words of the couenant, euen the ten commandements.* 1. King. 8. 9. *Nothing was in the Arke, ſaue the two tables of ſtone, which Moſes had put there at Horeb, where the lord made a couenant with the children of Iſraell, when hee brought them out of the land of Egypt.* Math. 22. 40. *On theſe two commandements hangeth the whole law and the prophets.*

A The true interpretation of the Decalogue, muſt be according to theſe rules.

I. In the nagatiue, the affirmatiue muſt be vnderſtood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue, bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expreſly forbidden, are comprehended all of that kind; yea the leaſt cauſe, occaſion, or enticement thereto, is forbidden; as 1. Ioh. 3. 15. *Whoſouer hateth his brother is a manſlaier.* Math. 5. 21. to the end. Euill thoughts are condemned, as wel as euill actions.

IV. The ſmalleſt ſinnes are entituled with
B the ſame names, that that ſinne is, which is expreſly forbidden in that commandement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a luſting eie, is adulterie.

V. Wee muſt vnderſtand euery commandement of the law ſo, as that we annexe this condition: *vnleſſe God command the contrarie.* For God beeing an abſolute Lord, and ſo aboue the law, may command that which his law forbiddeth: ſo he commanded Iſaac to be offered, the Egyptians to be ſpoiled, the braſen Serpent to be erected, which was a figure of Chriſt, &c.

C The Decalogue, is deſcribed in two tables.

The ſumme of the firſt table is, that we loue God with our minde, memorie, affections, and all our ſtrength. Math. 22. 37. *This is the firſt,* (to wit, in nature and order) *and great commandement* (namely, in excellencie, and dignitie.)

CHAP. XX.

Of the firſt commaundement.

THe firſt table hath foure commandements.

The firſt, teacheth vs to haue and chooſe the true God for our God. The words are theſe.

I am Iehouah thy God, which brought thee out of the land of Egypt, & out of the houſe of bondage.
D *Thou ſhalt haue none other God before my face.*

The Reſolution.

I am. If any man rather iudge, that theſe words are a preface to all the commandements, then a part of the firſt, I hinder him not: neuertheleſſe, it is like, that they are a perſwaſion to the keeping of the firſt commandement: and that they are ſet before it, to make way vnto it; as beeing more hard to be receiued, then the reſt. And this may appeare, in that the three commãdements next following, which are leſſe then this, haue their ſeuerall reaſons.

Iehouah. This word ſignifieth three things: I. Him who of himſelfe, and in himſelfe, was from all eternitie, Reuel. 1. 8. *Who is, who was, & who is to come.* II. Him which giueth being to

A all things, when they were not, partly, by creating, partly by preſeruing them. III. Him which mightily cauſeth, that thoſe things which he hath promiſed, ſhould both be made, and continued. Exod. 6. 1. Rom. 4. 17.

Here beginneth the firſt reaſon of the firſt commaundement, taken from the name of God: it is thus framed.

He that is Iehovah, muſt alone be thy God.
But I am Iehovah:
Therefore I alone muſt be thy God.

This propoſition is wanting: the aſſumption is in theſe words *(I am Iehovah)* the concluſion is the commaundement.

Thy God. Theſe are the words of the couenant B of grace, Ier. 31, 33. wherein the Lord couenanteth with his people concerning remiſſion of ſinnes, and eternall life. Yea theſe words are as a ſecond reaſon of the commaundements, drawne from the equalitie of that relation, which is between God & his people.

If I be thy God, thou againe muſt be my people, and take me alone for thy God.
But I am thy God:
Therefore thou muſt be my people, and take me alone for thy God.

Which brought. The aſſumption or ſecond part of this reaſon, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, from the ſeruitude of a moſt tyrannous maſter. This C deliuerie was not appropriate onely to the Iſraelites, but in ſome ſort belongs to the Church of God in all ages: in that it was a type of a moſt ſurpaſſing deliuerie, frō the fearful kingdome of darknes, 1. Cor. 10. 1. 2. *I would not haue you ignorant, brethren, that all our Fathers were vnder the cloud, and all paſſed through the red ſea, and were all baptized vnto Moſes in the cloud, and in the ſea.* Col. 1. 13. *Who hath deliuered vs from the power of darkneſſe, and tranſlated vs into the kingdome of his deare Sonne.*

Other Gods, or ſtrange Gods. They are ſo called, not that they by nature are ſuch, or can be; but becauſe the corrupt, and more then diueliſh heart of carnal man, eſteemeth ſo of them. D Phil. 3. 19. *Whoſe god is their belly.* 2. Cor. 4. 4. *Whoſe minds the god of this world hath bewitched.*

Before my face. That is, (figuratiuely) in my ſight or preſence, to whom the ſecret imaginations of the heart are knowne: and this is the third reaſon of the firſt commaundement, as if he ſhould ſay: If thou in my preſence reiect me, it is an heinous offence: ſee therefore thou do it not. After the ſame manner reaſoneth the Lord, Gen. 17. 1. *I am God almightie, therefore walke before me, and be thou vpright.*

The affirmatiue part.

Make choyce of Iehouah to be thy God.

The duties here commanded are theſe:

I. To acknowledge God, that is, to know and confeſſe him to be ſuch a God, as he hath reuealed himſelfe to be in his word and creatures, Col. 1. 10. *Increaſing in the knowledge of God.* Ierem. 24. 7. *And I will giue them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God: for they ſhall return vnto me with their whole heart.* In this knowledge of God muſt we glorie, Ierem. 9. 24. *Let him that glorieth, glorie in this, that he vnderſtandeth and knoweth me: for I am the Lord which ſheweth mercy, iudgement and righteouſneſſe in the earth.*

II. An vnion with God, whereby man is knit in heart with God, Ioſh. 23. 8. *Sticke faſt vnto the Lord your God, as ye haue done vnto this day.* Act. 11. 23. *He exhorted all, that with purpoſe of heart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of waies: in affiance, in loue, and feare of God.

Affiance, is that, whereby a man aknowledging the power and mercie of God, doth ſtedfaſtly reſt himſelfe in him, againſt all aſſaultes whatſoeuer, 2. Chr. 20. 20. *Put your truſt in the Lord your God, and ye ſhall be aſſured, beleeue his Prophets and ye ſhall proſper.* Pſa. 27. 1. *God is my light, and my ſaluation, whom ſhal I feare? God is the ſtrength of my life, of whom ſhould I be afraid?* v. 3. *Though an hoaſt be pitched againſt me, mine heart ſhall not be afraid: though warre be raiſed againſt me, I will be ſecure.*

Hence riſeth patience, and alacritie in preſent perils. Pſa. 39. 9. *I ſhould haue bene dumbe, & not opened my mouth, becauſe thou didſt it.* 2. Sam. 16. 10. *the king ſaid, What haue I to do with you, ye ſonnes of Zeruiah? If hee curſed, becauſe the Lord ſaid, Curſe Dauid, what is he that dare ſay, why doeſt thou ſo?* Gen. 45. 5. *Be not ſad, neither grieued with your ſelues, that ye ſold me hither: for God did ſend me before you for your preſeruation.* v. 8. *Now then, you ſent me not, but God himſelfe.* 2. King. 6. 16. *Feare not, for they that be with vs, are moe, then they that be with them.*

This affiance engendreth hope, which is a patient expectation of Gods preſence and aſſiſtance in all things that are to come. Pſa. 37. 5. *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* ver. 7. *Waite patiently vpon the Lord, and hope in him.* Prou. 16. 3. *Commit thy worke vnto the Lord, and thy thoughts ſhall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodneſſe and fauour towards him, doth againe loue him aboue all things. Deut. 6. 5. *Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy ſtrength.*

The marks of the true loue of God are theſe: I. To heare willingly his word. II. To ſpeake often of him. III. To thinke often of him. IV. To doe his will without irkſomnes. V. To giue bodie, and all for his cauſe. VI. To deſire his preſence aboue all, and to bewaile his abſence. VII. To embrace all ſuch things as appertaine to him. VIII. To loue and hate that which he loueth and hateth. IX. In all things to ſeeke to pleaſe him. X. To draw others vnto the loue of him. XI. To eſteeme highly of ſuch gifts and graces, as he beſtoweth. XII. To ſtay our ſelues vpon his counſels reaueled in his word. Laſtly, to call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging both Gods mercie and iuſtice, doth, as the greateſt euil, feare to diſpleaſe God. Pſal. 130.4. *With thee is mercie, that thou maiſt be feared.* Habak. 3.16. *When I heard it, my belly trembled, my lips ſhooke at the voice: rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might reſt in the day of trouble, when he commeth vp againſt the people to deſtroy them.* Pſal. 4.4. *Tremble, and ſinne not.*

Hence ariſeth the Godly mans deſire, to approoue himſelfe in all things to his God, Gen. 5.22. *And Henoch walked with God, after that, &c.* Gen 17.1. *God ſaid to him, I am al-ſufficient, walke before me, and be thou perfect.*

Out of theſe three former vertues, proceedeth humilitie, whereby a man acknowledging Gods free bountie, and proſtrating himſelfe before him, doth aſcribe vnto him all praiſe and glorie. 1.Cor. 1. 31. *Let him that glorieth glorie in the Lord.* 1.Pet. 5.5. *Decke your ſelues inwardly with lowlineſſe of mind: for God reſiſteth the proud, and giueth grace to the humble.* v.6. *Humble your ſelues therefore vnder the mightie hand of God, that hee may exalt you in due time.* 1.Ch. 29.10.11. *and Dauid ſaid, Bleſſed be thou O Lord God of Iſrael our father for euer, and thine, O Lord, is greatneſſe and power, and glorie, and victorie, and praiſe: for all that is in heauen, and in earth is thine, &c.* and v.14. *But who am I, and what is my people, that we ſhould be able to offer willingly on this ſort: for all things come of thee, and of thine owne hand we haue giuen thee, &c.*

The negatiue part.

Account not that as God, which is by nature no God.

In this place are theſe ſinnes forbidden:

I. Ignorance of the true God and his will, which is not onely not to knowe, but alſo to doubt of ſuch things, as God hath reuealed in his word, Ierem. 4.22. *My people is fooliſh, they haue not knowne me: they are fooliſh children, and haue none vnderſtanding: they are wiſe to doe euill, but to doe well they haue no knowledge.* Ierem. 9.3. *They proceede from euill to worſe, and haue not knowne me, ſaith the Lord.*

II. Atheiſme, when the heart denieth either God, or his attributes: as, his Iuſtice, Wiſedome, Prouidence, Preſence. Pſal. 14. 1. *The foole hath ſaid in his heart there is no God.* Eph. 2.12. *Yee had noe hope, and were without God in the world.* Malach. 1.2. *I loue you, ſaith the Lord, yet ye ſay, wherin haue we ſpoken againſt thee?* & chap. 3.14. *Ye haue ſaid, it is in vaine to ſerue God: & what profit is it, that we haue kept his commandements, & that we walked humbly before the Lord of hoaſts?*

III. Errours concerning God, the perſons of the Deity, or the attributes. Here is to be reprooued Helleniſme, which is the acknowledging and adoring of a multiplicitie of Gods. Auguſt. in his 6. booke of the City of God. chap. 7.

Againe, Iudaiſme is here condemned, which worſhippeth one GOD without Chriſt.

The like may be ſaid of the hereſies of the Maniches, & Marcian, who denied God to be the creatour of the world: of Sabellius, denying the diſtinction of three perſons: and Arrius, who ſaith, that Chriſt the ſonne of God, is not very God.

IV. To withdrawe, and remooue the affections of the heart, from the Lord, & ſet them vpon other things. Eſay, 29.13. *The Lord ſaid, this people draweth neere me with their mouth, and honoureth me with their lippes, but their heart is farre from me.* Ierm. 12.2. *Thou art neere in their mouth, and farre from their reynes.* The heart is many waies withdrawne from God.

I. By diſtruſt in God, Heb. 10.38. *The iuſt ſhall liue by faith, but if any withdrawe himſelf, my ſoule ſhal haue no pleaſure in him.* From this diffidence ariſe; I. Impatience in ſuffering afflictions, Ier. 20.14. *Curſed be the day wherin I was borne, and let not the day wherein my mother bare me, be bleſſed.* v.13. *Curſed be the man, that ſhewed my father, ſaying, a man child is borne vnto thee, and comforted him.* v.18. *How is it that I came forth of the womb, to ſee labour & ſorrow, that my daies ſhould be conſumed with ſhame?* II. Tempting of God, when ſuch as diſtruſt, or rather contemne him, ſeeke experiment of Gods truth and power. Math. 4. 7. *Thou ſhalt not tempt the Lord thy God.* 1.Cor. 10.9. *Neither let vs tempt God, as they tempted him, and were deſtroyed by ſerpents.* v.10. *Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.* III. Deſperation, Gen. 4.13. *Mine iniquity is greater then can bee pardoned.* 1.Theſſ. 4.13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulneſſe, concerning the truth of God, or of his benefites preſent, or to come. Pſal. 116.11. *I ſaid in my haſte all men are lyars.*

II. Confidence in creatures, whether it be in their ſtrength, as Ierem. 17.5. *Curſed is the man that hath his confidence in man, and maketh fleſh his arme, but his heart ſlideth from the Lord.* Or riches, Math. 6.24. *Ye cannot ſerue God and riches.* Epheſ. 5.5. *No couetous perſon, which is an Idolater, hath inheritance in the kingdome of Chriſt and of God.* Or defenced places. Ierem. 49.16. *Thy feare, and the pride of thine heart hath deceiued thee, that thou dwelleſt in the clefts of the Rocke, and keepeſt the height of the hill: though thou ſhouldeſt make thy neaſt as high as the Eagle, I will bring thee downe from thence, ſaith the Lard.* Or pleaſure, and dainties: to ſuch their belly is their God, Phil. 3.19. Or in Phyſitians, 2.Chron. 16. 12. *And Aſa in the nine and thirtieth yeare of his raigne, was diſeaſed in his feet, and his diſeaſe was extreame, yet he ſought not the Lord in his diſeaſe, but to Phyſitians.* Briefly, to this place, principally may be adioyned that diuelliſh confidence, which Magitians, and

all

all ſuch as take aduiſe at them, doe put in the deuill and his workes. Leuit.20.6. *If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to goe a whoring after them, then will I ſet my face againſt that perſon, and will cutte him off, from among his people.*

III. The loue of the creature, aboue the loue of God, Math,10.37. *Hee that loueth father or mother more then me, is not worthy of me, and he that loueth ſon or daughter more then me, is not worthy of me.* Iohn 12.43. *They loued the praiſe of man, more then the praiſe of God.* To this belongeth ſelfe loue, 2.Tim.3.2.

IV. Hatred and contempt of GOD, when man, by reaſon of his declining nature from God, doth flie from him, and is angry towards God when he puniſheth ſinne. Rom.8.7. *The wiſedome of the fleſh, is enmity with God,* Romans 1.30. *Haters of GOD, doers of wrong.*

V. Want of the feare of God, Pſalm.36.1. *Wickedneſſe ſaith to the wicked man, euen in mine heart, that there is no feare of God before their eies.*

VI. Feare of the creature, more then the Creator, Reu.21.8. *The fearefull and vnbeleeuing, ſhall haue their part in the lake which burneth with fire and brimſtone,* Math. 10.28. *Feare not them which kill the bodie, but feare him that can caſt both bodie and ſoule into hell fire.* Ierem.10.2. *Be not afraid of the ſignes of heauen, though the heathen be afraid of ſuch.*

VII. Heardneſſe of heart, or carnall ſecuritie, when a man, neither acknowledging Gods iudgements, nor his owne ſinnes, dreameth he is ſafe from Gods vengeance, and ſuch perils, as ariſe from ſinne. Rom.2.5. *Thou after thine hardneſſe, and heart that can not repent, heapeſt to thy ſelfe wrath againſt the day of wrath.* Luk.21.34. *Take heede to your ſelues, leaſt at any time, your hearts be oppreſſed with ſurfetting, and drunkenneſſe, and cares of this life, and leaſt that day come on you at vnawares.*

VIII. Theſe all doe ioyntly ingender pride, whereby man aſcribeth all he hath that is good, not to God, but to his owne merit, & induſtrie, referring and diſpoſing them wholly vnto his own proper credit. 1 Cor.4.6. *That ye might learne by vs, that no man preſume aboue that which is written, that one ſwell not againſt another, for any mans cauſe.* v.7. *For who ſeparateth thee? or what haſt thou, that thou haſt not receiued? if thou haſt receiued it, why reioyceſt thou, as though thou hadſt not receiued it?* Gen.3.5. *God doeth know, that when yee ſhall eate thereof, your eyes ſhall bee opened, and yee ſhall bee as Gods, knowing good and euill.* The higheſt ſtayre of prides ladder, is that fearefull preſumption, by which many clime raſhly into Gods ſeat of maieſtie, as if they were gods. Act.12.22, 23. *The people gaue a ſhoute, ſaying, The voice of God, and not of man: but immediately the Angel of the Lord ſmote him, becauſe he gaue not glorie vnto God, ſo that he was eaten vp of wormes, and gaue vp the ghoſt.* 2. Theſſ.2.4. *Which is an aduerſarie, and exalteth himſelfe againſt all that is* A *called God, or that is worſhipped: ſo that he doth ſit as God in the temple of God, ſhewing himſelfe that he is God.*

CHAP. XXI.

Of the ſecond commandement.

Hitherto haue we entreated of the firſt commandement, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the firſt table, concerne that holy profeſſion, which we muſt make towards the ſame God. For firſt, it is neceſſary to make choice of the true God. Secondly, to make profeſſion of the ſame God.

B In the profeſſion of God, we are to conſider the parts thereof, and the time appointed for this profeſſion.

The parts are two: The ſolemne worſhip of God, and the glorifying of him.

The ſecond Commandement then concerneth the manner of perfourming holy and ſolemne worſhip vnto God. The words of the commandement are theſe.

Thou ſhalt make thee no grauen image, neither any ſimilitude of things which are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bowe downe to them, neither ſerue them, for I am the Lord thy God, a iealous God, viſiting the iniquitie of the fathers vpon the children, C *vpon the third generation, and vpon the fourth of them that hate me, and ſhew mercy vnto thouſands vpon them that loue me and keepe my commandements.*

The Reſolution.

Thou ſhalt not make] This is the firſt part of the commandement,, forbidding to make an idol: Now an idol is not onely a certaine repreſentation, and image of ſome fained God, but alſo of the true Iehouah. The which may be prooued againſt the Papiſts by theſe arguments. The firſt is, Deut.4.15.16. *Take therefore good heed vnto your ſelues: for yee ſaw no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire, that ye corrupt not your ſelues, and make you a grauen image or* D *repreſentation of any figure: whether it be the likeneſſe of male or female.* Out of the words vttered by Moſes, a reaſon may be framed thus.

If yee ſaw no image (namely of God) yee ſhall make none.

But yee ſaw no image, onely heard a voice:

Therefore yee ſhall make no image of God.

The ſecond reaſon: That idolatrie which the Iſraelites committed, the very ſame is prohibited in this commandement.

But the Iſraelites idolatrie, was the worſhip of God in an image, Hoſ. 2.16. *At that day, ſaith the Lord, thou ſhalt call me no more Baali, but ſhalt call me Eſhi.*

The golden calfe was an image of God: for when it was finiſhed, Aaron proclaimed that *to morrow ſhould be a feaſt to Iehouah,* Exod. 32. 5. And the ſame calfe is termed an idol. Act. 7.41.

Therefore the worſhipping of God in an image, is here prohibited.

Any grauen image] Here the more ſpeciall is put for the more generall, namely, a grauen image, for all counterfeit meanes of Gods worſhip.

The firſt part of the commandement is here illuſtrated, by a double diſtribution. The firſt, is drawne from the cauſes. *Thou ſhalt not make thee any idol, whether it be engrauen in wood, or ſtone: or whether it bee painted in a table.* The ſecond, is taken from the place. *Thou ſhalt not make thee an idol of things in heauen, as ſtarres & birds: or in the earth, as of man, woman, beaſt: or vnder the earth, as fiſhes.*

This place is ſo expounded by Moſes, Deu. 4.14. to the 20. verſe.

Thou ſhalt not bowe downe to them] This is the ſecond part of the commandement, forbidding all men to fall downe before an idol. In this word *Bow downe,* is againe the ſpeciall put for the generall: for in it is inhibited all fained worſhip of God.

For I] Theſe words are a confirmation of this commandement, perſwading to obedience, by foure reaſons.

The Lord] *(which is ſtrong)* The firſt reaſon, God is ſtrong, and ſo able to reuenge idolatry. Heb. 10.31.

A iealous God] This ſpeech is taken from the eſtate of wedlocke: for God is called the huſband of his Church. Eſay. 5.4.5. Eph. 5.26. 27. And our ſpirituall worſhip, is as it were, a certaine marriage of our ſoules, conſecrated vnto the Lord. Ier. 2.2. *I remember thee with the kindnes of thy youth, and the loue of thy mariage, when thou wenteſt after me in the wildernes, in a land that was not ſowne.* Whence alſo Idols are rightly called Gods corriuals. Here is an other argument drawne from a compariſon of things that be like. Gods people muſt alone worſhip him, becauſe they are linked to him, as a wife to her husband, vnto whome alone ſhee is bound: therefore if his people forſake him, and betroth themſelues vnto idols, he wil vndoubtedly giue them a bil of diuorcement, and they ſhall be no more eſpouſed vnto him.

Viſiting] To viſit, is not onely to puniſh the children for the fathers offences, but to take notice, & apprehend them in the ſame faults, by reaſon they are giuen ouer to commit their fathers trangreſſions, that for them they may be puniſhed. And this is the third reaſon drawne from the effects of Gods anger.

Hate me] It may be, this is a ſecret anſwer, the obiection whereof is not here in expreſſe words ſet downe, but may be thus framed. *What if we vſe Idols to inflame and excite in vs a loue and remembrance of thee?* The anſwer is this by the contrary: *You may thinke that your vſe of idols kindleth in you a loue of me, but it is ſo farre from that, that all ſuch as vſe them cannot chooſe but hate me.*

Shew mercie] The fourth reaſon deriued from the effects of Gods mercie to ſuch as obſerue this commandement. Here may we firſt obſerue, that God is more readie to ſhewe mercy then to puniſh. Pſal. 103.8. *The Lord is full of compaſſion and mercie, ſlowe to anger, and of great kindnes.* v. 17. *The louing kindnes of the Lord, endureth for euer.* verſ. 9. *He will not alway chide, neither keepe his anger for euer.* Secondly, wee may not ſurmiſe, that this excellent promiſe is made to euery one particularly, who is borne of faithfull parents. For godly Iſaak, had godleſſe Eſau to his ſonne; and godleſſe Saul, had godly Ionathan.

The negatiue part.

Thou ſhalt neither worſhip falſe gods, nor the true God with falſe worſhip.

Many things are here forbidden.

I. The repreſentation of God, by an image. For it is a lye. Habak. 2.18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10.2. *The idols haue ſpoken vanitie.* Ierem. 10.8. *The ſtocke is a doctrine of vanitie.* The Elib. Councel in the 39. canon hath this edict. *We thought it not meete to haue images in Churches, leaſt that which is worſhipped and adored, ſhould be painted vpon wals.* Clem. booke 5. ad Iocob. Dom. *That ſerpent by others is wont to ſpeake theſe wordes: We in honour of the inuiſible God, are accuſtomed to adore viſible images, the which out of all controuerſie is very falſe.* Auguſt. in his treatiſe vpon the 113. Pſalme.

The images alſo of the croſſe, and of Chriſt crucified, & of the Saints ought to be aboliſhed out of churches, as the braſen ſerpent was. 2. Kin. 18.4. Hezekiah is commended for breaking in peices the braſen ſerpent to which the children of Iſrael did then burne incenſe. This did Hezekiah, albeit at the firſt this ſerpent was made by the Lords appointment. Numb. 21.8. and was a tipe of Chriſts paſſion, Ioh. 3. 14. Origen in his 7. booke againſt Celſus. *Wee permit not any to adore Ieſus vpon the altars in images, or vpon Church wals: becauſe it is written, Thou ſhalt haue none other gods but me.*

Epiphanius, in that epiſtle which hee wrote to Iohn biſhop of Ieruſalem, ſaith, *It is againſt the cuſtome of the Church, to ſee any image hanging in the church, whether it be of Chriſt, or any other ſaint, and therefore euen with his own hands rent he aſunder the vaile, wherein ſuch an image was painted.*

Some obiect the figure or ſigne, which appeared to Conſtantine, wherein hee ſhould ouercome: but it was not the ſigne of the croſſe (as the Papiſts doe triflingly imagine) but of Chriſts name: for the thing was made of theſe two Greeke letters χ, ρ conioyned together. Euſeb. in the life of Conſtant. booke 1. chap. 22.25.

Neither ſerue the Cherubims, which Salomon placed in the temple, for the defence of

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images: for they were onely in the holy of holieſt, where the people could not ſee them. And they were tipes of the glory of the Meſſiah, vnto whom the very Angels were ſubiect: the which we haue now verified in Chriſt.

If any man reply, that they worſhip not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not be worſhipped in it, becauſe it is a dead thing: yea, the worke of mans hands, *not of God:* and therefore is more baſe then the ſmalleſt liuing creature, of the which we may lawfully ſay, it is the *worke of God.* This euinceth, that no kinde of diuine worſhip belongeth to an image, either ſimply or by relation, whatſoeuer the ſophiſticall ſchoolemen iangle to the contrarie.

If any man be yet deſirous of images, he may haue at hand the preaching of the Goſpel, a liuely image of Chriſt crucified. Gal. 3.1. *O fooliſh Galatians, who hath bewitched you, that yee ſhould not obey the truth, to whome Ieſus Chriſt before was deſcribed in your ſight, and among you crucified?* The like may be ſaid of the two Sacraments. And that ſaying of Clemens is true, in his fifth booke of Recognit. *If you will truly adore the image of God, doe good vnto man, and yee ſhall worſhip his true image: for man is the image of God.*

II. The leaſt approbation of idolatrie: Hoſ. 13.2. *They ſay one to an other whileſt they ſacrifice a man, let them kiſſe the calues.* Now a kiſſe, is an externall ſigne of ſome allowance of a thing. Gen. 48. 10.

Therefore it is vnlawfull to be preſent at Maſſe or any idolatrous ſeruice, though our mindes be abſent. 1. Cor. 6.20. *Ye are bought with a price, therefore glorifie God in your body, and in your ſpirits, which are Gods.* Rom. 11.4. *What ſaith the Scripture? I haue reſerued vnto my ſelfe ſeauē thouſād men, which haue not bowed their knee to Baal.* Euſeb. 8. booke. c. 3. *The Martyrs when they wer haled vnto the temple of idols, cryed out, and with a loud voice in the middeſt of their tortures teſtified, that they were not idolatrous ſacrificers, but profeſſed and conſtant Chriſtians, reioycing greatly that they might make ſuch a confeſſion.*

That which may be obiected of Naaman the Syrian, who worſhipped in the temple of Rimmon, is thus anſwered; that he did it not with purpoſe to commit idolatrie, but to performe that ciuil obeiſance which he was wont to exhibit to the kings Maieſtie. 2. King. 5. 17.18.

And for this cauſe, are vtterly forbidden all ſuch dauncing proceſſions, playes, and ſuch feaſts, as are conſecrated to the memoriall, and honour of idols. Exod. 32.6. *They roſe vp the next day in the morning, & offered burnt offerings, and brought peace offerings: alſo the people ſate them downe to eate and drinke, and roſe vp to play.* 1. Cor. 10.7. *Neither bee ye idolaters as ſome of them were, as it is written, &c.* And Paul (1. Cor. 8.4. to the end) earneſtly dehorteth the Corinthians from ſitting at table in the idols temple; albeit they *knew that an idol is nothing in the world.* Tripartite hiſtory, booke 6. chap. 30. *Certaine ſouldiers of Iulian refuſed to adore, as the cuſtome was, the Emperours banner, in which were painted the images of Iupiter, Mercury, and Mars: others bring againe the rewards, which they, after they had burned incenſe on an altar in the Emperours preſence, had receiued: crying, that they were Chriſtians, and would liue and die in that profeſſion: and as for their former fact, it was of ignorance: yea, though they had polluted hands with idolatrie of the Painyms, yet they kept their conſcience cleane.*

III. All reliques and monuments of idols: for theſe, after the idols themſelues are once aboliſhed, muſt be raſed out of all memorie. Exod. 23.13. *Ye ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.* Eſay. 30.22. *And ye ſhall pollute the couering of the images of ſiluer, and the rich ornament of the images of gold, and caſt them away as a menſtruous cloth, and thou ſhalt ſay vnto it, Get thee hence.*

IV. Society with infidels, is here vnlawful, which ſerueth not onely to maintain concord, but alſo to ioyne men in brotherly loue. Of this ſociety there are many branches.

The firſt, is mariage with infidels. Gen. 6.2. *The ſonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Mal. 2.11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſraell and in Ieruſalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married the daughters of a ſtrange God.* Ezra. 9.14. *Should we returne to breake thy commandements, and ioyne in affinity with the people of ſuch abomination?* 2. King. 8.18. *He walked in the waies of the Kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife: and he did euill in the ſight of the Lord.*

The ſecond, is the league in war: namely, a mutuall confederacy to aſſiſt one another in the ſame warre, and to haue one and the ſame enemies. This is ſundry waies impious: I. If it be vnlawfull to craue aſſiſtance of Gods enemies, it is likewiſe vnlawfull to indent with them, that we will aſſiſt them. II. It obſcureth Gods glory, as though he himſelfe, either would not, or could not aide his Church. III. It is a thouſand to one leaſt we be infected with their idolatry, and other impieties. IV. It endaungereth vs to be made partakers of their puniſhments, 2. Chron. 19. 2. *And Iehu the ſonne of Hanani the Seer, went out to meete him, and ſaid to king Iehoſaphat, Wouldeſt thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

The third, is traffique: as when a man wittingly and willingly, doth, in hope to enrich himſelfe, make ſale of ſuch things as he knoweth muſt ſerue to an idolatrous vſe. This condemneth all thoſe marchants, which tranſport wares to idolatours, and ſell them frankincenſe, waxe, cloath, or other ſuch things as helpe them in the ſeruice of their idols.

The fourth, is tryall or ſuits in law before Iudges which are infidels, when Chriſtian courts may be frequented: but if they cannot, and we haue to deale with infidels, we may appeale to infidles. 1. Corin. 6. 6. *Brother goeth to law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Cæſar.*

The fifth, is the worſhipping of the beaſt, and receiuing his marke. Reu. 14. 9. *If any man worſhip the beaſt, and his image, and receiue the marke in his forehead, or in his hand.* verſ. 10. *The ſame ſhal drinke of the wine of the wrath of God.* This beaſt is the Church of Rome, I meane not that old, but this new Rome, nowe no better then an hereticall and apoſtaticall Synagogue.

VI. Will-worſhip, when God is worſhipped with a naked and bare good intention, not warranted by the word of God. Coloſſ. 2. 23. *Which things indeede haue a ſhew of wiſedome in voluntary religion, and humbleneſſe of minde, and in not ſparing the bodie: neither haue they it in eſtimation to ſatisfie the fleſh.* 1. Sam. 13. 9. 10. *And Saul ſaid, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as ſoone as he had made an end of offering the burnt offering, behold, Samuel came,* and verſ. 13. *ſaid to Saul, Thou haſt done fooliſhly, thou haſt not kept the commandement of the Lord thy God, which he commanded thee.* Hitherto may we adde popiſh ſuperſtitions in ſacrifices, meates, holidaies, apparell, temporarie and bead-ridden prayers, indulgences, auſtere life, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, building of alters, pictures, Churches, and all other of that rabble.

To theſe may be added conſort in muſicke in diuine ſeruice, feeding the eares, not edefying the minde. 1. Corin. 14. 15. *What is it then? I will pray with the ſpirite, but I will pray with the vnderſtanding alſo. I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinus Martyr in his booke of Chriſtian queſtions and Anſ. 107. *It is not the cuſtome of the Churches, to ſing their meeters with any ſuch kinde of inſtruments, &c. but their manner is only to vſe plaine-ſong.*

Laſtly, monaſticall vowes, which, I. repugne the law of God: as that vnchaſt vowe of ſingle life, and proud promiſe of pouertie doe plainly euince: *for he that laboureth not, muſt not eate,* 2. Theſſ. 3. 10. *And it is better to mary, then to burne in luſt,* 1. Cor. 7. 9. II. they are greater thē mens nature can perform: as in a ſingle life, to liue perpetually chaſt. III. they diſanul Chriſtiā libertie, & make ſuch things neceſſary, as are indifferent. IV. They renue Iudaiſme. V. They are Idolaterous, becauſe they make them partes of Gods worſhip, and eſteeme them as meritorious. VI. Hypocriſie, which giueth to God painted-worſhip, that is, if you regard outward behauiour, great ſinceritie: if the inward and hearty affections, none at all. Math. 15. 7. *Hipocrites, well hath Eſaias prophecied of you, ſaying, This people commeth neere me with their mouth, and honoureth me with their lippes, but their heart is far from me.* Pſal. 10. 4. *The wicked man is ſo proude, that he ſeeketh not for God.*

The effects of hypocriſie are theſe: 1. To ſeeke the pompe and glorie of the world, and by all meanes to enrich it ſelfe, notwithſtanding it make a glorious ſhew of the ſeruice of God. 2. It is ſharpe ſighted, and hath eagels eyes to obſerue other mens behauiour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obſeruation of ancient traditions, then the ſtatutes and commandements of almighty God. 4. To ſtumble at a ſtraw, and skip ouer a blocke, that is, to omit ſerious affaires, and hunt after trifles, Math. 23. 4. 5. To do all things that they may be ſeene of men, Math. 6. 5.

Popiſh faſting, is meere hipocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is vſed with an opinion of merit.

External abſtinence from meates, without internall and ſpirituall faſting from ſinne, and vnlawfull deſires. Eſai. 58. 5. 6. *Is this ſuch a faſt as I haue choſen, that a man ſhould afflict his ſoule for a day, and bow downe his head as a bulruſh, and lie downe in ſackecloth and aſhes? wilt thou call this a faſting, or an acceptable day vnto the Lord? Is not this the faſting that I haue choſen, to looſe the bands of wickedneſſe, to take off the heauy burdens, and to let the oppreſſed goe free, and that ye breake euery yoke?*

VII. Contempt, neglect, and intermiſſion of Gods ſeruice. Reu. 3. 15. 16. *I knowe thy workes, that thou art neither cold, nor hot: I would thou wereſt cold nor hot. Therefore becauſe thou art luke warme, and neither cold nor hotte, it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

VIII. Corrupting of Gods worſhip, and that order of gouernment, which he hath ordained for his Church: the which is don, when any thing is added, detracted, or any way, againſt his preſcript, mangled. Deut. 12. 32. *Euery thing which I commaund you, that doe: neither adde to it, nor detract from it.* This condemneth that popiſh eleuation of bread in the Lords Supper, and the adminiſtration of it alone to the people without wine, together with that fearefull abomination of the Maſſe.

By this we may learne to reiect all popiſh traditions. Math. 15. 9. *In vaine doe they worſhip me, teaching for doctrines, mens precepts.* Now it is manifeſt, that all popiſh traditions, they eyther on their owne nature, or others abuſing of them, ſerue as well to ſuperſtition and falſe worſhip, as to enrich that couetous and proud Hierarchie: whereas the Scriptures contained in the old and New Teſtament, are al-ſufficient, not only to confirme doctrines, but alſo to reforme manners. 2. Tim. 3. 16. *The whole Scripture is giuen by inſpiration of God, and*

A *is profitable to teach, to improue, and to correct, and to inſtruct in righteouſneſſe: that the man of God may be abſolute, beeing made perfect vnto all good workes.*

The Romiſh Hierarchie is here alſo condemned, from the parratour to the Pope: the gouernment whereof, is an expreſſe image of the old Romane Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circute of that gouernment. Reu. 13. 15. *And it was permitted to him, to giue a ſpirit to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhippe the image of the beaſt, ſhould be killed.*

IX. A religious reuerence of the creature, when we attribute more vnto it, then we ought. B Reuel. 22. 8. *When I had heard and ſeene, I fell downe to worſhip before the feete of the Angel, which ſhewed me theſe thinges. But he ſaid vnto me, See thou doe it not: for I am thy fellow ſeruant.* Act. 10. 25. *As Peter came in, Cornelius met him, and fell downe at his feete, and worſhipped him. But Peter tooke him vp ſaying, Stand vp, for euen I my ſelfe am a man.*

If then it be ſo hainous a thing, to reuerence the creature; much more, to pray vnto it, whether it be Saint or Angel. Rom. 10. 14. *How ſhall they call vpon him in whome they haue not beleeued.* Math. 4. 10. *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Neither might we pray vnto Chriſt, vnles as he is man, ſo he were alſo God: for we direct C not our worſhip vnto the humanity conſidered by it ſelfe, but to the Deity, to which the humanity is knit by an hypoſtaticall vnion.

This teacheth vs plainely, that inuocation of any creature is vnlawfull: for we muſt pray to them, that are able to know the ſecrets of the heart, and diſcerne the wiſdome of the ſpirit: now none is able to do that, but ſuch a nature as is omnipotent. Rom. 8. 27. *Hee that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for he maketh requeſt for the Saints, according to the will of God.*

Neuertheleſſe ſuch as are Saints indeed, are to be honoured by an approbation of Gods gifts in them, and by an honourable menti- D on of them, and alſo by imitation of their manners and liues, beeing as patterns for vs to walke after.

X. Worſhip of deuils: I. Magique, which is a miſchieuous art, accompliſhing wonders by Satans aſſiſtance. For it is appropriate to God to do miracles; for hee alone, both beyond, and againſt the courſe of nature, doth wonderfull things. Nowe the inſtruments which God vſeth in producing miracles, are onely they, who doe in the true Church of God, make profeſſion of the faith, Mark. 16. 17. *theſe ſignes ſhall follow them that beleeue.*

Albeit the deuils cannot worke miracles, yet may they effect maruailes or wonders, and that, not by making a new thing, which before was not at all: but rather by moouing, tranſporting, and applying naturall things diuerſly, by cauſing a thinne body (as the ayre) to be thick and foggie, and alſo by bewitching the ſenſes of men.

The foundation of Magique, is a couenant with Satan.

A *couenant* with Satan, is ſuch a contract, by which Magitians haue mutually to doe with the Deuill. In this obſerue:

The originall of this mutuall contract: I. Satan maketh choice of ſuch men to be his ſeruants, as are by nature either notorious bad perſons, or very ſilly ſoules. II. He offereth vnto them diuers meanes, either by other Magitians, or by ſome bookes written by ſuch: Satanicall meanes, I call thoſe, which are vſed in the producing of ſuch an effect, to the which they neither by any expreſſe rule out of Gods word, nor of their owne nature were euer ordained. Such are obſcure words, words of the Scripture wreſted, & abuſed, to the great contumely and diſgrace of the Lord God; holy, or rather vnholy water, ſieues, ſeales, glaſſes, images, bowings of the knee, and ſuch like diuers geſtures. III. When the wicked ſee theſe meanes offered vnto them, they preſently are not a litle glad, and aſſuredly beleeue, that in thoſe things there is vertue to worke wonders by. IV. They declare this their ſatanicall confidence, by their earneſt endeuour, practiſing, and abuſing the meanes. Then the deuill is at their elbowes, beeing thus affected, that he may both aſſiſt them, and ſhew them diuers tricks of his legerdemaine; becauſe he alone doth by meanes voide of all ſuch vertue, effect that, which his wicked inſtrument intended.

Note

Againe, obſerue *Satans counterfeiting of God.* He is Gods ape, and taketh vpon him, as though he were God. I. As God hath his word, his Sacraments, and faith due vnto him; ſo the deuill hath certaine wordes of his owne, and to ſeale them vnto the wicked, he annexeth certaine ſignes, namely characters, geſtures, ſacrifices, &c. as it were ſacraments, that both hee may ſignifie his deuilliſh pleaſure to his Magitians, and they againe teſtifie their ſatanicall both obedience and confidence to him. II. As God heareth ſuch as call vpon, truſt in, and obey him; ſo the deuill is greatly delighted with magicall ceremonies and inuocations, becauſe by them God is diſhonoured, and he magnified: therefore, if God cut him not ſhort, he is readie preſt to aſſiſt ſuch, as ſhall vſe ſuch ceremonies or inuocations.

The couenant is either Secret, or Expreſſe.

Secret, or implicite, when one doth not expreſſely compact with Satan, yet in his heart alloweth of his meanes; aſſuredly and vpon knowledge beleeuing, that if ſuch meanes were vſed, there might indeed that great

A wonder be wrought which he deſired.

Expreſſe, when one doth not onely put his confidence in Satan, but couenanteth with him vpon this condition, that he, giuing himſelfe wholy ouer to the diuell, may againe, by obſeruing certaine ceremonies, accompliſh his deſire.

Magique, is either diuining, or working.

Diuining, wherby things to come are foretold by the helpe of the diuell. Now of Predictions, ſome are done with meanes; others without.

Predictions done with meanes, are theſe:

I. Soothſaying, which is diuination by the flying of birds. Deut. 8. 10.

B II. The kind of diuination, which is , by looking into beaſts entrales. Ezec. 21, 21. *The king of Babel, &c. conſulted with idols, and looked in the liuer.*

III. Necromancie, or coniuring: by which the diuell, in the forme of ſome dead man, is ſought vnto for counſell. 1. Sam. 28. 11. *Then ſaid the woman, Whome wilt thou I call vp vnto thee? And he ſaid, Call vp Samuell vnto me.* verſ. 13. *Then ſaid he vnto her, Feare not, but what ſaweſt thou? And the woman ſaid vnto Saul, I ſaw gods aſcending out of the earth.* verſ. 14 *Then ſaid he vnto her, What faſhion is he of? and ſhe anſwered, An old man commeth vp lapped in a mantle. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himſelfe. And* C *Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt me, &c.* This Samuel, was not that true Prophet of God, who annoynted Saul king ouer Iſrael: for 1. the ſoules of the Saints departed, are farre from the diuels clawes and dominiō. 2. That good Samuel, if it had bene he indeed, would neuer haue permitted Saul to worſhip him. 3. He ſaith to wicked Saul, to morrow ſhalt thou be with me, verſ. 14. Neither could this be a bare illuſion, and, as I may ſay, legerdemaine of the Witch, for he plainly foretold Sauls deſtruction, which an ignorant woman could not know, much leſſe durſt ſhe conſtantly auouch any ſuch matter to the king: it remaineth then, that this Samuel, was D a meere illuſion of Satan.

Diuining without meanes, is called Pythoniſme, when ſuch as are poſſeſſed with an vncleane ſpirit, vſe immediatly the helpe of the ſame ſpirit, to reueale ſecrets. Act. 16. 16. *A certaine maid hauing a ſpirit of diuination, met vs, which got her maſter much vantage with diuining,* Eſa. 29. 4. *Thy voyce ſhall bee out of the ground, like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.*

Magique operatiue or working, hath two parts: Iuggling, and Inchantments.

Iuggling, whereby, through the diuels conueyance, many great and very hard matters, are in ſhew effected. Exod. 7. 10. 11. 12. *Aaron caſt forth his rod before Pharaoh, and before his ſeruants, and it was turned into a ſerpent: then Pharaoh called alſo for the Wiſemen, and Sorcerers, and thoſe charmers alſo of Egypt did in like manner with their enchantments: for they caſt downe euery man his rod, and they were turned into ſerpents: but Aarons rod deuoured their rods.*

Enchantment, or charming, is that, wherby beaſts, but eſpecially young children, and men of riper yeares, are by Gods permiſſion infected, poyſoned, hurt, bounden, killed, and otherwiſe moleſted; or contrarily, ſometimes cured of Satan, by mumbling vp ſome fewe words, making certain characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and ſuch like trumperie, that thereby the puniſhment of the faithleſſe may be augmented, in repoſing their ſtrength vpon ſuch rotten ſtaues, and the faithfull may be tryed, whether they will commit the like abomination, Pſal. 58. 4. *Their poyſon is euen like the poyſon of a ſerpent: like the deafe adder that ſtoppeth his eare, which heareth not the voyce of the Inchanter, though he bee moſt expert in charming.* Eccl. 10. 11. *If the ſerpent bite when he is charmed, &c.*

Thus haue we heard Magique deſcribed out of Gods word; the which, how common it is as yet, in thoſe eſpecially which are without God in the world, and whom Satan by all meanes ſtrongly deludeth, the lamentable experience which many men, and moſt places haue thereof, can ſufficiently proue vnto vs. And ſurely, if a man will but take a view of all poperie, he ſhall eaſily ſee, that a great part of it is meere Magique.

They which ſpread abroad by their writing or otherwiſe, that Witches are nothing elſe, but melancholicke doting women, who through the diuels deluſion, ſuppoſe that they themſelues doe that, which indeed the diuell doth alone: albeit they endeauour cunningly to cloake this ſinne, yet by the ſame meanes they may defend murther, adulterie, and what other ſinne ſoeuer.

II. Thoſe which doe conſult with Magitians, doe alſo worſhip the diuell: for they reuolt from God to the diuell, howſoeuer they plaſter vp their impietie with vntempered morter, that they ſeeke Gods helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman ſaid to Saul, I ſaw Gods aſcending from the earth,* Leuit. 20. 6. *If any turne after ſuch as worke with ſpirits, and after Soothſayers, to goe a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.* Eſa. 8. 19. 20. *When they ſhall ſay to you, Enquire at them which haue a ſpirit of diuination, and at the Soothſayers, which whiſper and murmure. Should not a people enquire at their God? from the liuing to the dead? to the lawe, and to the teſtimonie?*

The affirmatiue part.

Thou ſhalt worſhip God in ſpirit and truth, Ioh. 4. 24. *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and truth.* For ſo ſoone as any man beginneth to worſhip God after an

ouerthwart

ouerthwart and vnlawfull manner, he then adoreth an idoll, howſoeuer hee ſeemeth to colour his impietie. Paul therefore, Rom. 1. 23. ſaith, that *ſuch as worſhipped the creature, and turned the glorie of the incorruptible God, to the ſimilitude of a corruptible man, did forſake the Creator.* verſ.25. and 1. Cor. 10. 20. *Thoſe things which the Gentiles ſacrifice, they ſacrifice to deuils, and not vnto God.*

To this part therefore appertaine ſuch things, as reſpect the holy and ſolemne ſeruice of God.

I. The true and ordinarie meanes of Gods worſhip; as calling vpon the name of the Lord by humble ſupplication, and heartie thankſgiuing: and the miniſterie of the Word and Sacraments. Act 2.41,42. *They that gladly receiued his word, were baptized: and the ſame day there were added to the Church about three thouſand ſoules. And they continued in the Apoſtles doctrine, and fellowſhip, and breaking of bread, and of prayers.* 1. Tim. 2.1. *I exhort you eſpecially, that praiers and ſupplications be made for all men, for Kings, and all in authoritie.* Act. 20.7. *The firſt day of the weeke, the Diſciples beeing come togither to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertul. Apolog. chap. 39. *Wee come into the aſſembly and congregation, that with our prayers, as with an armie, we might compaſſe God. This kind of violence offered to God, is acceptable to him. If any man ſo offend, that he muſt be ſuſpended from the publike place of prayer, and holy meetings, all approoued elders ſit in iudgement, beeing aduanced to this honour, and not by bribes, but by their good report, &c.* read the reſt. The like hath *Iuſt. Martyr* in his oration to the Emperour *Anton. Pius.*

II. An holy vſe of the meanes. Firſt, in the miniſters, who ought to adminiſter all things belonging to Gods worſhip, according to his word. Math. 28.20. *Teaching them to obſerue all things, which I haue commanded.* 1. Cor. 11.23. *I haue receiued of the Lord that, which alſo I haue deliuered.* Secondly, in the reſt of the aſſemblie: whoſe dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments, to behaue themſelues outwardly; in modeſtie, and without offence. 1. Cor. 14.40. *Let all things be done honeſtly, and by order*; Inwardly; they muſt take heede, that their hearts bee well prepared to ſerue God. Eccles. 4.17. *Take heede to both thy feete, when thou entreſt into the houſe of God, &c.* & chap. 5.1. *Bee not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God.* Hauing confidence of his mercy, togither with a contrite and repentant heart for all their ſinnes. Heb. 4.2. *The word that they heard profited not, becauſe it was not mixed with faith in thoſe that heard it.* Pſalm. 26. 6. *I will waſh mine hands in innocencie, O Lord, and ſo compaſſe thine altar.*

III. The helps and furtherances of the true worſhip, are two; Vowes, and Faſting: and they are not to be taken, as the worſhip of God it ſelfe. For we may not obtrude any thing to God, as good ſeruice, and as though it did bind the conſcience, except he haue ordained it for that end and purpoſe.

A vow in the New Teſtament, is a promiſe to God, with a full intent to obſerue ſome corporall and externall duties, which a Chriſtian hath on his owne accord, without iniunction, impoſed vpon himſelfe, that he may thereby the better be excited vnto repentance, meditation, ſobrietie, abſtinence, patience, and thankfulneſſe towardes God. Gen. 28.20. *Then Iaakob vowed a vow, ſaying, If God will be with mee, and will keepe me in this iourney, which I goe, and will giue me bread to eate, and cloathes to put on, ſo that I come againe to my fathers houſe in ſafetie: then ſhall the Lord bee my God, and this ſtone which I haue ſet vp as a pillar, ſhall bee Gods houſe, and of all that thou ſhalt giue me, I will giue the tenth to thee.*

In vowing, We haue theſe things to obſerue: 1. We muſt not vow that which is vnlawfull. 2. We ought not to vowe the performance of that, which is contrarie to our vocation. 3. Vowes muſt be of that which we can doe. 4. They muſt be farre from ſo much as a conceit of merit, or worſhip of God. 5. Wee muſt ſo performe our vowes, as that they encroch not vpon the libertie of conſcience which Chriſt hath giuen vs: and therfore looke how the probable cauſes therof doe remaine, or are taken away, ſo accordingly ſtands our libertie in keeping a vowe. Deut. 23.18. *Thou ſhalt neither bring the hire of a whore, nor the price of a dogge, into the houſe of the Lord thy God, for any vow.* v.21. *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee: but when thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee, &c.* verſ.23. Pſal. 66.14. *I will pay my vowes which my lippes haue promiſed.*

Faſting, is when a man perceiuing the want of ſome bleſſing, or ſuſpecting and ſeeing ſome imminent calamity vpon himſelfe, or other, abſtaineth not onely from fleſh for a ſeaſon, but alſo from all delights and ſuſtenance, that he thereby may make a more diligent ſearch in his owne ſinnes, and offer moſt humble prayers vnto God, that hee would withhold that, which his anger threatned: or beſtowe vpon vs ſome ſuch good thing as we want. Matthew 9. 15. *Can the children of the mariage chamber mourne, ſo long as the bridegroome is with them?* 1 Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better faſt and pray.* Ioel. 2.12. *Wherefore euen now, ſaith the Lord, be ye turned vnto me, with all your heart, with faſting and praier.* verſ.13. *Rent your hearts, and not your garments, & turne vnto the Lord your God: for he is gracious & mercifull, long ſuffering, & of great kindnes, that he might repent him of this euill.* v.15.

Blow the trumpet in Sion,ſanctifie a faſt, cal a ſolemne aſſembly. v.16. *Gather the people,ſanctifie the congregation, gather the Elders, aſſemble the children,and thoſe that ſucke the breaſts. Let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.* v.17 *Let the Prieſts the miniſters of the Lord weepe betweene the porch and the altar, and let them ſay,Spare thy people O God,&c.*

A faſt,is ſometime priuate,ſometimes publike,2.Chron.20.3. *Iehoſaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a faſt throughout all Iudah.* Heſt.4.16. *Faſt ye for me, and neither eate nor drinke for the ſpace of three daies and nights.I alſo and my maides will faſt.*

A faſt,is either for one day alone, or for many daies together.Each of them,is as occaſion ſerueth, an abſtinence from meat at dinner alone, or ſupper alone,or both dinner and ſupper. Iud.20.23. *The children of Iſrael had gone vp and wept before the Lord vnto the euening,&c.* Dan.10.3. *I Daniel was in heauines for three weekes of daies, I eate no pleaſant bread,neither came fleſh nor wine in my mouth,&c.*

IV. Leagues of amity among ſuch as truly feare God according to his word,are lawfull:as contracts in matrimony,league in war, eſpecially if the warre be lawful, and without confidence in the power of man.2.Chr.19.2. Mal.2.11.

To theſe may be added, that couenant which the magiſtrate and people make among themſelues,and with God;for the preſeruation of Chriſtian religion.2. Chr.15.12. *And they made a couenant to ſeeke the Lord God of their fathers with all their heart, and withall their ſoule,&c.* v.14. *And they ſware vnto the Lord with a loud voice, and with ſhouting,and with trumpets, and with cornets.*

CHAP. XXII.

Of the third Commandement.

THe third commandement concerneth the glorifying of GOD in the affaires of our life,out of the ſolemne ſeruice of God.

Thou ſhalt not take the name of the Lord thy God in vaine:for the Lord will not hold him guiltleſſe that taketh his name in vaine.

The Reſolution.

Name] This word properly ſignifieth Gods title:here figuratiuely it is vſed for any thing, whereby God may be knowne,as men are by their names:ſo it is vſed for his word, workes, iudgements.Act.9.15. *He is an elect veſſell, to conuey my name among the Gentiles.* Pſal.8.1. *O Lord our GOD,how great is thy name through al the world! which ſetteſt thy glory aboue the heauẽs.*

Take] That is,vſurpe: this word is tranſlated from precious things,which may not be touched without licenſe.And in truth,men,which are no better then wormes creeping on the earth,are vtterly vnworthy to take,or as I may ſay,touch the ſacred name of God with mind, or mouth: neuertheleſſe God of his infinite kindnes permitteth vs ſo to doe.

In vaine] Namely, for no cauſe,no matter, and vpon each light and fond occaſion.

For] The reaſon of this commandement is taken from the penaltie annexed.He that abuſeth Gods name, is guilty of ſinne before Gods iudgement ſeat: and therefore is moſt miſerable.Pſal.32.1.2. *Bleſſed is the man whoſe iniquitie is forgiuen,and whoſe ſinne is couered: bleſſed is the man to whome God imputeth not ſinne.*

Guiltleſſe] That is,he ſhall not be vnpuniſhed.

The negatiue part.

Thou ſhalt not bereaue God of that honour that is due vnto him.

Here is included each ſeuerall abuſe of any thing,that is vſed in the courſe of our liues,out of the ſolemne ſeruice of God.

I.Periury,when a man performeth not that, which as he meant in his heart,he ſware to do, Math.5.33. *Thou ſhalt not forſweare thy ſelfe, but performe thine oath to the Lord.*

Periury containeth in it foure capitall ſins. 1.Lying. 2. Falſe inuocation on Gods name, becauſe a forſwearer calleth on God to confirme a lie.3.Contempt of Gods threatnings, that he will moſt grieuouſly puniſh periury.4. A lie in his couenant with God: for the forſwearer bindeth himſelfe to God, and lieth vnto God.

II. To ſweare that which is falſe. This is to make God like to the deuill.Ioh.8.44. *Ye are of your father the deuil,& when he ſpeaketh a lie, he ſpeaketh of himſelfe,becauſe he is a liar, & the father of lies.* Zac.5.4. *It ſhall enter into the houſe of him,that ſweareth falſely by my name.*

III. To ſweare in common talke. Mat.5.37. *Let your communication be yea, yea, and nay, nay:for whatſoeuer is more then theſe,commeth of euill.*

IV. To ſweare by that which is no God. Mat.5.34.35. *But I ſay vnto you,ſweare not at all, neither by heauen, for it is Gods throne: neither by the earth,for it is his footeſtoole:neither by Hieruſalem,for it is the citie of the great king.* 1.King.19.2. *Ieſabel ſent a meſſenger to Elias, ſaying, Thus doe the Gods,and ſo let them deale with me,if I by to morrow this time, make not thy life,as is the life of euery one of them.* Ierem.12.16. *They taught my people to ſweare by Baal.* Ier.5.7. *Thy ſonnes forſake me, and ſweare by them which are no Gods.*

This place condemneth that vſuall ſwearing by the maſſe,faith,& ſuch like. Math.23.22. *He that ſweareth by heauen, ſweareth by Gods throne, and him that ſitteth thereon.*

But for a man to ſweare by Chriſts death, wounds,blood,and other parts of his,is moſt horrible:and is as much, as to crucifie Chriſt againe with the Iewes,or account Chriſts members,as God himſelfe.

V. Blaſphemie, which is a reproch againſt

God; and the leaſt ſpeech that ſauoureth of contempt to his maieſtie. Leu.24.15.16. *Whoſoeuer curſeth his God, ſhall beare his ſinnes. And he that blaſphemeth the name of the Lord, ſhall be put to death.* 2.Kin.19.10. *So ſhall ye ſay to the king of Iudah: let not thy God deceiue thee, in whom thou truſteſt, ſaying, Ieruſalem ſhall not be giuen into the hand of the king of Aſhur.* *Aiax* in the Tragedie, hath this blaſpemous ſpeech, that euery coward may ouercome, if hee haue God on his ſide: as for him, he can get the victorie without Gods aſſiſtance. That ſlie taunt of the Pope is likewiſe blaſphemous, wherein he calleth himſelfe *the ſeruant of all Gods ſeruants:* when as in truth, he maketh himſelfe Lord of Lords, and God ſubiect to his vaine fantaſie.

VI. Curſing our enemies: as, Goe with a vengeance: or, the deuill goe with thee. Or, our ſelues; as, I would I might neuer ſtirre: or, as God ſhall iudge my ſoule, &c. To this place we may referre the execrations of Iob.3. Ier.15.

VII. To vſe the name of God careleſly in our common talke: as, when wee ſay, Good God how ſlow art thou! good Lord where haſt thou beene! O Ieſus! or, Ieſus God! &c. Phil. 2. 10. *At the name of Ieſus, ſhall euery knee bowe, of things in heauē, things in earth, & things vnder the earth.* Eſai.45.23. *Euery knee ſhall bowe vnto me, and euery tongue ſhall ſweare by me.*

VIII. Abuſing Gods creatures: as, when we either deride the workemanſhip of God, or the manner of working: againe, when wee debaſe the excellencie of the worke, obſcure Gods good gifts in our brother, or diſcommend ſuch meats as God hath ſent vs to eate: finally, when as we in the vſe & contemplatiō of any of Gods creatures, giue not him the due praiſe and glorie. 1.Cor.10.31. *Whether ye eate or drinke, or whatſoeuer ye doe els, ſee that ye doe all to the glorie of God.* Pſal.19.1. *The heauens declare the glorie of God, and the firmament ſheweth his handie worke.*

IX. Lots, as when we ſearch what muſt be (as they ſay) our fortune by dice, bones, bookes, or ſuch like. For we are not to vſe lots, but with great reuerence: in that the diſpoſition of them immediately commeth from the Lord, and their proper vſe is to decide great controuerſies. Prou.16.33. *The Lot is caſt into the lappe, but the whole diſpoſition thereof is in the Lord.* Prou. 18. 18. *The lot cauſeth contentions to ceaſe, & maketh a partition among the mightie.* For this cauſe the land of Canaan was deuided by lots. Ioſh.14.& 15.cha. By which alſo both the high Prieſts, and the Kings were elected: as Saul, 1.Sam. 10. and Matthias into the place of Iudas Iſcariot. Act.1.26.

X. Superſtion, which is an opinion conceiued of the workes of Gods prouidence: the reaſon whereof, can neither be drawne out of the word of God, nor the whole courſe of nature. As for example: that it is vnluckie for one in the morning to put on his ſhooe awrie, or to put the left ſhooe on the right foote; to ſneeze in drawing on his ſhooes; to haue ſalt fall toward him; to haue an hare croſſe him; to bleede ſome fewe drops of blood; to burne on the right eare. Againe, that it is contrarily good lucke, to finde old yron, to haue drinke ſpilled on him, for the left eare to burne, to pare our nailes on ſome day of the weeke, to dreame of ſome certaine things. The like ſuperſtition, is to ſurmiſe that beaſts may be tamed by verſes, prayers, or the like; that the repetition of the Creede or the Lords praier, can infuſe into hearbs a facultie of healing diſeaſes. Deut. 18 11. Here alſo is Palmeſtrie condemned, when by the inſpection of the hand, our fortune is foretold.

Theſe and ſuch like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue ſuch ſucceſſe, that they which ſee and heare ſuch things, may be tried, and it may appeare what confidence they haue in God. Deut.13.

XI. Aſtrologie, whether it bee in caſting of natiuities, or making Prognoſtications. This counterfeit art is nothing els, but a meere abuſe of the heauens, and of the ſtarres. 1. The twelue houſes, which are the ground of all figures, are made of the fained ſignes of a ſuppoſed Zodiacke, in the higheſt ſpheare commonly called the *firſt Moueable:* and therefore to theſe houſes a man cannot truly aſcribe any influence or vertue. 2. This art ariſeth not from experience; becauſe the ſame poſition of all ſtarres neuer happeneth twiſe: and if it did, yet could there not be any obſeruation made from thence, becauſe the efficacie and influence of the ſtarres is confuſedly mixed both in the aire and in the earth, as if all hearbs were mingled togither in one veſſell. 3. This art withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and poſition of the ſtarres. 4. Starres were not ordained to foretell things to come, but to diſtinguiſh daies, monethes, and yeares. Gen. 1. 14. *Let there be lights in the firmament of the heauen, to ſeparate the day from the night: and let them bee for ſignes, and for ſeaſons, and for daies, and for yeares.* 5. Eſay.47.13. *Thou art wearied in the multitude of thy counſels: let now the Aſtrologers, the ſtarre gazers, and Prognoſticators ſtand vp and ſaue thee from theſe things, that ſhall come vpon thee.* verſ. 14. *Behold they ſhall be as ſtubble: the fire ſhall burne them, &c.* Dan.3.2. *The King commanded to call the Inchanters, Aſtrologers, Sorcerers, and Chaldeans, to ſhew the King his dreames.* Act.19.19. *Many of them which vſed curious arts, brought their bookes and burned them before all men.* 6. Aſtrologicall predictions are conuerſant about ſuch things, which either ſimply depend on the meere will and diſpenſation of God, and not on the heauens: or els ſuch, as depending vpon mans free-wil, are altogither contingent:

and therefore can neither be foreſeene, nor foretold. 7. It is impoſſible by the bare knowledge of ſuch a cauſe, as is both common to many, and farre diſtant from ſuch things as it worketh in, preciſely to ſet downe particular effects: but the ſtarres are common cauſes of thoſe which are done vpon earth, and alſo farre remote: and therefore a man can no more ſurely foretell what ſhall enſue by the contemplation of the ſtarres, then he which ſeeth an henne ſitting, can tell what kind of chicken ſhall be in euery egge.

Queſt. Haue then the ſtarres no force in inferiour things?

Anſwer. Yes vndoubtedly, the ſtarres haue a very great force, yet ſuch as manifeſteth it ſelfe onely in that operation which it hath in the foure principall qualities of naturall things, namely, in heate, cold, moyſture, and drineſſe; and therefore in altering the ſtate, and diſpoſition of the ayre, and in diuerſly affecting compound bodies, the ſtarres haue not ſmall effect. But they are ſo farre from enforcing the will to do any thing, that they cannot ſo much as giue vnto it the leaſt inclination. Now to define how great force the ſtars haue, it is beyond any mans reach. For albeit, the effects of the Sunne, in the conſtitution of the foure parts of the yeare, are apparant to al, and the operation of the Moone not very obſcure; yet the force and nature both of planets and fixed ſtarres, which are to vs innumerable, are not ſo manifeſt. Therefore ſeeing man knoweth onely ſome ſtarres, and their only operation, and not all with their forces: it cannot be, that he ſhould certainely foretell future things, although they did depend on the ſtarres. For what if the poſition of ſuch and ſuch certaine ſtarres, do demonſtrate ſuch an effect to enſue? may not the aſpects of ſuch as thou yet knoweſt not, hinder that, and produce the contrarie?

Queſt. Is then the vſe of Aſtrologie vtterly impious?

Anſw. That part of Aſtrologie, which concerneth the alteration of the ayre, is almoſt all both falſe and friuolous; and therefore in a manner al predictions grounded vpon that doctrine are meere toyes, by which the ſilly and ignorant people are notably deluded. As for that other part of Aſtrologie, concerning Natiuities, reuolutions, progreſſions, and directions of natiuities, as alſo that which concerneth election of times, and the finding againe of things loſt, it is very wicked; and it is probable, that it is of the ſame brood with implicite and cloſe Magique. My reaſons are theſe: I. The word of God reckoning Aſtrologers amongſt Magitians, adiudgeth them both to one and the ſame puniſhment. II. But the Aſtrologer ſaith, hee foretelleth many things, which, as he ſaid, come ſo to paſſe: be it ſo: but how, I demaund? and by what meanes? He ſaith by Art: but that I deny. For the precepts of his Art will appeare to ſuch A as reade them not with a preiudicate affection, very ridiculous. Whence then, I pray you, doth this curious diuiner foreſhew the truth, but by an inward and ſecret inſtinct from the diuell? This is Auguſtines opinion, in his 5. booke and 7. chapter of the Citie of God. *If we waigh all thoſe things,* ſaith he, *we will not without cauſe beleeue, that Aſtrologers, when they doe wonderfully declare many truths, worke by ſome ſecret inſtinct of euill ſpirits, which deſire to fill mens braines with erronious and dangerous opinions of ſtarrie deſtinies, and not by any art, deriued from the inſpection and conſideration of the Horoſcope, which indeed is none.*

XII. Popiſh conſecration of water and ſalt, to reſtore the mind vnto health, and to chaſe away diuels. The reformed Miſſal. pa. 96.

B XIII. To make ieſts of the Scripture phraſe. Eſa. 66. 2. *I will looke, euen to him that is poore, and of a contrite ſpirit, and which trembleth at my words.* We haue an example of ſuch ſcoffing in the Tripart. hiſt. chap. 39. booke 6. *The heathen did grieuouſly oppreſſe the Chriſtians: and inflicted ſometimes vpon their bodies corporall puniſhments. The which when the Chriſtians ſignified vnto the Emperour, he diſdained to aſſiſt them, and ſent them away with this ſcoffe: You are to ſuffer iniuries patiently, for ſo ye are commanded of your God.*

XIIII. Lightly to paſſe ouer Gods iudgements, which are ſeene in the world. Math. 26. 34. *Verily, verily, I ſay vnto thee, this night before the cocke crow, thou ſhalt deny me thriſe.* verſ. 35. C *Peter ſaid vnto him, Though I ſhould die with thee, I will not deny thee.* Luk. 13. 1, 2, 3. *There was a certaine man preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifices. And Ieſus anſwered, and ſaid vnto them: Suppoſe ye, that theſe Galileans were greater ſinners, then all the other Galileans, becauſe they haue ſuffered ſuch things? I tell you nay, but except ye amend your liues, ye ſhal likewiſe periſh.*

XV. A diſſolute conuerſation. Mat. 5. 16. *Let your light ſo ſhine before men, that they ſeeing your good workes, may glorifie your Father which is in heauen.* 2. Sam. 12. 14. *Becauſe that by this deed, thou haſt made the enemies of the Lord to blaſthem, the child that is borne vnto thee, ſhall ſurely dye.*

D

The affirmatiue part.

In all things giue God his due glorie. 1. Cor. 10. 31. To this appertaine:

I. Zeale of Gods glory aboue all things in the world beſides. Numb. 25. 8. *When Phineas the ſonne of Eleazer ſaw it, he followed the man of Iſrael into his tent, and thruſt them both thorough: to wit, both the man of Iſrael, and the woman through her belly.* Pſal. 69. 9. *The zeale of thine houſe hath eaten me vp, and the reproches of the ſcornefull haue fallen vpon me.*

II. To vſe Gods titles onely in ſerious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and do all the words of this lawe (that are written in this booke) and feare*

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this glorious and fearefull name, THE LORD THY GOD. Rom. 9.5. *Of whome are the fathers, and of whom, concerning the fleſh, Chriſt came, who is God ouer all, bleſſed for euer, Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignity and excellency thereof, yeeld an approbation when we name it, and celebrate the praiſe of God, brightly ſhining in the ſame. Pſal.64.9.10. *And all men ſhall ſee it, and declare the worke of God, and they ſhall vnderſtand what he hath wrought: but the righteous ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart ſhall reioyce.* Luk.2.18,19. *And all they that heard it, wondred at the things that were told them of the ſhepheardes: but Mary kept all theſe things, and pondered them in her heart.* Ierem.5.22. *Feare ye not me, ſaith the Lord? or will ye not be afraid at my preſence, which haue placed the ſands for the bounds of the ſea, by the perpetuall decree, that it can not paſſe it, and though the waues thereof rage, yet can they not preuaile, though they rore, yet can they not paſſe ouer it?*

IV. An oth, in which we muſt regard: 1. How an oth is to be taken. 2. How it is to be performed. In taking an oth, foure circumſtances muſt be obſerued.

I. The matter or parts of an oth: the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone as a witneſſe of the truth, and a reuenger of a lie. 3. Confeſſion, that God is a reuenger of periurie, when he is brought in as a ſalſe witneſſe. 4. A binding ouer vnto puniſhment if we vſe deceit.

II. The forme. We muſt ſweare. 1. truly, leaſt we forſweare. 2. Iuſtly, leaſt we ſweare to that which is wicked. 3. In iudgement, leaſt we ſweare raſhly, or for a trifle. Ier.4.2. *Thou ſhalt ſweare the Lord liueth, in truth, in iudgement, and righteouſnſſe,* Eſa:48.1. *Which ſweare by the name of the Lord, and make mention of the God of Iſrael, but not in truth nor in righteouſnes, &c.* Therefore the oth of drunken, furious, and franticke men, alſo othes of children, they doe nor impoſe an obſeruation of them, but by law are no othes.

III. The ende, namely to confirme ſome neceſſary truth in queſtion. Heb. 6.16. *Men ſweare by him that is greater then themſelues: and an oth for confirmation, is among them an end of all ſtrife.* I call that a neceſſarie truth, when ſome doubt, which muſt neceſſarily bee decided, cane none other way be determined, then by an oth: as when Gods glory, our neighbours ſafetie and credit; a mans owne neceſſitie and faithfulneſſe is in queſtion. Rom. 1.9. *God is my witneſſe (whom I ſerue in my ſpirit in the Goſpell of his Sonne) that without ceaſing I make mention of you.* 2. Corinth. 2.23. *I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinth.*

IV. The diuers kindes or ſorts of othes. An oth is publike or priuate.

Publike, when the Magiſtrate, without A any perill to him that ſweareth, doth vpon iuſt cauſe exact a teſtimony vnder the reuerence of an oth.

A priuate oth is, which two or more take priuately. This, ſo that it be ſparingly and warily vſed, is lawfull. For if in ſerious affaires, and matters of great importance, it be lawfull in priuate to admit God as a Iudge, why ſhould he not as well be called to witneſſe? Againe, the examples of holy men ſhew the practiſe of priuate othes, as not vnlawfull. Iacob and Laban confirmed their couenant one with another by oth; the like did Booz in his contract with Ruth.

To this place may be added an *aſſeuerati-*
B *on,* the which albeit it be like an oth, yet in-
deede is none: and is nothing elſe, but an earneſt aſſertion of our meaning, the name of a creature being ſometime vſed. Such was Chriſts aſſertion, *Verily, verily, I ſay vnto you.* And Pauls, *I call God to record in my ſpirit.* Where is both an oth and aſſeueration 1.Cor. 15.31. *By our reioycing which I haue in Ieſus Chriſt, I die daily.* 1.Sam. 20.3. *Indeede, as the Lord liueth, and as thy ſoule liueth, there is but a ſteppe betweene me and death.* And ſurely, in ſuch a kinde of aſſeueration there is great equitie: for albeit it bee vnlawfull to ſweare by creatures, leaſt Gods honour and power ſhould be attributed vnto them: yet thus
C farre may we vſe them in an oth, as to make
them pledges, and as it were cogniſances of Gods glory.

The performance of an oth, is on this manner. If the oth made, be of a lawfull thing, it muſt be performed, be it of much difficulty, great dammage, or extorted by force of him that made it. Pſal.15.4. *He that ſweareth to his hinderance and changeth not, he ſhall dwell in Gods tabernacle.* Yet may the Magiſtrate, as it ſhall ſeeme right and conuenient, either annihilate or moderate ſuch othes.

Contrarily, if a man ſweare to performe things vnlawfull, and that by ignorance, error, or infirmity, or any other way, his oth is to be
D recalled. For we may not adde ſinne vnto
ſinne. 1.Sam.25.21. *And Dauid ſaid, Indeed I haue kept all in vaine, that this fellow had in the wildernes, &c.* verſ.22. *So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of all that he hath, by the dawning of the daie, any that piſſeth againſt the wall.* verſ. 33. *Dauid ſaid, Bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this daie from comming to ſhedde blood, and that mine hand hath not ſaued me.* 2.Sam.19.23. Dauid promiſeth that Shimei ſhould not die: but 1. King.2. 8.9. Dauid ſaith to Salomon, *Though I ſware ſo, yet thou ſhalt not count him innocent, but cauſe his hoare head to goe downe to the graue with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a ſeparation of them to an holy vſe. Thus ought we to ſanctifie our meats and drinks, the works of our calling, and mariage bed.

A The meanes of this ſanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing muſt be reiected, if it be receiued with thankſgiuing: for it is ſanctified by the worde and praier.*

By the word we are inſtructed; firſt, whether God alloweth the vſe of ſuch things, or not: ſecondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we muſt vſe them, Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.* Pſal. 116. 24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſh. 22. 19. 29. 1. Sam. 15. 23.

Prayer, which ſanctifieth, is petition and thankesgiuing.

By petition, we obtaine of Gods maieſtie, aſſiſtance by his grace, to make an holy vſe of his creatures, and ordinances. Col. 3. 17. *Whatſoeuer ye ſhall doe in word or deed, doe all in the name of the Lord Ieſus, giuing thankes to God euen the father by him.* 1. Sam. 17. 45. *Then ſaid Dauid to the Philiſtim, Thou commeſt to me with a ſword, and with a ſpeare, and with a ſhield: but I come to thee in the name of the Lord of Hoſts, the God of the hoſt of Iſrael, whom thou haſt railed vpon.* Mich. 4. 5. *we muſt walke in the name of the Lord our God, for euer and euer.* Here may we obſerue praier made vpon particular occaſion. 1. For a proſperous iourney. Act. 21. 5. *When the daies were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the ſhore praied, &c.* 2. For a bleſſing vpon meats at the table. Ioh. 6. 11. *Then Ieſus tooke the bread, and when he had giuen thankes, he gaue it to his Diſciples and his Diſciples to them that were ſet downe: and likewiſe of the fiſhes as much as they would.* Act. 27. 35. *He tooke bread and gaue thankes to God, in preſence of them all, and brake it, and began to eate.* 3. For iſſue in childbirth. This did Anna, 1. Sam. 1. 12. And Zacharie, Luk. 1. 13. 4. For good ſucceſſe in buſineſſe, Gen. 24. 12. Abrahams ſeruant praied.

Thanksgiuing is the magnifying of Gods name, euen the Father through Chriſt, for his grace, aide, and bleſſing in the lawfull vſe of the creatures. Phil. 4. 6. *In all things let your requeſts be ſhewed vnto god in praier, and ſupplication, and giuing of thankes.* 1. Theſſ. 5. 18. *In all things giue thankes: for this is the will of God, in Chriſt towards you.* This we may reade vſed. 1. after meate, Deut. 8. 10. *When thou haſt eaten and filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath giuen thee.* 2. After the loſſe of outward wealth. Iob. 1. 21. *And Iob ſaid, Naked came I out of my mothers wombe, and naked ſhall I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord for euermore.* 3. For deliuerance out of ſeruitude. Exod. 18. 10. *Iethro ſaid, Bleſſed be the Lord, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who alſo hath deliuered the people from vnder the hand of the Egyptians.* 4. For children, Gen. 29. 35. *Shee conceiued againe and bare a ſonne, ſaying, now will I praiſe the Lord, therefore ſhe called his name Iudah.* 5. For victorie, 2. Sam. 22. 1. *And Dauid ſpake the words of this ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and ſaid, The Lord is my rocke, and my fortreſſe. &c.* 6. For good ſucceſſe in domeſticall affaires, Abrahams ſeruant, Gen. 24. 48. *Bleſſed the Lord of his maſter Abraham.*

CHAP. XXIII.

B

Of the fourth commandement.

THe fourth commaundement concerneth the Sabbath, namely, that holy time conſecrated to the worſhip and glorifying of God. The words are theſe:

Remember the Sabbath day to keepe it holie: ſixe daies ſhalt thou labour, and doe all thy worke: but the ſeauenth daie is the Sabbath of the Lord thy God, in it thou ſhalt doe no manner of worke; thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maide, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſixe daies the Lord made the heauen and the earth, the ſea, and all that in thē is, & reſted the ſeauenth day: therefore the Lord bleſſed the ſeauenth day, and hallowed it.

C *The Reſolution.*

Remember] This clauſe doth inſinuate, that in times paſt there was great neglect in the obſeruation of the Sabbath: and would that all degrees and condition of men ſhould prepare themſelues to ſanctifie the ſame: eſpecially thoſe that be gouernours of families, incorporations and cities, to whome this commaundement is directed.

To keepe it holy, or, to ſanctifie it] To ſanctifie, is to ſeuer a thing from common vſe, and to conſecrate the ſame to the ſeruice of God. Here are deſcribed the two parts of this commaundement: the firſt whereof, is reſt from labour: the ſecond, ſanctification of that reſt.

D *Six daies*] Theſe words containe a cloſe anſwere to this obiection. It is much to ceaſe from our callings one whole daie. The anſwer (togither with a firſt reaſon to inforce the ſanctification of the Sabbath) is in theſe words, which is taken from the greater to the leſſe.

If I permit thee to follow thy calling, ſixe whole daies, thou maieſt well, and muſt leaue one onely to ſerue me.

But the firſt is true. Therefore the ſecond.

The firſt propoſitiō is wanting: the ſecond, or aſſumptiō are theſe words, *Sixe daies, &c.* The concluſion is the commandement it ſelfe.

Here may we ſee, that God hath giuen vs free libertie to worke all the ſixe daies. The which freedome no man can annihilate. Neuertheleſſe, vpon extraordinarie occaſions, the church of God is permitted to ſeparate one day or more of the ſix, as need is, either to

faſting

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A faſting, or for a ſolemne day of reioycing for ſome benefit receiued: Ioel. 2. 15.

The ſeauenth day] The ſecond reaſon of this commandement is taken from the end thereof.

If the Sabbath were conſecrated to God, and his ſeruice; we muſt that day abſtaine from our labours.

But it was conſecrated to God, and his ſeruice:

The aſſumption is in theſe words, (*the ſeauenth day, &c.*) where we muſt note, that God alone hath this priuiledge, to haue a Sabbath conſecrated vnto him: and therefore all B holy daies dedicated to whatſoeuer either Angel or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

In it thou ſhalt doe] This is the concluſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſonne, thy daughter, thy ſeruant, thy cattel, thy ſtranger, ſhall ceaſe that day from your laboures.*

Any worke] That is, any ordinarie worke of your callings, and ſuch as may be done the daie before, or left well vndone till the day after. Yet for all this, we are not forbidden to performe ſuch workes euen on this daie, as are both holy, and of preſent neceſſitie.

C Such are thoſe workes, which doe vpon that day preſerue and maintaine the ſeruice and glorie of God, as I. a Sabbath daies iourney. Act.1.12. *Which is neere to Hieruſalem, containing a Sabbath daies iourney.* II. The killing and dreſſing of ſacrificed beaſts in the time of the law. Math.12.5. *Haue ye not read in the lawe, howe that on the Sabbath daies the Prieſts in the Temple breake the Sabbath, and are blameleſſe?* III. Iourneyes vnto the prophets, and places appointed vnto the worſhip of God. 2. King.4.23. *He ſaid, Why wilt thou goe to him this daie? it is neither newe moone nor Sabbath daie.* Pſal.84.7. *They goe from ſtrength, to ſtrength, till euery one appeare before God in Zion.*

Such alſo are the workes of mercy, where- D by the ſafetie of life or goods is procured: as that which Paul did. Act.20.9. *As Paul was long preaching, Eutychus ouercome with ſleepe, fell downe from the third loft and was taken vp dead: but Paul went down and laid himſelfe vpon him, & imbraced him, ſaying, Trouble not your ſelues: for his life is in him. v.12. And they brought the boy aliue, and they were not a litle comforted.* II. To help a beaſt out of a pit. Luk.14.5. *Which of you ſhall haue an oxe, or an aſſe fallen into a pit, and will not ſtraightwaie pull him out on the Sabbath daie?* III. Prouiſion of meate and drinke, Math. 12. 1. *Ieſus went through the corne on a Sabbath daie, & his diſciples were an hungred, and began to plucke the eares of corne, and to eate.* In prouiſion we muſt take heede that our cookes, & houſhold ſeruants breake not the Sabbath. The reaſon of this is framed from the leſſer to the greater, out of that place, 2. Sam.23.15. *Dauid longed and ſaid, Oh that one would giue me to drinke of the water of the well of Bethle-hem, which is by the gate.* verſ. 16. *Then the three mightie brake into the hoſt of the Philiſtims, and drew water out of the well of Bethle-hem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but poured it for an offering vnto the Lord.* verſ.17. *And ſaid, O Lord, be it farre from me that I ſhould doe this: is not this the blood of the men that went in ieopardie of their liues? therefore would he not drinke.* The reaſon ſtandeth thus. If Dauid would not haue his ſeruants aduenture their corporall liues for his prouiſion, nor drinke the water when they had prouided it, much leſſe ought we for our meates to aduenture the ſoules of our ſeruants. IV. Watering of cattell. Luk. 13.15. *The Lord anſwered and ſaid, thou Hipocrite, will not any of you on the Sabbath daies, looſe his oxe or aſſe out of the ſtable, and bring him to the water?* Vpon the like preſent and holy neceſſitie, Phyſitians, vpon the Sabbath day, may take a iourney to viſite the diſeaſed, Marriners their voyage, Shepheards may tend their flocke, and Midwiues may helpe women with child, Mark. 2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Within thy gates] This word *gate*, ſignifieth by a figure iuriſdiction and authoritie. Math. 16.18. *The gates of hell ſhall not ouercome it.* Let this be a looking glaſſe, wherein all Inholders, and intertainers of ſtrangers may looke into themſelues, and behold what is their dutie.

For in ſixe daies] The third reaſon of this commaundement from the like example.

That which I did thou alſo muſt doe.
But I reſted the ſeauenth daie and hallowed it:
Therefore thou muſt doe the like.

God ſanctified the Sabbath, when hee did conſecrate it to his ſeruice; men ſanctifie it, when they worſhip God in it. In this place we are to conſider the Sabbath, how farre forth it is ceremoniall, and howe farre forth Morall.

The Sabbath is ceremoniall, in reſpect of the ſtrict obſeruation thereof, which was a type of the internall ſanctification of the people of God, and that is, as it were, a continuall reſting from the worke of ſinne. Exod. 31.13. *Speake thou alſo vnto the children of Iſrael, and ſay. Notwithſtanding keepe ye my Sabbath: for it is a ſigne betweene me and you in your generation, that yee may know that I the Lord doe ſanctifie you.* The ſame is recorded, Ezeh. 20.12.

It ſignified alſo that bleſſed reſt of the faithfull, in the kingdome of heauen. Eſai. 66.23. *From moneth to moneth, and from ſabbath to ſabbath, ſhall all fleſh come to worſhip before mee, ſaith the Lord.* Heb.4. 8,9,10. *If Ieſus had giuen them a reſt, &c.*

The Sabbath is likewiſe ceremoniall, in that it was obſerued the ſeauenth day after the creation of the world, and was then ſolemnized with ſuch ceremonies. Num.28.9. *But on* *the Sabbath day yee ſhall offer two lambes of a yeare old without ſpot, and two tenth deales of fine floure for a meate offering, mingled with oyle, and the drinke offering thereof.* v.10. *This is the burnt offering of euery Sabbath, beſide the continuall burnt offering and drinke offering thereof.*

But now in the light of the Goſpell, and the Churches profeſſing the ſame, the ceremonie of the Sabbath is ceaſed. Col.2.16. *Let no man condemne you in meate and drinke, or in reſpect of an holy day, or of the new Moone, or of the Sabbath:* ver. 17. *Which are but ſhadowes of things to come, but the body is Chriſt.* The obſeruation of the Sabbath was tranſlated by the Apoſtles from the ſeuenth day, to the day following. Act.20.7. *The firſt day of the weeke, the Diſciples being come together to breake bread, Paul preached to them.* 1. Cor.16.1.2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, ſo doe ye alſo euery firſt day of the weeke, let euery one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that then there be no gatherings when I come.* This day, by reaſon that our Sauiour did vpon it riſe againe, is called the Lords day. Reuel. 1. 10. *I was rauiſhed in the ſpirit on the Lords day.*

The obſeruation of the Sabbath thus conſtituted by the Apoſtles, was neuertheleſſe neglected of thoſe Churches, which ſucceeded them, but after was reuiued and eſtabliſhed by Chriſtian Emperours, as a day moſt apt to celebrate the memorie of the creation of the world, and to the ſerious meditation of the redemption of mankind. *Leo* and *Anton. Edict.* of Holy daies.

The obſeruation of the Sabbath is morall, in as much as it is a certaine ſeuenth day, which preſerueth and conſerueth the miniſterie of the word, and the ſolemne worſhip of God, eſpecially in the aſſemblies of the Church. And in this reſpect we are vpon this day, as well enioyned a reſt from our vocations, as the Iewes were. Eſa.58.13. *If thou turne away thy foot from the Sabbath, from doing thy will on mine holy day: and call my Sabbath a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth ſeruants and cattell from their labours, which on other daies do ſeruice to their owners.

The affirmatiue part.

Keepe holy the Sabbath day. This we doe, if we ceaſe from the workes of ſinne, and of our ordinary calling; performing thoſe ſpirituall workes which we are commaunded in the ſecond and third commaundement.

I. To ariſe earely in the morning, that ſo we may prepare our ſelus to the better ſanctifying of the Sabbath enſuing. This preparation conſiſteth in priuat praiers, and taking account of our ſeuerall ſinnes. Mar. 1. 35. *In the morning very earely before day, Ieſus aroſe and went into a ſolitarie place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 32. 5. 6. *Aaron proclaimed, ſaying, To morrow ſhall be the holy day of the Lord: ſo they roſe vp the next day earely in the morning.* Eccleſ. 4. verſ. laſt. *Take heed to thy feet when thou entreſt into the houſe of God.*

II. To be preſent at publike aſſemblies, at ordinarie houres, there to heare reuerently and attentiuely the word preached and read, to receiue the *S*acraments, and publikely with the congregation, call vpon and celebrate the name of the Lord. 1. Tim.2.1.2.3. Act.20. 7. 2.King.4.22.23. Act.13.14.15. *When they departed from Perga, they came to Antiochia, a city of Piſidia, and went into the Synagogue on the Sabbath day and ſate downe. And after the lecture of the law and Prophets, the Rulers of the Synagogue ſent vnto them, ſaying, ye men and brethren, if yee haue any word of exhortation for the people, ſay on.*

III. When publike meetings are diſſolued, to ſpend the reſt of the Sabbath in the meditation of Gods word, and his creatures. Pſal 92. from the beginning to the ending. Act. 17. 11. *Theſe were alſo more noble men, then they which were at Theſſalonica, which receiued the word with all readineſſe, and ſearched the Scriptures daily, whether thoſe things were ſo.* We muſt alſo exerciſe then the workes of charitie, as to viſite the ſicke, giue almes to the needie, admoniſh ſuch as fall, reconcile ſuch as are at iarre and diſcord amongſt themſelues, &c. Nehem. 8. 12. *Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy.*

The negatiue part.

Pollute not the Sabbath of the Lord.

This is a grieuous ſinne, Mat. 24 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lament. 1.7. *The aduerſaries ſaw her, and did mocke at her Sabbaths.* Leuit. 19.30. *Yee ſhall keepe my Sabbaths, and reuerence my ſanctuarie, I am the Lord.* In this part are theſe things forbidden.

I. The workes of our calling, wherein if we do ought, it muſt be altogether in regard of charitie, and not in regard of our owne priuate commoditie.

II. Vnneceſſarie iourneyes, Exod. 16. 29. *Tarrie euery man in his place, let no man goe out of his place the ſeuenth day.* By this reaſon, the maſter of the family muſt that day remaine at home, to ſanctifie the Sabbath with his houſhold.

III. Faires vpon the Sabbath day, Nehem. 13. 19. *When the gates of Hieruſalem began to be darke before the Sabbath, I commaunded to ſhut the gates, and charged that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gate, that there ſhould no burthen be brought in on the Sabbath day,* reade verſ. 15, 16, 17, 18.

IV. All kind of huſbandrie, as plowing, ſowing, reaping, mowing, bringing home

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A haruest, and other the like. Exod. 34. 21. *In the ſeuenth day ſhalt thou reſt, both in earing time, and in harneſt ſhalt thou reſt.*

V. To vſe ieaſts, ſports, banquetting, or any other thing whatſoeuer, which is a means to hinder or withdraw the mind from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not be exerciſed, much leſſe theſe, whereby the mind is as well diſtracted from Gods ſeruice, as by the greateſt labour.

VI. An externall obſeruation of the Sabbath, without the inward power of godlineſſe. Eſay 1.14, 15. *My ſoule hateth your new Moones, and your appointed feaſts, they* B *are a burthen vnto me, I am wearie to beare them : and when you ſhall ſtretch forth your hands, I will hide mine eyes from you, and though you make many prayers,* I *will not heare: for your hands are full of blood.* 2.Tim.3. 5. *Which haue a ſhew of godlineſſe, but deny the force thereof: ſuch therefore auoid.*

VII. The manifeſt prophanation of the Sabbath, in pampering the belly, ſurfetting, adulterie, and other like prophaneneſſe; which is nothing elſe, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. XXIV.

Of the fifth Commaundement.

C Hitherto we haue ſpoken of the Cōmaundements of the firſt Table: now followeth the 2. Table, which concerneth the loue of our neighbour. Rom. 13.9. *Thou ſhalt not cōmit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet: and if there be any other Commandement, it is briefly commaunded in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe.*

Our neighbour is euery one, which is of our owne fleſh. Eſa. 58.7. *When thou ſeeſt the naked, couer him, and hide not thy ſelfe from thine owne fleſh.*

The maner of louing, is ſo to loue our neighbour as our ſelues, to wit, truly and ſincerely; when as contrarily, the true manner of louing D God, is to loue God without meaſure.

The ſecond Table containeth ſixe commandements: whereof the firſt, and in the order of the ten Commaundements, the fiſt, concerneth the preſeruation of the dignitie and excellencie of our neighbour.

The words are theſe:

Honour thy father and thy mother, that they may prolong thy daies in the Land, which thy Lord thy God giueth thee.

The Reſolution.

Honour] This Word, by a figure, ſignifieth all that dutie, whereby our neighbours dignitie is preſerued, but eſpecially our Superiours. This dignitie proceedeth of this, that euery man beareth in him ſome part of the image of God, if we reſpect the outward order and decencie, which is obſerued in the Church and commonwealth. In the Magiſtrate there is a certaine image of the power and glorie of God. Dan. 2.37. *O King, thou art a King of kings, for the God of heauen hath giuen thee a kingdome, power, and ſtrength, and glory.* Hence it is, that Magiſtrates are called Gods, Pſal. 82.1. In an old man is the ſimilitude of the eternitie of God: in a father, the likeneſſe of his fatherhood. Mat. 23.9. *And call no man your father vpon the earth: for there is but one, your Father which is in heauen.* In the man is the image of Gods prouidence and authoritie. 1. Cor. 11. 7. *For a man ought not to couer his head, becauſe he is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likeneſſe of the knowledge and wiſedome of God. Now therefore that perſon, in whom euen the leaſt title of the image of God appeareth, is to be honoured and reuerenced.

Thy father] By a figure, we muſt here vnderſtand, all thoſe that are our ſuperiours: as, Parents, and ſuch like of our kindred or alliance, which are to vs in ſtead of parents: Magiſtrates, Miniſters, our Elders, and thoſe that do excell vs in any gifts whatſoeuer. The kings of Gerar were called *Abimelech*, my father the king. Gen. 20.2. Gen. 45.8. *God hath made me a father vnto Pharaoh, and Lord ouer all his houſe.* 1. Cor. 4.15. *For though ye haue ten thouſand inſtructers in Chriſt, yet haue ye not many Fathers: for in Chriſt Ieſus I haue begotten you.* 2. King. 5. 13. *But his ſeruants came, and ſpake vnto him, and ſaid, Father, if the Prophet had commaunded thee a great thing, wouldeſt thou not haue done it?* 2. Kin. 2.12. *And Eliſha ſaw it, and he cryed, My father, my father, the chariot of Iſrael, and the horſemen thereof.*

And thy mother] This is added, leſt we ſhould deſpiſe our mothers, becauſe of their infirmities, Prou. 23.22. *Obey thy father which hath begotten thee, and deſpiſe not thy mother when ſhee is old.*

Here we are put in mind to performe due honour to our ſtepmothers, and fathers in law, as if they were our proper and naturall parents, Ruth. 3.1. and 5. *Afterward Naomi her mother in lawe ſaid vnto her. My daughter, ſhall not I ſeeke reſt for thee, that thou mayeſt proſper? And ſhe anſwered her, All that thou biddeſt me,* I *will doe.* Exod. 18.17. *But Moſes father in lawe ſaid vnto him, The thing which thou doeſt is not well.* v.19. *Heare now my voyce,* I *will giue thee counſell, and God ſhall be with thee.* v.24. So *Moſes obeyed the voyce of his Father in lawe, and did all that he had ſaid.* Mich. 7.6. *For the ſonne reuileth the father, the daughter riſeth vp againſt her mother, the daughter in law, againſt her mother in lawe.*

That they may prolong] Parents are ſaid to prolong the liues of their children, becauſe they are Gods inſtruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the inſtrument, where with the action is wrought, Luk. 16.9. *Make you friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.* 1. Tim. 4. 16. *For in doing ſo, thou ſhalt both ſaue thy ſelfe and them that heare thee.*

But parents doe prolong the liues of their children in commaunding them to walke in the waies of the Lord, by exerciſing iuſtice and iudgement. Gen. 18. 19. For beeing become Godly, they haue the promiſe both of this life, and the life to come. 1. Tim. 4.8.

Further, they effect the ſame thing by their prayers made in the behalfe of their children. Hereby it plainely appeareth, that the vſuall cuſtome of children ſaluting their parents, to aske them their bleſſings, is no light or vaine thing.

Moreouer, in theſe wordes, the reaſon to mooue vs to the obedience of this commandement, is drawne from the end, which reaſon is alſo a promiſe, yet a ſpeciall promiſe, Eph. 6.2. *Honour thy father and thy mother, which is the firſt commandement with promiſe,* (I ſay, *ſpeciall*) becauſe the promiſe of the ſecond commandement is generall, and belongeth to all the reſt of the commandements.

And God promiſeth long life not abſolutely, but ſo farre as it is a bleſſing. Eph. 6. 3. *That it may be well with thee, and that thou maieſt liue long on earth.* For we muſt thinke that long life is not alway a bleſſing, but that ſometime it is better to die then to liue. Eſay, 57. 1. *The righteous periſheth, and no man conſidereth it in heart: and mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a ſhort life to obedient children, he rewardeth them againe with eternall life in heauen, and ſo the promiſe faileth not, but changeth for the better.

The affirmatiue part.

Preſerue the dignitie of thy neighbour.

Vnder this part is commanded:

Firſt, reuerence towards all our ſuperiours: the actions whereof are; Reuerently to riſe vp before them when they paſſe by vs. Leuit. 19. 32. *Riſe vp before the hoare head, and honour the perſon of the old man, and dread thy God: I am the Lord.* To meete them when they come towards vs. Gen. 18. 2. *And he lifted vp his eies, and looked: and loe, three men ſtood by him, and when he ſaw them, he ranne to meete them from the tent doore.* 1. King. 2. 19. *When Bethſheba came to ſpeake to king Salomon, the king roſe to meete her, and bowed himſelfe vnto her.* To bow the knee, Mark. 10. 17. *And when hee was gone out of the waie, there came one running and kneeled to him.* Gen. 18.2. *He ran to meete them, and bowed himſelfe to the ground.* To ſtand by them when they ſit downe, Gen. 18.8. *And hee tooke butter, and milke, and the calfe that he had prepared, and ſet before them, and ſtoode himſelfe by them vnder the tree, and they did eate.* Exod. A 18. 13. *Now on the morrow, when Moſes ſate to iudge the people, the people ſtood about Moſes from morning vnto euen.* To giue them the cheife ſeate, 1. King. 2.19. *And hee ſate downe on his throne, and he cauſed a ſeate to be ſet for the Kings mother, and ſhee ſate downe at his right hand.* Luk. 14. 7,8,9. *Hee ſpake alſo a parable vnto the gueſts, when hee marked howe they choſe out the cheife roomes, and ſaid vnto them, When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou bee bidden of him, and he that bade both him and thee, come and ſay to thee, Giue this man roome, and thou then beginne with ſhame to take the loweſt roome.* Gen. 43. 33. *So they ſate before him, the eldeſt according to his age, and the yongeſt according to his youth, and the men* B *maruailed among them-ſelues.* To let our ſuperiours ſpeake before vs, Iob. 32. 6. 7. 17 To keepe ſilence in courts and iudgement places, vntill we be bidden to ſpake, Act: 24.10. *Then Paul after that the Gouernour had beckened vnto him that hee ſhould ſpeake, anſwered.* To giue them ſuch their right and iuſt titles, as declare our reuerence when we ſpeake vnto them, 1. Pet. 3. 6. *As Sarah obeyed Abraham, and called him Lord: whoſe daughters ye are, whiles yee doe well.* Mark. 10. 17. *Good maſter, what ſhall I doe, that I may poſſeſſe eternall life?* 20. *Then he anſwered, and ſaid vnto him, Maſter, all theſe things haue I obſerued from my youth.* 1. Sam. 1. 14. 15. *And Eli ſaid vnto her, Howe long wilt thou bee drunke? Put away thy drunken-* C *neſſe from thee: then Hannah anſwered and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke.*

Secondly, towards thoſe that are our ſuperiours in authoritie: and firſt, obedience to their commandements. Rom. 13. 1. *Let euery ſoule be ſubiect to the higher power.*

We are to be admoniſhed to obedience: becauſe euery higher power is the ordinance of God, and the obedience which we performe thereto, God accepteth it as though it were done to himſelfe and to Chriſt, Rom. 13.2. *Whoſoeuer therefore, reſiſteth the power, reſiſteth the ordinance of god, and they that reſiſt, ſhall receiue to themſelues iudgement.* Col. 3. 23. *And whatſoeuer yee* D *doe, doe it hartily, as vnto the Lord, and not vnto men.* 24. *Knowing that of the Lord yee ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.* Obedience is to be performed to our ſuperiours with diligence and faithfulneſſe. Gen. 24. 2. *Abraham ſaid vnto his eldeſt ſeruant of his houſe, which had the rule ouer all that he had: put now thy hand vnder my thigh, and I will make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſonne of the daughters of the Canaanites, amongſt whome I dwell.* 10. *So the ſeruant tooke ten Camels of his maſter, and departed.* 12. *And he ſaid, O Lord God of my maſter Abraham, I beſeech thee ſend me good ſpeed this day,*

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and ſhewe mercie vnto my maſter Abraham. 33. *Afterward the meate was ſet before him, but he ſaide, I will not eate, vntill I haue ſaide my meſſage: And Laban ſaide, Speake on.* 56. *But he ſaide, Hinder me not, ſeeing the Lord hath proſpered my iourney: ſend me away that I may goe to my maſter.* Gen. 31. 38. *This twentie yeares haue I bin with thee, thine ewes and thy goates haue not caſt their young, and the rammes of thy flocke haue I not eaten.* 39. *Whatſoeuer was torne of beaſts, I brought it not vnto thee, but made it good my ſelfe: of mine hand didſt thou require it, were it ſtolen by day, or ſtolen by night.* 40. *I was in the day conſumed with heate, and with froſt in the night, and my ſleepe departed from mine eyes.*

Furthermore, we muſt yeeld obedience to our ſuperiours: yea, although they be cruell and wicked, but not in wickedneſſe, 1. Pet. 2.18. *Seruants bee ſubiect to your maſters with all feare, not onely to the good and curteous, but alſo to the froward.* Act.4.19. *Whether it be right in the ſight of God, to obey you rather then God, iudge ye.*

Subiection in ſuffering the puniſhments inflicted by our Superiours, Gen.16.6. *Then Abraham ſaid to Sarai, Behold thy maid is in thine hand, doe with her as pleaſeth thee: then Sarai dealt roughly with her: wherefore ſhee fled from her.* 9. *Then the angell of the Lord ſaid vnto her, Returne vnto thy dame, and humble thy ſelfe vnder her hands.*

And although the puniſhment ſhould be vniuſt, yet muſt we ſuffer it, vntill wee can get ſome lawfull remedy for the ſame. 1. Pet. 2.19. *For it is thanke-worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* 20. *For what praiſe is it, if when ye be buffeted for your faults, yee take it patientlie? but and if, when ye doe well, ye ſuffer wrong, and take it patientlie, this is acceptable to God.*

III. Thankfulneſſe: I. in our praiers, 1.Tim. 2.1,2. *I exhort you therefore, that firſt of all, ſupplications, praiers, interceſſions, and giuing of thanks be made for all men, for Kings, and for all that be in authoritie, that wee may lead a quiet and peaceable life, in all godlines and honeſtie.* II. In outward maintenance. 1.Tim.5.17. *Elders that rule well, are worthie of double honour.* Gen.45.9. *Haſte you and goe to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made me Lord ouer all Egypt, come downe to mee, tarrie not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine fiue yeares of famine, leaſt thou periſh through pouertie, thou and thy houſhold, and all that thou haſt.*

Thirdly, towards thoſe that excell vs in gifts: our dutie is to acknowledge the ſame gifts, and ſpeake of them to their praiſe. 2. Cor.8.22.23.

Fourthly, toward all our equals: to thinke reuerently of them. Phil. 2.3. *Let nothing be done through contention or vaine glorie, but in meekeneſſe of mind, let euery man eſteeme other better then himſelfe.*

In giuing honour, to goe one before another, and not in receiuing it. Rom. 12. 10 *Submit your ſelues one to another in the feare of God.* To ſalute one another with holy ſignes, whereby may appeare the loue which we haue one to another in Chriſt, 1. Pet.5. 14. *Greete one another with the kiſſe of loue.* Rom, 16.16. *Salute one another with an holy kiſſe.* Exod. 18. 7. *And Moſes went out to meete his father in law, and did obeyſance and kiſſed him.* Ruth. 2.4. *And behold, Boaz came from Bethlehem, and ſaid vnto the Reapers, the Lord be with you. And they anſwered, The Lord bleſſe thee.*

Fiftly, the duties of all Superiours towards their inferiours: I. Sauing their place and dignity, to carrie themſelues as brethren. Deut. 17.20. *That his heart bee not lifted vp aboue his brethren, and that hee turne not from the commaundement, to the right hand or to the left.* Iob. 31.13. *If I did contemne the iudgement of my ſeruant, and of my maide.* 2. King. 5 13. *And his ſeruant came and ſpake vnto him, and ſaide.* 14. *Then he went downe, and waſhed himſelfe ſeauen times in Iordan,* &c. II. To ſhine before their inferiours by an enſample of a blameleſſe life. Tit. 2.2. *That the elder men be ſober, honeſt, diſcreete, ſound in faith, in loue, and in patience.* 3. *The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, not falſe accuſers, not giuen to much wine, but teachers of honeſt things.* 1. Pet. 5.3. *Not as though yee were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Phil.4.9. III. To ſhewe forth grauity ioyned with dignity, by their countenance, geſture, deedes and wordes: for hereby they muſt grace the image of God which they beare before their inferiours. Tit.2.3,4,5,6,7. Iob. 29.8. *The young men ſawe me, and hid themſelues, the aged aroſe and ſtood vp.*

Sixtly, towards inferiours in obedience, that is, towards their ſubiects. 1. To rule them in the Lord, that they doe not offend. 1.Pet. 2.13. *Submit your ſelues vnto all manner ordinance of man, for the Lords ſake, whether it bee vnto Kings as vnto Superiours,* 14. *or vnto gouernours, as vnto them that are ſent of the King, for the puniſhment of euill doers, and for the praiſe of them that doe well.* Deut. 17. 19. *And it ſhall be with him (namely the booke of the lawe) and hee ſhall reade therein all the daies of his life, that hee may learne to feare the Lord his God, and to keepe all the words of this lawe, and theſe ordinances to doe them.* Col.4.1. *Ye maſters doe vnto your ſeruants, that which is iuſt and equall: knowing that ye alſo haue a maſter in heauen.* 2. To prouide ſuch things as ſhall be to the good of their ſubiects, whether they belong to the body or to the ſoule, Rom. 13.4. *For hee is the miniſter of God for thy wealth.* Eſai. 49.23. *And Kings ſhall bee thy nurſing Fathers, and Queenes ſhall bee thy nurſes.* Pſal. 132.1. *Lord remember Dauid with all his troubles.* 2. *Who ſware vnto the Lord, and vowed vnto the mightie God of Iacob,* *ſaying*, 3. *I will not enter into the Tabernacle of mine houſe, nor come vpon my pallet or bed*, 4. *nor ſuffer mine eies to ſleepe, nor mine eie lids to ſlumber*, 5. *vntill I find out a place for the Lord, an habitation for the mightie God of Iacob.* 3. To puniſh their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily puniſhment

There is an holy manner of puniſhing the guiltie, whereunto is required: I. After diligent & wiſe examination is had, to be aſſured of the crime committed. II. To ſhew forth of Gods word, the offence of the ſinne: that the conſcience of the offendour may be touched. III. It is conuenient to deferre or omit the puniſhment, if thereby any hope of amendment may appeare. Eccleſ. 7. 23. *Giue not thy heart alſo to all the wordes that men ſpeake, leaſt thou doe heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* 1. Sam. 10. 27. *But the wicked men ſaid, How ſhall he ſaue vs? ſo they deſpiſed him, and brought him no preſents; but he held his tongue.* IV. To inflict deſerued puniſhment, not in his owne name, but in Gods name, adding the ſame holily and reuerently. Ioſh. 7. 19. *Then Ioſhua ſaid vnto Achan, My ſonne, I beſeech thee, giue glorie to the Lord God of Iſrael, and make confeſſion vnto him, and ſhew me now what thou haſt done, hide it not from me.* 20. *And Achan anſwered vnto Ioſhua, and ſaid, Indeed I haue ſinned againſt the Lord God of Iſrael, and thus haue I done.* 25. *And Ioſhua ſaid, In as much as thou haſt troubled vs, the Lord ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.* V. and laſtly, When thou puniſheſt, aime at this one onely thing, that the euill may be purged and amended, and that the offendour by ſorrowing for his ſinne, may vnfainedly repent for the ſame. Prou. 20. 30. *The blewneſſe of the wound ſerueth to purge euill, and the ſtripes within the bowels of the belly.*

Seuenthly and laſtly, there is a certaine duty of a man to be performed towarde himſelfe, which is, that a man ſhould perſerue and maintaine with modeſty, the dignity and worthineſſe, which is inherent in his owne perſon, Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, or if there be any praiſe, thinke on theſe things.*

The negatiue part.

Diminiſh not the excellencie, or dignity which is in the perſon of thy neighbour.

Hither are referred theſe ſinnes:

Firſt, againſt our Superiours: I. Vnreuerent behauiour and contempt of them. The ſinnes hereof, are; deriding our ſuperiours. Gen. 9. 22. *And when Ham the Father of Canaan ſaw the nakedneſſe of his father, he told his two brethren without.* Prou. 30. 17. *The eye that mocketh his father, and deſpiſeth the inſtruction of* A *his mother, let the rauens of the valley picke it out, & the young Eagles eate it.* To ſpeake euill of, or reuile our ſuperiours. Exod. 21. 17. *And he that curſeth his father or his mother, ſhall die the death.*

II. Diſobedience, whereby wee contemne their iuſt commandements, Rom. 1. 30. *Diſobedient to Parents.* 2. Tim. 3. 2. The ſinnes hereof, are; To make contracts of mariage, without the counſell and conſent of the parents. Gen. 6. 2. *Then the ſonnes of GOD ſawe the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen. 28. 8. 9. *And Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father, then went Eſau to Iſhmael, and tooke vnto the wiues which he* B *had, Mahalath the daughter of Iſhmaell, Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.* The eie-ſeruice of ſeruants. Coloſſ. 3. 22. *Seruants be obedient to them that are your maſters according to the fleſh, in all things, not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.* Eph. 6. 6. *Not with ſeruice to the eye, as men pleaſers.* Anſwering againe, when they are reprehended. Tit. 2. 6. *Let ſeruants be ſubiect to their maſters; and pleaſe them in all things, not anſwering againe.* Deceitfulneſſe and waſting their Maſters goods. Tit. 2. 10. *Neither pickers, but that they ſhewe all good faithfulnes.* To flie from the power of their ſuperior. Gen. 16. 6. *Then Sarai dealt roughly with her wherefore ſhe fled from her.* C To reſiſt the lawfull authority of their ſuperiours. 1. Pet. 2. 20. To obey thē in things vnlawfull. Act 4. 19. To extoll thēſelues aboue their betters: this is the ſinne of Antichriſt. 2. Theſſ. 2. 3, 4. *Which (man of ſinne) exalteth himſelfe againſt all that is called God.* Laſtly, the freedome of the Papiſts, whereby they free children from the gouernement of their parents: and ſubiects from the authoritie of their princes: ſo as they make it lawefull for them to plotte & procure their death. 1. Sam. 26. 8, 9. *Then ſaide Abiſhai to Dauid, God hath cloſed thine enemie into thine hand this day: now therefore I pray thee, let me ſmite him once with a ſpeare to the earth, & I will not ſmite him again: & Dauid ſaid to Abiſhai, Deſtroy him not: for who can* D *lay his hand on the Lords annointed & be guiltles?*

III. Ingratitude, and want of a louing affection towards parents, Math. 15. 5. 6. *But ye ſay, whoſoeuer ſhall ſay to Father or mother, By the gift that is offered by me, thou maieſt haue profit, though he honor not his father or mother, ſhall be free.* 1. Tim. 5. 4.

Secondly, we offend againſt our equals in preferring our ſelues before them, in talking or in ſitting downe, Math. 20. 20. *Then came vnto him the mother of Zebedeus children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him.* 21. *And he ſaid, What wouldeſt thou? And ſhe ſaid to him, Graunt, that theſe my two ſons may ſit, the one at thy right hand, & the other at thy left hand, in thy kingdom.* 24. *and whē the other ten heard this, they diſdained at the two brethrē.*

Thirdly, toward our inferiours. I. Tho-

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A negligence in gouerning them, and prouiding for their good eſtate. Hag.1.4. *Is it time for your ſelues to dwell in your ſieled houſes, and this houſe to lye waſte?* Dan.3.28. This condemneth thoſe mothers, which put forth their children to be nurſed, hauing both ſufficient ſtrength, and ſtore of milke themſelues to nurſe them. 1.Tim.5.10. *If ſhe haue nouriſhed her children.* II. By too much gentleneſſe and lenitie in correcting them. 1.King.1.5. *Then Adoniah the ſonne of Haggith exalted himſelfe, ſaying, I will be King.* 6. *And his father would not diſpleaſe him from his childhood, to ſay, why haſt thou done ſo?* 1.Sam.2.22. *So Eli was very old, and heard all that his ſonnes did vnto all Iſrael, and how they lay with the women that aſſembled at the* B *doore of the tabernacle of the congregation.* 23. *And he ſaid vnto them: Why doe ye ſuch things? for of al this people I heare euill reports of you.* 24. *Doe no more, my ſonnes, for it is no good report that I heare, namely, that ye make the Lords people to treſpaſſe.* 25. *Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord would ſlay them.* III. By ouermuch cruelty and threatnings. Eph.6.4. *And ye fathers prouoke not your children to wrath.* 9. *And yee maſters doe the ſame things vnto them, putting away threatnings.*

Fourthly and laſtly, a man offendeth againſt himſelfe, when through his naughtie behauiour, he doth obſcure and almoſt extinguiſh theſe gifts which God hath C giuen him. Mat.25.2.26. Or contrarily, when he is proud and too wiſe in his owne conceit, Rom.12.3. *For I ſay, through the grace that is giuen vnto mee, to euery one that is among you, that no man preſume to vnderſtand, aboue that which is meete to vnderſtand.*

CHAP. XXV.

Concerning the ſixt Commandement.

THe ſixt Commaundement concerneth the preſeruation of our neighbours life.

The words are theſe:

Thou ſhalt not kill.

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The Reſolution.

D *Kill*] The part is here ſet for the whole, by a Synecdoche: for *killing* ſignifieth any kind of endamaging the perſon of our neighbour.

The equitie of this Commaundement appeareth by this, that man was created after the likeneſſe of God, Gen.9.6. *He that ſheddeth mans blood, by man ſhall his blood be ſhed: for in the image of God hath he made man.* Againe, all men are the ſame fleſh. Eſa.58.7. *When thou ſeeſt the naked couer him, and hide not thy face from thine owne fleſh.*

Neither ought we to be ignorant of this alſo, that it is vnlawfull for any priuate perſon, not called to that duty, to kill another: but a publike Officer may, that is, if he be warranted by a calling; ſo did Moſes. Exod.2.12. *And he looked round about, and when he ſawe no man, he ſlue the Egyptian, and hid him in the ſand.* Act.7.25. *For he ſuppoſed his brethren would haue vnderſtood, that God by his hand ſhould giue them deliuerance.* And Phinehas. Numb.25.8. *And he followed the man of Iſrael into the tent, and thruſt them both through (to wit, the man of Iſrael and the woman) through her belly: ſo that the plague ceaſed from the children of Iſrael.* 11. *Phinehas the ſonne of Eleazer, hath turned mine anger away from the children of Iſrael, while he was zealous for my ſake among them: therefore I haue not conſumed the children of Iſrael in my iealouſie.* And Eliiah. 1.Kin.18.40. *And Eliiah ſaid vnto thē, take the Prophets of Baal, let not a man of them eſcape: and they tooke them, and Eliiah brought them to the brooke Kiſhon, and ſlew them there.* And ſouldiers in battels waged vpon iuſt cauſes, 2.Chr.20.15. *Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

The negatiue part.

Thou ſhalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The ſinnes then that are referred to this part are ſuch, as are committed againſt our neighbour, or our ſelues.

Againſt our neighbour, are theſe following: I. In heart; as, 1. Hatred againſt him, 1.Ioh.3.15. *Who ſo hateth his brother, is a manſlayer.* 2. Vnaduiſed anger, Mat.5.22. *I ſay vnto you, whoſoeuer is angry with his brother vnaduiſedlie, is in danger of iudgement.* 3. Enuie, Rom.1.29. *Full of enuie, murther, contention.* 4. Grudges, Iam.3.14. *If ye haue bitter enuying and ſtrife in your hearts, reioice not.* 5. Want of compaſſion and ſorrow at our neighbours calamities: Amos,6.5.6. *They ſing to the ſound of the viole, &c. but no man is ſorrie for the affliction of Ioſeph.* 6. Frowardneſſe, when we will not be reconciled to our neighbour, Rom.1.30. *Such as can neuer be appeaſed, vnmercifull.* 7. Deſire of reuenge, Pſal.5.6. *The Lord will abhorre the bloodie men and deceitfull.*

II. In wordes: 1. Bitterneſſe in ſpeaking, Prou.12.18. *There is that ſpeaketh words, like the prickings of a ſword: but the tongue of wiſe men is health.* 2. Reproches and rayling, which is a caſting of a mans ſinnes in his teeth which hee hath committed, or an obiecting vnto him ſome inherent infirmities, Matth.5.22. *Whoſoeuer ſaith vnto his brother, Raca, ſhall be worthy to be puniſhed by the Councell. And whoſoeuer ſhall ſaie, Foole, ſhall be worthie to be puniſhed with hell fire.* 2.Sam.6.16. *As the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked through a windowe, and ſawe King Dauid leape and dance before the Lord, and ſhee deſpiſed him in heart.* 20. *And Michal the daughter of Saul came out to meete Dauid, and ſaid, O how glorious was the king of Iſrael this day, which was vncouered to day in the*

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A *eies of the maidens of his ſeruants, as a foole vncouereth himſelfe.* 3.Contentions, when two or more ſtriue in ſpeech one with another, for any kind of Superioritie. 4.Brawlings in any cõference. 5.Crying, which is an vnſeemely eleuation of the voice againſt ones aduerſarie. Gal.5.19. *The workes of the fleſh are manifeſt, which are; 20. emulations, contentions, ſeditions.* Eph.4.31. *Let all bitterneſſe, and anger, & wrath, crying, and euill ſpeaking be put away from you, with all malitiouſneſſe. 32. Be curteous one to another.* Gen.16.12. *He* (viz. Iſmael) *ſhall be a wilde man, his hand ſhall be againſt euery man, and euery mans hand againſt him.* 6. Complaints to euery one of ſuch as offer vs iniuries. Iam.5.9. *Grudge not againſt one another, brethren, leaſt ye be condemned.*

B III. In countenance and geſture, all ſuch ſignes, as euidently decipher the malitious affections lurking in the heart, Gen.4.5.6. *His countenance fell downe: and the Lord ſaid vnto Caine. Why art thou ſo wrath?* Math.27.39. *They that paſſed by railed on him, nodding their heads.*

Hence is it, that deriſion is tearmed perſecution. Gen.21.9. *Sarah ſaw the ſonne of Hagar the Egyptian mocking, &c.* Gal.4.29. *He that was borne after the fleſh, perſecuted him that was borne after the ſpirit.*

IV. In deedes: 1.To fight with, or to beat our neighbour, and to maime his body. Leuit. 24.19.20. *If any man cauſe any blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him,* C *breach for breach, eye for eye, tooth for tooth:* 2. To procure any way the death of our neighbour, whether it be by the ſword, famine, or poyſon, Gen.4.8. *Caine roſe vp againſt his brother, and ſlue him.* 3.To exerciſe tyrannous cruelty in inflicting puniſhments. Deut.25.3. *Fourty ſtripes ſhall hee cauſe him to haue, and not paſt, leaſt if he ſhould exceede, and beate him aboue that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.* 2.Cor.11.24. *Of the Iewes I receiued fiue times fourtie ſtripes ſaue one.* 4.To vſe any of Gods creatures hardly. Prou.12.10. *A righteous man regardeth the life of his beaſt, but the mercies of the wicked are cruell.* Deut.22.6. *If thou finde a birds neaſt in the way, in any tree, or on the ground, whether they be young, or egges, and the* D *damme ſitting vpon the young, or vpon the egges, thou ſhalt not take the damme with the young, but ſhalt in any wiſe let the damme goe, and take the young to thee, that thou maieſt proſper and prolong thy daies.* 5.To take occaſion by our neighbours infirmities, to vſe him diſcurteouſly, and to make him our laughing ſtocke, or taunting recreation, Leuit.19.14. *Thou ſhalt not curſe the deafe, nor put a ſtumbling blocke before the blind.* 2.King.2.23. *Little children came out of the Citie, & mocked him, and ſaid vnto him, Come vp thou baldhead, come vp thou baldhead.* 6. To iniurie the impotent, feeble, poore, ſtrangers, fatherleſſe or widdowes. Exod.22.21.22. *Thou ſhalt not doe iniurie to a ſtanger, neither oppreſſe him: for ye were ſtrangers in the land of Egypt. Ye ſhall not trouble any widow, or fatherleſſe child. 25. Thou ſhalt not be an vſurer vnto the poore.* We then iniury theſe: 1. If wee pay not the labourer his hire. Deu.24.14. *Thou ſhalt not oppreſſe an hired ſeruant that is needy and poore, neither of thy brethren, nor of the ſtranger that is within thy gates. 15. Thou ſhalt giue him his hire for his day: neither ſhall the ſunne goe downe vpon it: for he is poore, and therewith ſuſtaineth his life: leaſt he crie againſt the to thee Lord, & it be ſinne vnto thee.* 2.If thou reſtore not the pledge of the poore. Exod.22.26,27. *If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the ſunne goe downe: for that is his garment onely, and his couering for his skinne.* 3.If we withdrawe corne from the poore. Prou.11.26. *He that withdraweth the corne, the people will curſe him: but bleſſing ſhall be vpon the head of him that ſelleth corne.*

Againe, this lawe is as well tranſgreſſed by not killing, when the lawe chargeth to kill, and by pardoning the puniſhment due vnto murther; as by killing when we ſhould not. Numb.35.16. *If one ſmite another with an inſtrument of yron, that he die, he is a murtherer, and the murderer ſhall die the death. 33. The land cannot be clenſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

By this place alſo are combates of two men hand to hand, for deciding of controuerſies, vtterly vnlawfull. 1. becauſe they are not equall meanes ordained of God to determine controuerſies. 2. In that it falleth out in ſuch combates that hee is conquerour before man, who indeede is guilty before God.

This alſo condemneth popiſh Sanctuaries, and places of priueledge: as Churches, and the like, wherein murderers ſhelter and ſhroud themſelues from the danger of the lawe. For God expreſſely commaundeth, Exod.21.14. *that ſuch an one ſhall be taken from his altar, that he may die.* And Ioab, 1.King.2.34. touching the hornes of the altar, was ſlaine in the temple.

Hitherto in like ſort belong ſuch things as concerne the ſoule of our neighbour. 1. To be a ſcandall or offence to the ſoule of our neighbour, either in life or doctrine, Math.18.7. *Woe be to the world becauſe of offences: it is neceſſary that offences ſhould come: but woe be to them by whome they doe come.*

2. To miniſter occaſions of ſtrife and diſcord: The which we then doe: 1. When we cannot be brought to remit ſomewhat of our owne right. 2. When we returne ſnappiſh and crooked anſwers. 3. When we interpret euery thing amiſſe, and take them in the worſt part. 1.Sam.25.25. *Nabal is his name, and folly is with him.* 2.Sam.10.3. *And the Princes of the children of Ammon ſaid to Hanun their Lord: Thinkeſt thou that Dauid doeth honour thy father, that hee hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, to ſearch the citie, to ſpie it out, and to ouerthrow it? wherefore Hanun tooke Dauids ſeruants, and ſha-*

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ued off the halfe of their beards, and cut off their garments in the middle, euen to their buttocks, and ſent them away.

3. The Miniſters ſinne againſt their neighbours, is this, not to preach the word of God to their charge, that they thereby might be inſtructed in the waies of life. Pro.29.18. *Wher there is no viſion the people decay, but he that keepeth the law is bleſſed.* Eſay, 56.10. *Their watchmen are all blinde, they haue no knowledge, they are all dumbe dogs, they cannot barke: they lye and ſleepe, and delight in ſleeping.* 11. *And theſe greedy dogs can neuer haue enough, and theſe ſheapheards they cannot vnderſtand: for they all looke to their owne way, euery one for his aduantage, and for his own purpoſe.* Ezech. 3.18. *When I ſhall ſay to the wicked, Thou ſhalt ſurely die, & thou giueſt him not warning, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thy hands.*

And not onely not to preach at all, but to preach negligently, is vtterly condemned, Ier.48.10. *Curſed be he that doth the worke of the Lord negligently.* Reuel.3.16. *Becauſe thou art luke warme, and neither hot nor cold: it will come to paſſe that I ſpew thee out of my mouth.* This reprooueth non-reſidency of miniſters, which is an ordinary abſence of the miniſter from his charge: namely, from that particular congregation committed vnto him. Eſay. 62.6. *I haue ſet watchmen vpon thy wals, O Ieruſalem, which all the day and all the night continually ſhall not ceaſe: yee that are mindefull of the Lord keepe not ſilence, and giue him no reſt, till he repaire, and till he ſet vp Hieruſalem the praiſe of the world.* Act. 20.28,29,30,31. *Take heede therefore vnto your ſelues, and to all the flocke whereof the holy ghoſt hath made you ouerſeers, to feede the Church of God, which hee hath purchaſed with his owne blood. For I know this, that after my departing, ſhall grieuous wolues enter in among you, not ſparing the flocke. Moreouer, of your ſelues ſhall men ariſe, ſpeaking peruerſe things to draw diſciples after them. Therefore watch and remember, that by the ſpace of three yeares, I ceaſed not to warne euery one night & day with teares.* 1.Pet.5.2.3. *Feede the flock of GOD, which dependeth vpō you, caring for it, not by conſtraint, but willingly: not for filthy lucre, but of a ready mind, not as though ye were Lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Ezech. 34.4. and 33. The Councel of Antioch, the 17. Can. *If any biſhop by impoſition of hands inducted into a charge, and appointed to gouerne a people, doe neglect to take vpon him that office, and delaieth to goe vnto the congregation, alloted vnto him: ſuch a one ſhall be prohibited from the Lords table, till hee be enforced to attend vpon that charge, or at the leaſt ſomewhat be determined by a cōplete aſſembly of the Miniſters of that prouince.* The Councell of Sardice, the 14. Can. *We remember that our brethen in a former aſſembly decreed, that if any laie-man remaining three Sabbaths or Lords daies, that is, three weekes in a citie, did not in the ſame citie frequent the Church aſſemblies, he ſhould be excommunicated: If then ſuch things are not allowable in laie-men, much leſſe in Miniſters, for whom it is neither lawfull nor conueniēt, without vrgent neceſſity, to be abſēt from his pariſh Church longer then the time aboue mentioned. To this decree there vvas not one* non placet, *but euery one ſaid. It liketh vs well.* The 8. Coūcell held at Conſtantinop. in the 24. Canon, decreed that *miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare & cheerefulnes, perform all ſuch duties, as are required of them in the ſeruice of God.* The Canon lawe doth conclude the ſame things, Can. Si quis vult. Diſtinct. 36. Debent indeſinenter, &c. *The Biſhop* (ſaith the Canon) *ought to be continually reſident in Gods Tabernacle, that they may learne ſomewhat of God, and the people of them, whileſt they read often and meditate vpon Gods word.* Againe, in the Canons intituled, Pontifices, and, Si quis in clero. Epiſcopos, qui dominici gregis ſuſcipiunt curam, &c. *The Biſhops which take vpon them to feede Gods flocke, ought not to depart from their dutie, leaſt they looſe that excellent talent which God hath beſtowed vpon them, but rather ſtriue with that one talent to get three more talents.* And in the 80. Canon of thoſe which are termed the Canons of the Apoſtles, there is expreſſe mandate, *that ſuch, whether Biſhop or Senior, who attendeth not vpon their office in the Church, ſhal forthwith be remooued from that place.* The Chalcedon Councel, Canon, 10. *Let no man be ordained miniſter of two Churches, in two ſeuerall cities, but let him remaine in that vnto which he was firſt called. And if for vain glory he ſhall afterward go to a greater congregation, let him immediately be recalled to his firſt charge, and in that onely exerciſe his miniſtery. But if one be called to another charge, let him ſimply giue ouer the former, and haue no intereſt in the ſame, &c.* For this thing, looke the decrees of Damaſus, & the Councell of Trent. ſect. 9. Can. 8.

There are, notwithſtanding the former teſtimonies, ſome caſes, wherin it is permitted to the Miniſter, that he may be abſent: if by his abſence the congregation be not endammaged: I. Sicknes: the Councel of Mentz. 25. Canon. *If a Biſhop be not at home, or be ſicke, or vpon ſome exigent cannot be preſent at his pariſh, let him procure one who vpon Sabbathes and feſtiuall daies, will preach vnto his charge.* And Auguſtine teſtifieth epiſt. 138. that he was abſent on the like occaſion.

II. Allowance of the Church, to bee abſent for a time vpon ſome neceſſary & publike cōmodity for the ſame. Col. 1.7. *Epaphras is their miniſter*, but cap. 4.12. he being abſent *ſaluteth them.* And Ambroſe though he were biſhop of Millain, yet wēt hee twiſe Ambaſſadour into France to make agreemēt betwixt Maximus & Valentiniā. Ambr. li. 5. & 27. Epiſt. to Valentinian the Emperour.

III. If by reaſon of perſecution he be enforced to flie, & ſee no hope to procure the ſafety of his people. This made Cyprian to be abſent from Carthage, as he teſtifieth in his Epiſtles.

Thus much concerning ſins againſt our neighbour. Now follow ſuch ſins as a man committeth againſt his own perſon, as when a man doth hurt, kill, & endanger himſelfe, Math. 16.24. *If any man will follow me, let him deny himſelfe, take vp his Croſſe, & follow mee.* Math. 4.6. *He ſaid vnto him, If thou be the ſonne of God, caſt thy ſelfe downe hedlong: for it is written. He ſhall giue his angels charge ouer thee*

A *& with their hands they ſhal lift thee vp leaſt at any time thou ſhouldſt daſh thy foote againſt a ſtone. 7. Ieſus ſaid vnto him: It is written againe, Thou ſhalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, though to eſcape a moſt ſhamefull euill, is vtterly vnlawfull and vngodly.

The affirmatiue part.

Thou ſhalt preſerue the life of thy neighbour. Hitherto may we referre theſe duties:

I. Such as appertaine to the perſon of our neighbour, & concerne, first his wel-fare both of body & mind; as, to reioyce with thē that reioyce. Rom. 12.15. Mar. 10.21. *Then he anſwered and ſaid vnto him, all theſe things I haue obſerued from my youth. And Ieſus beheld him, & loued him.*

B Secondly, his miſeries, to be grieued with him for them. Rom. 12.15. *Mourne with thoſe that mourne.* Eſai. 24. 16. *And I ſaid, My leanneſſe, my leanneſſe, woe is mee, the tranſgreſſours haue offended, yea the tranſgreſſours haue grieuouſly offended.* Pſal. 119. v. 136. *Mine eyes guſh out with water, becauſe men obſerue not thy law.* Again, wee muſt help him as much as in vs lyeth. Iob. 29. 15. *I was as an eye to the blind, & a foot to the lame.* 2. Cor. 8. 3. *To their power, yea, beyond their power, they were willing.* And that we doe, we muſt doe ſpeedily. Prou. 3. 28. *Say not to thy neighbour, Go & come again to morrow, & I wil giue thee, if thou now haue it.* Leuit. 19. 17. *Thou ſhalt plainly rebuke thy neighbour, & not ſuffer him to ſin.*

C Thirdly, concerning ſuch iniuries, as he offereth vnto thee: I. Thou ſhalt not bee angrie againſt him, vpon a ſmall occaſion. Numb. 12. 3. *Moſes was a meeke man aboue all that liued vpon the earth.* Prou. 19. 11. *The diſcretion of a man deferreth his anger, & his glorie is to paſſe by an offence.* II. Thou muſt be ſlow to wrath, and neuer angrie, but for a moſt iuſt cauſe. Marke. 3. 5. *Then he looked round about on them angerly, mourning alſo for the hardneſſe of their hearts.* Prou. 14. 29. *Hee that is ſlow to wrath, is of great wiſedome: but he that is of an haſtie minde exalteth follie.* III. Thine anger muſt be but for a while. Eph. 4. 26. *Bee angrie and ſinne not, let not the ſunne goe downe vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Eph. 4. 32. *Bee yee courteous one to another,* D *and tender hearted, forgiuing one another, euen as God for Chriſts ſake forgaue you.*

Fourthly, his wants and infirmities: 1. Auoid occaſions whereby they may bee ſtirred & laid open. Gen. 13. 8. *Then ſaid Abraham to Lot, Let there bee no ſtrife I pray thee, between thee and mee, neither betweene thy heard men and mine: for wee are brethren. 9. Is not the whole land before thee? depart, I pray thee, from mee: If thou wilt take the left hand, I will take the right: or if thou goe to the right hand, I will take the left.* Gen. 27. 44. *And tarie with him a while vntill thy brothers fierceneſſe bee aſſwaged, 45. And till thy brothers wrath turne away from thee, and he forget the things which thou haſt done to him.* 2. Depart ſomtimes from thine owne right. Math. 17. 25. 26. *What thinkeſt thou Simon? of whom doe the Kings of the earth take tribute, or pol money? of their children, or of ſtrangers?* A *Peter ſaid vnto him, Of ſtrangers. Then ſaid Ieſus vnto him, Then are the children free. 27. Neuertheles, leaſt we ſhould offend them, goe to the ſea, and caſt in an angle, and take the firſt fiſh that commeth vp, and when thou haſt opened his mouth, thou ſhalt find a piece of twentie pence: that take and giue it vnto them for me and thee.* 3. To appeaſe anger kindled: which is done, I. by ouercomming euill with goodnes. Rom. 12. 21. *Be not ouercome of euill, but ouercome euill with goodnes.* II. By following after peace. 1. Pet. 3. 11. *Decline from euill, and doe good, ſeeke peace, and follow after it.* III. By courteous anſwers. Prou. 15. 1. *A ſoft anſwer putteth away wrath: but grieuous words ſtirre vp anger.* 1. Sam. 1. 14. *Eli ſaid vnto her, Howe long wilt thou be drunken? put a-*B *way thy drunkennes from thee. 15. Then Hannah anſwered, & ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke, but haue poured out my ſoule, before the Lord.* Philem. v. 15. *It may be that he therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.* IV. By ouerpaſſing ſome wants and infirmities in mens words and deeds, Prou. 19. 11. *It is a mans honour to paſſe by infirmities.* V. By couering them with ſilence. 1. Pet. 4. 8. *Aboue all things haue feruent loue amongſt you, for loue couereth a multitude of ſinnes.* Prou. 17. 9. *He that couereth transgreſſiō, ſeeketh loue: but he that repeateth a matter ſeparateth the prince.* VI. By taking euery thing (if it bee poſſible) in the C beſt part. 1. Cor. 13. 5. *Loue thinketh none euill.*

This ſheweth the lawfulnes of truces, couenants, and other agreements concerning peace, beeing made to auoide iniuries, maintaine auncient bounds, procure ſecurity in traffique, poſſeſſions, and iournies, ſet penſions, commons for cattell, liberties of hunting, fiſhing, or fouling, and getting fewell, or other neceſſaries for publike commodities, if there be no vnlawfull conditions annexed vnto the ſame. And we may make this couenant not only with Chriſtians, but for the maintenance of peace, with infidels alſo. For that which is godly to be performed, is no leſſe godly to be promiſed: But it is a note of true Godlines, to be as much as may be, at peace with all men: Therefore to promiſe peace by couenant, is D very Godly. We may ſee the experience of this in the liues of holy men. Gen. 21. 22. *At that ſame time Abimelech and Pichol his chiefe captaine, ſpake vnto Abraham, ſaying, God is with thee in all that thou doeſt. 23. Now therefore ſweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c. 24. Then Abraham ſaid, I will ſweare. 27. Then Abraham tooke ſheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.* Gen. 31. 44. *Now therefore come and let vs make a couenant, I and thou, which may be a witneſſe betweene mee and thee. 45. Then Laban ſaid to Iakob, Behold this heape, and behold the pillar, which I haue ſet vp betweene mee and thee. 53. The God of Abraham, and the God of Nahor, and the God of their father be iudge betweene vs: But Iaakob ſware by the feare of his father Izhak.*

II. Cocerning his bodie, we are to regard it aliue and dead. Beeing aliue, wee ought if neede bee: I. to miniſter vnto it food and raiment. Math.25. 41,42. *Depart from me ye curſed into euerlaſting fire, which is prepared for the deuill and his angels. For I was an hungred, and yee gaue mee no meate, I thirſted, and ye gaue me no drinke,&c.* 45. *In as much yee did it not to one of the leaſt of theſe, ye did it not to mee.* II. To lend our helping hand, when our neighbours body is in any danger. 1.Iohn. 3.16. *Hereby we perceiued loue, that he laid downe his life for vs, therefore alſo ought wee to lay downe our liues for the brethren.*

When a man is dead, we ought to commit the dead corps to the graue, as may appeare by theſe arguments: I. The inſtinct of Nature it ſelfe. II. The examples of the Patriarks, and other holy perſonages. *Abraham buried Sarah.* Gen.23.19. *Iaakob is buried by his ſonnes,* Gen.50.12. *Steuen by religious,and deuout men,* Act.8.2. III. The Lords owne approbation of buriall, in that he numbereth it amongſt his benefits. For the want thereof is a curſe. Ierm. 22.19. *He* (viz. Iehoiakim) *ſhall be buried as an aſſe is buried, euen drawne and caſt forth without the gates of Ieruſalem.* Therefore rather then Moſes ſhould be vnburied, The Lord himſelfe did burie him. Deut.34.5.6. *Moſes the ſeruant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.* IV. There is no dead carkaſe ſo lothſome as mans, the which both argueth the neceſſitie of buriall, and how vgly we are in the ſight of God, by reaſon of ſinne. V. The body muſt riſe aganie out of the earth, that it may bee made a perpetuall manſion houſe for the ſoule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghoſt, and therefore muſt riſe againe to glorie. VII. Buriall is a teſtimony of the loue and reuerence we beare to the deceaſed.

A funerall ought to be ſolemnized after an honeſt and ciuill manner: namely, agreable to the nature,and credit as well of thoſe which remaine aliue, as them which are dead. Concerning the liuing, they muſt ſee that I. their mourning bee moderate, and ſuch, as may well expreſſe their affection and loue to the partie departed. Ioh. 11.34. *He ſaide, Where haue ye laid him? they anſwered, Lord, come and ſee.* 35. *Then Ieſus wept. And*(v.36.) *the Iewes ſaid, Behold how he loued him.* II. They muſt auoide ſuperſtition, and not ſurmiſe that funeral ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to bee buried in a Church, eſpecially vnder the altar,and in a fryars coole. III. They ought to take heede of ſuperfluous pompe and ſolemnities. For of all oſtentations of pride,that is moſt fooliſh,to be boaſting of a loathſome and a deformed corps. Eſai. 22.15,16. *Thus ſaith the Lord God of hoſts, Goe get thee to that treaſurer, to Shebnah the ſteward of the houſe, and ſay, What haſt thou to doe here? and whome haſt thou here? that thou ſhouldeſt here hew thee out a ſepulchre; as he that heweth out his ſepulchre in an high place, or that graueth an habitation for himſelfe in a rocke.*

To this commandement belongeth theſe duties: I. Before the vintage or harueſt, wee ought to permit any man, for the repreſſing of hunger, to gather grapes, or plucke off the eares of corne in the field. Deut.23.24,25. *When thou commeſt into thy neighbours vineyard, then thou maiſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſell. When thou commeſt into thy neighbours corne, thou maiſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.* Math.12.1. *Ieſus went on the Sabbath day through the corne, and his Diſciples were an hungred, and began to plucke the eares of the corne, and to eate,&c.* II. In the vintage,and time of harueſt, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue the after-gatherings for the poore. Leuit. 23.22. *When you reape the harueſt of your land, thou ſhalt not rid cleane the corners of thy field when thou reapeſt: neither ſhalt thou make after-gathering of thy harueſt: but ſhalt leaue them vnto the poore, and to the ſtranger: I am the Lord your God.* Ruth.2.8. *Goe to none other field to gather, neither goe from hence,but abide here by my maidens.* 9. *So ſhee gleaned in the field vntill euening.*

III. Concerning the ſoule of our neighbour: I. Wee muſt ſeeke all meanes to winne him to the profeſſion of Chriſtian religion. 1.Cor.10.33. *I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they might be ſaued.* Heb.10.24. *Let vs conſider one another,to prouoke vnto loue and to good workes.* II. We muſt liue amongſt men without offence. 1.Cor.10.32. *Giue no offence,neither to the Iewes, nor to the Grecians, nor to the Church of God.* 1.Cor.8.13. *If meate offend my brother, I will eate no fleſh while the world ſtandeth, that I may not offend my brother.* III. The light of our good life, muſt bee as a lanterne to direct the waies of our neighbours. Act. 24.14. *This I confeſſe vnto thee, that after the way (which they call hereſie) ſo worſhip I the God of my fathers, beleeuing all things which are written in the Lawe and the prophets.* 15. *And haue hope towards God, that the reſurrection of the dead, which they themſelues looke for alſo, ſhall be both of iuſt and vniuſt.* 16 *And herein I endeauour my ſelfe to haue alway a cleare conſcience toward God, and towards men.* IV. If our neighbour offend, we are to admoniſh him. 1.Theſſ.5.14. *We deſire you,brethren,admoniſh them that are vnruly: comfort the feeble minded: beare with the weake: be patient towards all men.* V. If our neighbour runne the waies of Gods commandement (as Dauid ſpeaketh) we ought to incourage him in the ſame.

A IV. We may referre ſuch things vnto this Commaundement, as appertaine to the peculiar preſeruation of euery ſeuerall mans life. 1. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the mind in holines. Eccleſ. 2.2. *I ſaid of laughter, thou art madde; and of ioy, what is this that thou doeſt?* Eſa. 5.12. *The harpe, violl, timbrell, and pipe, and wine, are in their feaſts, but they regard not the worke of the Lord, neither conſider the workes of his hands.* 1. Cor. 10. 7. *Neither be ye idolaters, as were ſome of them, as it is written: The people ſate downe to eate and drinke, and roſe vp to play.* Luk. 6. 25. *Woe be to you that laugh: for ye ſhall waile and weepe.* Deut. 12.7. *There ye ſhall eate before the Lord* B *your God, and ye ſhall reioyce in all that you put your hands vnto, both yee and your houſholds, becauſe the Lord thy God hath bleſſed thee.* To this end hath the word of God permitted ſhooting. 2. Sam. 1. 18. *He bad them teach the children of Iudah to ſhoote, as it is written in the booke of Iaſhur.* And muſicall conſort. Nehem. 7.67. *Beſides their ſeruants and maides which were ſeauen thouſand, three hundred, and ſeauen and thirtie: they had two hundred and fiue and fortie ſinging men, and ſinging women.* And putting forth of riddles. Iud. 14.12. *Sampſon ſaid vnto them, I will now put forth a riddle vnto you, and if you can declare it me within ſeauen daies of the feaſt, and find it out, I will giue you thirtie ſheetes, and thirtie change of garments.* C 13. *And they anſwered him,* Put *forth thy riddle, that we may heare it.* 14. *And he ſaid vnto them, Out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three dayes expound the riddle.* And hunting of wild beaſts, Can. 2. 15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* Laſtly, the ſearching out, or the contemplation of the workes of God. 1. King. 4.33. *And he ſpake of trees, from the Cedar tree that is in Lebanon, euen vnto the hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.* 2. Phyſicke, the vſe whereof is holy, if before the receipt of it, a man craue remiſſion of his ſinnes, and repoſe his D confidence onely vpon God, not vpon the meanes. Mat. 9. 2. *And loe, they brought vnto him a man ſicke of the palſie, lying on a bed. And Ieſus ſeeing their faith, ſaid to the ſicke of the palſie, Sonne, be of good comfort, thy ſinnes are forgiuen thee.* 6. *Then he ſaid to the ſicke of the palſie, Ariſe, take vp thy bed and walke to thine houſe.* Ioh. 5. 5. *A certaine man was there which had beene diſeaſed eight and thirty yeares.* 8. *Ieſus ſaid vnto him, Take vp thy bed and walke.* 14. *After that Ieſus found him in the temple, and ſaid vnto him, Behold, thou art made whole: ſinne no more, leſt a worſe thing come vnto thee.* 2. Chr. 16. 12. *And Aſa in the nine and thirtieth yeare of his raigne, was diſeaſed in his feet, and his diſeaſe was extreame: yet he ſought not to the Lord in his diſeaſe, but to the Phyſitians.* 3. Auoiding of an iniury, offered by ſome priuate perſon: this, if it be againſt an vnruly and vnſtayed aduerſarie, and the defence be faultleſſe, is very lawfull, and is ſo farre from priuate reuenge, that it is to bee accounted a iuſt defence. The defence is then faultleſſe, when a man doth ſo aſſault his aduerſarie, as that he neither purpoſeth his owne reuenge, or his enemies hurt, but onely his alone ſafetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Anſw.* Such as be hindered by their calling may not; as, Magiſtrates, and Paſtors, hauing charge of ſoules: yet free men, not bound by calling, may. Reaſons. I. A man may prouide for his owne ſafetie, if it be not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other ſuch dangers: therefore the plague. III. There is leſſe danger of ſickneſſe, the more the multitude of people is diminiſhed. *Obiect.* I. To flie, is a token of diſtruſt. *Anſ.* This diffidence is no fault of the fact, but of the perſon. II. It is offenſiue. *Anſ.* The offence is taken, not giuen. III. To flie, is to forſake our neighbour againſt the rule of charitie. *Anſ.* It is not, if kinsfolke and Magiſtrates be preſent. IV. Men are to viſit the ſicke by Gods appointment. *Anſ.* Lepers were excepted among the Iewes: and ſo likewiſe they in theſe daies which are infected with a diſeaſe, anſwerable to the leproſie, namely, if it be dangerouſly contagious.

CHAP. XXVI.

Of the ſeauenth Commaundement.

THe ſeauenth Commaundement ſheweth how that we ſhould preſerue the chaſtitie of our ſelues, and of our neighbour.

The words are theſe:

Thou ſhalt not commit adulterie.

The Reſolution.

Adultery] To commit adulterie, ſignifieth as much, as to do any thing, what way ſoeuer, whereby the chaſtitie of our ſelues, or our neighbours may be ſtained. Mat. 5.28.

The negatiue part.

Thou ſhalt no way either hurt, or hinder thy neighbours chaſtitie.

In this place are prohibited:

I. The luſt of the heart, or the euill concupiſcence of the fleſh. Mat. 5. 28. *I ſay vnto you, whoſoeuer looketh on a woman to luſt after her, he hath alreadie committed adulterie with her in his heart.* Coloſſ. 3.5. *Mortifie your members which are on earth: fornication, vncleaneneſſe, the inordinate affection, euill concupiſcence.*

II. Burning in the fleſh, which is an inward feruencie of luſt, whereby the godly motions

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of the heart are hindered, ouerwhelmed, and, as it were, with contrarie fire, burnt vp. 1. Cor. 7:9. *I they cannot abſtaine, let them marrie; for it is better to marrie then to burne.*

III. Strange pleaſures about generation, prohibited in the word of God: the which are many.

I. With beaſts. Leuit. 18. 23. *Thou ſhalt not lie with any beaſt to bee defiled therewith; neither ſhall any woman ſtand before a beaſt to lie downe thereto: for it is an abomination.*

II. With the deuill, as witches doe by their own confeſſion. For why ſhould not a ſpirit as wel haue ſocietie with a witch, as to eat meat?

III. With one of the ſame ſexe. Leuit. 18. 22. *Thou ſhalt not lie with the male as one lieth with a woman: for it is abomination.* This is a ſinne which they commit, whom God hath giuen ouer into a reprobate ſenſe. Rom. 1. 26. *For this cauſe God gaue them vp to vile affections: for euen their women did change their naturall vſe, into that which is againſt nature.* 27. *And the men left the naturall vſe of the woman, and burned in their luſts one toward an other, & man with man wrought filthineſſe.* It was the ſinne of Sodome, Gen. 19. where it was ſo common, that to this day it is tearmed Sodomie.

IV. With ſuch as bee within the degrees of conſanguinitie or affinitie, prohibited in the word of God. Leuit. 18. 6. *None ſhall come neere to any of the kindred of his fleſh, to vncouer her ſhame, I am the Lord.*

V. With vnmarried perſons. This ſinne is tearmed fornication. Deut. 22. 28. *If any man finde a maide that is not betrothed, and take her and lie with her, & they be found,* 29. *Then the mā that lay with her, ſhall giue vnto the maides father fiftie ſhekels of ſiluer, and ſhee ſhall be his wife, becauſe he hath humbled her: hee cannot put her away all his life.* 1. Cor. 10. 8. *Neither let vs commit fornication, as ſome of them committed fornication, and fell in one day three and twentie thouſand.*

VI. With thoſe, whereof one is married, or at the leaſt betrothed. This ſinne is called adulterie: and God hath inflicted by his word the ſame puniſhment vpon them, which commit this ſinne, after they be betrothed, as he doth vpon ſuch as are alreadie married. Deut. 22. 22. *If a man bee found lying with a woman married to a man, then they ſhall die euen both twaine: to wit, the man that lay with the wife, and the wife: ſo thou ſhalt put away euill from Iſrael.* 23. *If a maide be betrothed to a huſband, and a man finde her in the towne and lie with her,* 24. *Then ſhall yee bring them both out vnto the gates of the ſame citie, and ſhall ſtone them to death with ſtones.* This is a merueilous great ſinne, as may appeare in that it is the puniment of idolatrie. Romans 1. 23. *They turned the glorie of the vncorruptible God, to the ſimilitude of the image of a corruptible man, &c.* verſe 24. *Wherefore God gaue them vp vnto their hearts luſts, vnto vncleaneſſe.* Yea this ſinne is more hainous then theft. Prouerb. 6. 30. *Men doe not deſpiſe a theefe, when he ſtealeth to ſatiſfie his ſoule, when he is hungrie.* 32. *But he that committeth adulterie with a woman, is deſtitute of vnderſtanding, he that doth it, deſtroieth his owne ſoule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods couenant. Prouerb. 2. 17. *Which forſaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers diſhoneſt their owne bodies. 1. Cor. 6. 18. *Flee fornication, euery ſinne that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his owne bodie.* And bereaue their neighbours of a great and vnrecouerable benefit: namely of chaſtitie. As for the children which are begotten in this ſort, they are ſhut out from that prehemenence, which they otherwiſe might obtaine in the congregation. Deut. 23. 2. *A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the Congregation of the Lord.* He maketh his familie a ſtewes, as appeareth in Dauid, whoſe adulterie was puniſhed by Abſoloms lying with his fathers concubines. 2. Sam. 16. 21. *Achitophel ſaid to Abſolom, Goe to thy fathers concubines, which he hath left to keepe the houſe.* Iob. 31. 9. *If mine heart haue beene deceiued by a woman, or if I haue laid waite at the doore of my neighbour: let my wife grind vnto another man: and let other men bowe downe vpon her.* Mans poſteritie feeleth the ſmart of this ſinne. Iob. 31. 12. *This* (adulterie) *is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine increaſe.* To conclude, though this ſinne be committed neuer ſo cloſely, yet God will reueale it. Numb. 5. from the 12. verſe, to the 23. And it vſually hath one of theſe two, as companions: namely, dulneſſe of heart; or a marueilous horrour of conſcience. Hoſ. 4. 11. *Whordome, and wine, take away their heart.*

As for the Patriarks Polygamie, or marrying of many wiues, albeit it cannot be defended, yet it may be excuſed: either becauſe it ſerued to the enlarging of the number of mankind, when there were but fewe, or at the leaſt, to the propagation of the Church of God.

VII. With man & wife. They abuſe their liberty; if they know each other ſo long as the woman is in her flowers. Ezech. 22. 10. *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowers.* Leuit. 18. 19. *Thou ſhalt not goe vnto a woman to vncouer her ſhame, as long as ſhee is put apart for her diſeaſe.* Ezech. 18. 6. *If a man hath not lien with a menſtruous woman.* Or vſing mariage bed intemperately. Ambroſ. lib. de Philoſ. which Auguſtine citeth, lib. 2. contra Iulian. ſaith, That hee committeth adulterie with his wife, who in the vſe of wedlocke hath neither regard of ſeemelineſſe nor honeſtie. Hierome in his firſt booke, againſt Iouinian ſaith:

A wiſe man ought to loue his wife in iudgement, not in affection. He will not giue the bridle vnto headſtrong pleaſure, nor headily companie with his wife. Nothing (ſaith he) is more ſhameleſſe, then to loue a wife as though ſhee were a ſtrumpet.

VIII. Nocturnall pollutions, which ariſe of immoderate diet, or vnchaſt cogitations, going before in the day. Deut. 23. 10. Onans ſinne (Gen. 38.8.) was not much vnlike theſe.

IX. Effeminate wantonnes, whereby occaſions are ſought to ſtir vp luſt. Gal. 5.19. *The workes of the fleſh are manifeſt, which are adulterie, fornication, vncleanneſſe, wantonneſſe.* Occaſions of luſt are, 1. eies full of adultery, 2. Pet. 2. 14. *Hauing eyes full of adultery, and that cannot ceaſe to ſinne.* 2. Idlenes, 2. Sam. 11. 2. *When it was euening tide, Dauid aroſe out of his bedde, and walked vpon the roofe of the Kings Pallace: and from the roofe he ſaw a woman waſhing her ſelfe: and the woman was very beautifull to looke vpon.* 3. *And Dauid ſent, and inquired what woman it was: and one ſaid, Is not this Bethſheba the daughter of Eliā, wife to Vriah, the Hittite? Then Dauid ſent meſſengers, and tooke her away: and ſhee came vnto him, and he lay with her.* 3. Riotous and laſciuious attire. 1. Tim. 2.9. *The women ſhall array themſelues in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broidered haire, or gold or pearles, or coſtly apparell, but (as becommeth women that profeſſe the feare of God) with good workes.* Eſay, 3.16. *Becauſe the daughters of Zion are hauty, and walke with ſtretched out necks, and with wandring eyes, walking and minſing as they goe, and making a tinckling with their feete.* 17. *Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhall diſcouer their ſecret parts.* 18. *In that day ſhall the Lord take away the ornament of the ſlippers, and the caules, and the round tiers.* 19. *The ſweete bals, and the bracelets, and the bonets,* 20. *The tyers of the head, and the ſloppes, and headbandes, and the tablets, and the earings,* 21. *The rings and the mufflers,* 22. *The coſtly apparell and the vailes, and the wimples, and the criſping pinnes,* 23. *And the glaſſes, and the fine linnen, & the hoodes, and the lawnes.* And no maruaile if the Prophet bee ſo ſharpe againſt exceſſiue and wanton apparell: for this is, I. a lauiſh and prodigall waſting of the benefits of GOD, which might well be imployed vpon better vſes. II. It is a teſtimonie, and as it were, the cogniſance or enſigne of pride, whereby a man would haue himſelfe in greater reputation then an other. III. It is a note of great Idlenes and ſlouthfulneſſe. For commonly ſuch as beſtow much time in tricking and trimming themſelues vp, doe quite neglect other buſineſſe, and of all things, can not away with paines. IV. It argueth leuity, in deuiſing euery day ſome new faſhion, or imitating that which others deuiſe. V. It maketh a confuſion of ſuch degrees and callings, as God hath ordained, when as men of inferiour degree and calling, cannot be by their attire, diſcerned from men of higher eſtate. 4. Fulneſſe of bread and meate, which prouoke luſt. Ezech. 16.49. *This was the inquity of thy ſiſter Sodome, pride, fulneſſe of bread, and Idleneſſe was in her, and in her daughters.* Luke 16.19. *There was a certain rich man, which was cloathed in purple and fine linnen, and fared well and delicately euery day.* Rom. 13.13. *Walke honeſtly, as in the day time, not in gluttonie and drunkenneſſe, neither in chambering and wantonneſſe.* 5. Corrupt, diſhoneſt, and vnſeemely talke. 1. Cor. 15.33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue-ſongs, ballads, enterludes, and amorous bookes. This is the thing we are carefully to ſhunne in the reading of Poets, yet ſo, as marriners do in nauigation, who forſake not the ſea, but decline and flie from the rockes. 6. Laſciuious repreſentations of loue matters, in Plaies and Comedies. Eph. 5.3.4. *Fornication and all vncleannes, let it not once be named among you, as it becommeth Saints, neither filthineſſe, nor fooliſh talking, neither ieſting, which are things not comely.* 7. Vndecent and vnſeemely pictures. 1. Theſſ. 5. 22. *Abſtaine from all appearance of euill.* 8. Laſciuious dauncing of man and woman together. Marke 6.22. *The daughter of the ſame Herodias came in and daunced, and pleaſed Herod, &c.* 9. Company with effeminate perſons. Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint ſome light or ſheete-puniſhment for adulterie, ſuch as that Romiſh Synagogue doth. For it is nothing els, but to open a gappe for other lewd perſons, to runne headlong into the like impietie.

The affirmatiue part.

Thou ſhalt preſerue the chaſtitie of thy neighbour.

Chaſtity is the puritie of ſoule and bodie, as much as belongeth to generation. The minde is chaſt, when it is free, or at the leaſt, freed from fleſhly concupiſcence. The body is chaſt, when it putteth not in execution the concupiſcences of the fleſh. 1. Theſſ. 4. 3. *This is the will of GOD, euen your ſanctification, and that ye ſhould abſtaine from fornication.* 4. *That euery one of you ſhould know how to poſſeſſe his veſſell in holineſſe and honour.* 5. *And not in the luſt of concupiſcence, euen as the Gentiles, which knowe not God.* 1. Cor. 7. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in body and ſpirit.*

There are two eſpeciall vertues which preſerue chaſtitie, Modeſtie, and Sobrietie. Modeſtie is a vertue, which keepeth in each worke an holy *decorum*, or comelines: and it is ſeene, I. in the countenance and eies, namely, when they neither expreſſe, nor excite the concupiſcence of the heart. Iob. 31.1. *I made a couenant with mine eie, why then ſhould I thinke on a maide?*

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a maide? Gen. 24. 64. *Rebekah lift vp her eyes, and when ſhee ſaw Izhak, ſhee lighted downe from the camel. 65. So ſhee tooke a vaile, and couered her face.* Prou. 7. 13. *Shee caught him, and kiſſed him, and with an impudent face ſaid vnto him, &c.* II. In words: When a mans talke is decent, in ſpeaking of ſuch things, as by reaſon of our ſin are become ſhamefull. Gen. 4. 1. *Then Adam knew Heuah his wife: who, &c.* Pſal. 51. 1. *A Pſalme of Dauid, when the Prophet Nathan came vnto him, after hee had gone into Bethſheba,* Eſay. 7. 20. *In that day ſhall the Lord ſhaue with a raſer that is hired, euen by them beyond the riuer, by the King of Aſhur, the head and the haire of the feete, and it ſhall conſume the beard.* Iudg. 3:24. *When he was gone out, his ſeruants came: who ſeeing that the doores of the parlar were ſhut, they ſaid, Surely he couereth his feete,* (that is, he doth his eaſement) *in his ſummer chamber.* Againe, a mans talke muſt be little and ſubmiſſe. Matth. 12. 19. *Behold my ſeruant whome I haue choſen, hee ſhall not ſtriue, nor crie, neither ſhall any man heare his voice in the ſtreets.* Prou. 10. 19. *In many wordes there cannot want iniquitie: but hee that refraineth his lippes, is wiſe.* And it is a note of a ſtrumpet to bee a giglot, and loud tongued. Prou. 7. 11. *Shee is babbling and loud.* III. In apparell, wee muſt obſerue an holy comelineſſe. Tit. 2. 3. *The elder women muſt be of ſuch behauiour, as becommeth holineſſe.* Holy comelineſſe, is that which expreſſeth to the eie the ſinceritie, that is, the godlineſſe, temperance, and grauitie either of man or woman. This decencie will more plainely appeare, if we conſider the endes of apparell, which are in number fiue. 1. Neceſſitie, to the end that our bodies may be defended againſt the extremitie of parching heate, and pinching cold. 2. Honeſtie, that that deformitie of our naked bodies might be couered, which immediately followed the trangreſſion of our parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different, ſo doe they apparell themſelues: and hence it is, that ſome apparell is more decent for certaine eſtates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his ability and calling. 5. Diſtinction of perſons, as of ſexe, ages, offices, times, and actions. For a man hath his ſet attire, a woman hers; a young man is apparelled on this faſhion, an old man on that. And therefore it is vnſeemely for a man to put on a womans apparell, or a woman the mans. Deut. 22. 5. *The woman ſhall not weare that which pertaineth to the man, neither ſhall a man put on womans rayment: for all that doe ſo, are an abomination to the Lord thy God.*

To ſet downe preciſely out of Gods word, what apparell is decent, is very hard: wherefore in this caſe, the iudgement and practiſe of modeſt, graue, and ſincere men, in euery particular eſtate, is moſt to be followed, and men muſt rather keepe too much within the bounds of meaſure, then to ſteppe one foote without the precincts. IV. In purging the excrements of nature, care muſt be had, that they muſt be caſt foorth into ſome ſeparate & cloſe place, & there alſo couered. Deu. 23. 12. *Thou ſhalt haue a place without the hoſt, whither thou ſhalt reſort,* 13. *And thou ſhalt haue a paddle among thy weapons, and when thou wouldeſt ſit downe without, thou ſhalt digge therewith, and returning, thou ſhalt couer thine excrements.* 14. *For the Lord thy God walketh in the middeſt of the campe to deliuer thee: therefore thine hoſt ſhal be holy, that he ſee no filthie thing in thee, and turne away from thee.* 1. Sam. 24. 4. *And he came to the ſheep coats by the way, where there was a caue, & Saul went in to couer his feete.*

Sobriety is a vertue, which concerneth the vſage of our diet in holineſſe. For the better obſeruation therof, theſe rules may ſerue: I. The chiefeſt at the banket, let him conſecrate the meates to God, by ſaying grace. 1. Sam. 9. 13. *The people will not eate, till he* (that is, Samuell) *come, becauſe he will bleſſe the ſacrifice: and then eate they, that be bidden to the feaſt.* Mark. 6. 39. *Hee commanded them to make them all ſit downe by companies vpon the graſſe, &c.* 41. *And hee tooke the fiue loaues and two fiſhes, and looked vp to heauen, and gaue thankes.* Act. 27. 35. *When he had thus ſaid, he* (that is, Paul) *gaue thankes in the preſence of them all, and when he had broken bread, hee began to eate.* II. It is lawfull to furniſh a table with ſtore of diſhes, not onely for neceſſity, but alſo for the good entertainement of a friend, and for delight. Luk. 5. 29. *Leui made him* (that is, Ieſus) *a great feſt in his owne houſe, where there was a great company of publicans, and of other that ſate at table with him.* Pſal. 104. 15. *Hee giueth wine that maketh glad the heart of man, and oyle to make the face ſhine, and bread that ſtrengthneth mans heart.* Ioh. 12. 2. *There they made him a ſupper, and Martha ſerued, but Lazarus was one of them that ſate at table with him.* 3. *Then tooke Marie a pound of oyntment of Spikenard very coſtly, and annointed Ieſus feete.* III. Chooſe the lower roome at a banquet, and rather then bee troubleſome, ſit as the maſter of the feaſt aſſigneth thee. Luk. 14. 7. *Hee ſpake a parable to the gueſts, when he marked how they choſe out the chiefe roomes, and ſaid,* 8. *When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou bee bidden of him.* 9. *And he that badde both him and thee, come and ſay, Giue this man roome.* 10. *But goe and ſit downe in the loweſt roome, that when hee that bad thee, commeth, he may ſay vnto thee, Friend, ſit vp higher.* Pro. 25. 6. *Stand not in the place of great men, &c.* IV. Man muſt eate at due times, not at vnſeaſonable houres. Eccles. 10. 16. *Woe be to thee, O land, when thy Princes eate in the morning.* 17. *Bleſſed art thou, O land, when thy Princes eate in time.* V. Man muſt eate and drinke moderately, ſo that the bodie may receiue ſtrength thereby, and the ſoule be more freſh and liuely, to performe the actions of Godlineſſe.

A Luk. 21.34. *Take heede to your ſelues, leaſt at any time your hearts bee oppreſſed with ſurfetting and drunkenneſſe.* Prou.23.29. *To whome is woe? &c. Euen to them that tarrie long at wine, to them that goe and ſeeke mixt wine.* 30. *Looke not thou vpon the wine when it is red, and when it ſheweth his colour in the cuppe, and goeth downe pleaſantly, &c.* Prou. 25. 16. *If thou haſt found honie, eate that is ſufficient for thee, leaſt thou be ouerfull and vomit.* Prou.31.4. *It is not for Kings to drinke wine, nor for Princes ſtrong drinke.* 5. *Leaſt he drinke and forget the decree, and change the iudgement of all the children of affliction.* VI. We muſt then eſpecially regard theſe things, when we eate at great B mens tables. Prou.23.1. *When thou ſitteſt to eate with a ruler, conſider diligently what is before thee.* 2. *Put the knife to thy throat, if thou be a man giuen to thine appetite.* 3. *Bee not deſirous of his daintie meates: for it is a deceiueable meate.* VII. Godly mirth at meate is tolerable. Act. 2.46. *They did eate their meate togither with gladnes and ſinglenes of heart.* VIII. Table talke (according as occaſion of talke is offered) muſt be ſuch as may edifie. Such was Chriſts talke at the Phariſes table, Luk. 14. from the 1. verſe, to the 16. verſe. IX. See that after the banquet ended, the broken meate be not loſt, but reſerued. Ioh.6.12. *When they were ſatisfied, he ſaid vnto his Diſciples, Gather vp the* C *broken meat which remaineth, that nothing be loſt.* X. At a feaſt leaue ſomewhat. Ruth. 2. 14. *She did eate, and was ſufficed, and left thereof.*

Chaſtity is double: one of ſingle life, another in wedlocke. They that are ſingle, muſt I. with great care keepe their affections and bodies in holineſſe. Pſal. 119.9. *How ſhall a young man purge his wayes? by directing the ſame after thy word.* 1. Iohn.2.13. *I write vnto you fathers, becauſe yee haue knowne him, that is from the beginning. I write vnto you young men, becauſe ye haue ouercome that wicked one.* 14. *I write vnto you babes, becauſe ye haue knowne the father.* D Eccles.12.1. *Remember thy Creatour in the daies of thy youth, whiles the euill daies come not, nor the yeares approch, wherein thou ſhalt ſay, I haue no pleaſure in them.* II. They muſt faſt often. 1. Cor.9.27. *I beate downe my body, and bring it into ſubiection, leaſt by any meanes, after I haue preached to others, I my ſelfe ſhould be reprooued.* III. They muſt take heede they burne not in luſt: for, 1. Cor.7.9. *It is better to marrie, then to burne.*

Chaſtitie in wedlocke, is when the holy and pure vſe of wedlocke is obſerued. Heb. 13. 4. *Marriage is honourable among all, and the bed vndefiled, but whoremongers and adulterers God will iudge.* To preſerue purity in wedlocke, theſe cautions are profitable: I. contracts muſt be in the Lord, and with the faithfull onely. Malach. 2.11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſrael, and in Hieruſalem: for Iudah hath defiled the holineſſe of the Lord, which he loued, and hath married the daughter of a ſtrange god.* 1. Cor.7.39. *If her husband be dead, ſhee is at libertie to marry with whom ſhee will, onely in the Lord.* II. Both parties muſt ſeparate themſelues in the time of a womans diſeaſe, and at appointed faſts. Ezech.18.6. 1. Cor.7.5. *Defraud not one another, except it bee with conſent for a time, that ye may giue your ſelues to faſting and prayer, and againe come together, that Satan tempt you not for your incontinency.* III. Wedlock muſt be vſed rather to ſuppreſſe, then to ſatisfie that corrupt concupiſcence of the fleſh, and eſpecially to enlarge the Church of God, which is done by an holy ſeede. Rom. 13.14. *Put on the Lord Ieſus Chriſt, and take not care of the fleſh to ſatisfie the luſts thereof.* IV. It muſt be vſed with prayer and thankſgiuing. 1. Tim. 4.3.4.

CHAP. XXVII.

Of the eight commandement.

THis commandement concerneth the preſeruation of our neighbours goods. The words are theſe:

Thou ſhalt not ſteale.

The Reſolution.

Steale] To ſteale, is properly to conuey any thing cloſely from another. Gen. 31.20. *Iaakob ſtole away the heart of Laban the Aramite.* In this place it ſignifieth generally, to wiſh that which is an other mans, to get it by fraud, and any way to impaire his wealth.

The negatiue part.

Thou ſhalt neither be wanting to preſerue, nor a meanes to hinder or hurt thy neighbours goods.

In this place theſe ſinnes are forbidden: I. Inordinate liuing, whether it be in no ſet calling, or idlely, wherein by neglecting their duties, ſuch perſons miſpend their time, goodes, and reuenewes. 2. Theſſ. 3. 11. *We heare that there are ſome among you which walke inordinately, and wroke not at all, but are buſie bodies.* Gen. 3.19. *In the ſweat of thy browes ſhalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5.8. *If there be any that prouideth not for his owne, eſpecially for them of his houſhold, he denyeth the faith, and is worſe then an infidle.*

II. Vniuſt dealing; which is either in heart, or deede. Vniuſt dealing in heart, is named couetouſneſſe. Mat. 15.19. *Out of the heart come euill thoughts, murthers, adulteries, fornications, thefts, &c.* Couetouſneſſe is idolatry. Eph. 5.5. *We know that noe couetous perſon, which is an idolatour, ſhall enter into the kingdome of Chriſt and of God.* Yea, it is the very roote of all euill, not begetting, but nouriſhing all kind of ſinne. 1. Tim. 6.10. *The loue of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pierced themſelues through with many ſorrowes.*

Vniuſt dealing in deede, is in bargaining,

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A or out of bargaining. Vniuſt dealing in bargaining, hath many branches. 1. Theſſ. 4. 6. *Let no man oppreſſe, or deceiue his neighbour in a bargain: for God is the auenger of ſuch things.*

I. To ſell, or bargaine for that which is not ſaleable. Of this kind, I. is the gift of the holy Ghoſt, which cannot be bought with money. Act. 8. 18. *When Simon ſaw, that through laying on of the Apoſtles hands, the holy Ghoſt was giuen, he offered them money,* 16. *Saying, giue me alſo this power, that on whom ſoeuer I lay the hands, he may receiue the holy Ghoſt.* 20. *Then Peter ſaid vnto him, Thy money periſh with thee, becauſe thou thinkeſt that the gifts of God may be obtained with money.* II. Church goods are not ſaleable. Therefore it is not to be allowed, B for men to ſell or alienate them from the Church. Prou. 20. 25. *It is deſtruction for a man to deuoure that which is ſanctified, and after the vowes to enquire.* Mal. 3. 8. Church goods are the poſſeſſion of the Lord. III. Whatſoeuer is vnprofitable either to the Church or Commonweale, muſt not be ſold.

II. All coloured forgerie and deceit in bargaining: as, I. vſing forged cauillation: Luk. 19. 8. *Zaccheus ſtood forth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I reſtore it foure-fold.* II. When men ſell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making ſhew onely of the good. C Amos 8. 4. 5. 6. *Heare this ye that ſwallow vp the poore, ſaying, when will the new moneth be gone, &c. that we may ſell the refuſe of the wheat.* III. When men falſifie their meaſures and weights. Deut 25. 13. *Thou ſhalt not haue in thy bagge two maner of weights, a great and a ſmall.* 14. *But thou ſhalt haue a right and a iuſt weight: a perfect and a iuſt meaſure ſhalt thou haue.* Leuit. 19. 35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.* 36. *Ye ſhall haue iuſt balances, true weights, a true Epha, and a true Hin.* Amos 8. 4. *Heare this, ye that ſay, When will the Sabbath be gone, that we may ſell corne, and make the Epha ſmall, and the ſhekel great, and falſifie the weights by deceit?*

D III. When the buyer concealeth the goodneſſe of the thing, or the ſeller the faults of it, and blind-foldeth the truth with counterfeit ſpeeches. Mat. 7. 12. *Whatſoeuer ye would that men ſhould doe vnto you, euen ſo doe to them: for this is the lawe and the Prophets.* Prou. 20. 14. *It is naught, it is naught, ſaith the buyer, but when he is gone apart, he boaſteth.*

IV. When in buying and ſelling the people are oppreſſed. And this is done, 1. when the iuſt price of things is raiſed. For in bargaining, it is not lawfull to purſe one penny, without the giuing of a pennyworth. 2. Sale vpon a ſet day, which is, when day is giuen, that the price may be inhanced. For what is this, I pray you, but to ſell time, and to take more of our neighbour, then right? 3. To ingroſſe, which is to buy vp all of one commoditie into thine owne hands, that when no other hath any of the ſame, thou maiſt ſell it at thine owne price. 4. To become bankerupt, that thou mayeſt be enriched by the dammages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to one, or found by him. Ezech. 18. 7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debter: he that hath ſpoyled none by violence, &c.* 6. To delay any kind of reſtitution from one day to another. Prou. 3 28. *Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou mayeſt doe it then.* Pſal. 37. 21. *The wicked man borroweth, and payeth not againe, but the righteous is mercifull and lendeth.* 7. To practiſe vſurie. Pſal. 15. 5. *Which hath not put his money to vſurie.* Exod. 22. 25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, be not to him as an vſurer, lay not vſurie vpon him.*

Vſurie, is a gaine exacted by couenant, aboue the principall onely in lieu, and recompence of the lending of it. Vſurie being conſidered as it is thus deſcribed, is quite contrarie to Gods word, and may very fitly be tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatſoeuer is hurt or dieth, if the owner of the thing be not preſent, let him be recompenced.* 15. *If he be preſent, recompence him not: if he bee hired for a price, it is ſold for the ſame price.* Ezec. 18. 8. *He hath not giuen to vſurie, neither hath taken increaſe.* 2. Cor. 8. 13. *Neither is it that other men ſhould be eaſed and you grieued.* 14. *But vpon like condition at this time, your abundance ſupplyeth their lacke, that alſo their abundance may be for your lacke: that there may be equalitie.*

And this vſurie, poſitiue lawes do not only reſtraine, but not allow.

Queſt. Is it not lawfull to take at ſome time aboue the principall?

Anſ. Yes ſurely, with theſe conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes.

II. He may not take more then the gaine, nay not al the gain, nor that part of the gain which drinks vp the liuing of him that vſeth the mony.

III. He muſt ſometimes be ſo farre from taking gain, that he muſt not require the principal, if his debter be by ineuitable and iuſt caſualties brought behind, and it be alſo plaine that he could not make, no not by great diligence, any cōmodity of the money borrowed.

The reaſons why a man may take ſomtimes aboue the principall, are, 1. That which the debter may giue, hauing himſelfe an honeſt gaine beſides, and no man any waies endammaged, that the creditour may ſafely receiue.

2. It is conuenient, that he which hath money lent him, and gaineth by it, ſhould ſhewe all poſſible gratitude to him, by whoſe goods he is enriched.

3. It is often for the benefit of the creditour, to haue the goodes in his owne hands which he lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out.

Anſw. Albeit money in it ſelfe bee not fruitfull, yet it is made very fruitfull by the borrowers good vſe, as ground is which is not fruitfull except it bee tilled.

Laſt of all, when a man detaineth the labourers wages. Iam. 5. 4. *Behold, the hire of the labourers (which haue reaped your fieldes, which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſts.*

Vniuſt dealing out of bargaining, is likewiſe manifold: I. To pronounce falſe ſentence or iudgement for a reward, either profered, or promiſed. Eſa. 1. 23. *Thy Princes are rebellious, and companions of theeues: euery one loueth gifts, and followeth after rewards: they iudge not the fatherleſſe, neither doth the widowes cauſe come before them.* This is the Lawyers and Iudges ſinne. II. To feede, or clothe ſtoute and luſty rogues or beggers. 2. Theſſal. 3. 10. *When we were with you, we inioyned you this, that if any would not labour, the ſame ſhould not eate.* What then thinke you, muſt thoſe licenſed rogues and beggers by authoritie, I meane, all idle Monkes and Abby-lubbers haue? Socrates in the Tripartite hiſtory, ſaith plainely, that *that Monke which laboureth not with his hands, is no better then a theefe.* III. Gaming for money and gaine. For thou maiſt not inrich thy ſelfe by impoueriſhing thy brother. This gaming is worſe farre then vſury, and in a ſhort while will more inrich a man. IV. To get money by vnlawfull artes: ſuch are Magique, Iudiciall Aſtrologie, Stage-playes, and ſuch like. Eph. 4. 28. *Let him that hath ſtollen, ſteale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* Deut. 18. 11. Eph. 5. 3. 1. Theſſ. 5. 22. *Abſtaine from all appearance of euill.* V. To filch or pilfer the leaſt pin or point from an other, though it were for the greateſt good. Mar. 10. 19. *Thou ſhalt not ſteale, thou ſhalt not hurt any man.* Rom. 3. 8. *And (as we are blamed, and as ſome affirme that we ſay) why doe wee not euill that good may come thereof? whoſe damnation is iuſt.* VI. To remooue ancient bounds. Pro. 22. 28. *Thou ſhalt not remooue the ancient bounds which thy fathers haue made.* Hoſ. 5. 10. *The Princes of Iudah are like them which remooue the boundes.* VII. To ſteale other mens ſeruants, or children, to commit ſacriledge, or robberie. 1. Tim. 1. 10. *To whoremongers, buggerers, and men-ſtealers.* Ioſh. 7. 19. *Achans theft.* 1. Cor. 6. 10. *Neither theeues, nor couetous perſons, nor robbers, &c. ſhall inherit the kingdome of God.* For robberies, theſe ſorts of men eſpecially are famous: Theeues by the high waies, Pyrats vpon the ſeas, Souldiours not content with their pay, and whoſoeuer they be, that by maine force take that

A which is none of their owne. Luk. 3. 14. *The ſouldiers asked him ſaying, What ſhall we doe? he ſaid, Doe violence to noe man, neither accuſe any man falſely, and be content with your wages.* VIII. To conſpire with a theefe whether by giuing aduice how he may compaſſe his enterpriſe, or by concealing his fact, that he be not puniſhed. Prou. 29. 24. *He that is partaker with a theefe, hateth himſelfe, and hee that heareth curſing, and diſcouereth it not.*

The puniſhment of theft may at the diſcretion of the Iudge be ſometimes aggrauated, as he ſeeth the quality of the offence to be. Therefore theeues ſometimes are puniſhed with death.

B Now if any man obiect, that the Iudiciall law of God, doth onely require the reſtitution thereof fourefould for ſuch an offence: I anſwer, that the ciuill Magiſtrate, when he ſeeth ſome one, or many offences to increaſe, he may by his authoritie encreaſe the ciuill puniſhment due to that ſinne. Now it is manifeſt, that the ſinne of theft is farre more grieuous in our Common-weale, then it was among the Iewes. For firſt, the inhabitants of this cōmon-weale, are generally by many degrees, poorer then the Iewes were: therefore to ſteale a thing, but of ſome ſmale value, from one in this country, doeth more endammage him, then a thing of great value would haue done the Iewes.

Againe, the people of this country are of a C more ſtirring and fierce diſpoſition: the which maketh theeues to be more outragious, with their robberies ioyning violence, and the diſturbance of the publike tranquility of the country, whereof more regard ought to bee had, then of one priuate mans life.

The affirmatiue part.

Thou ſhalt preſerue and increaſe thy neighbours goods.

To this are required theſe that follow:

I. A certaine calling: wherein euery man, according to that gift which GOD hath giuen him muſt beſtow himſelfe honeſtly, to his owne and neighbours good. 1. Cor. 7. 24. *Let euery man wherein he was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According* D *as euery man hath receiued a gift, ſo let him adminiſter to another, that ye may bee good diſpenſers of the manifold graces of God.* Gal. 5. 13. *In loue ſerue one an other.*

II. The true vſe of riches, and all the goods a man hath: to which belong two vertues; Contentation and Thriftines.

Contentation is a vertue, whereby a man is well pleaſed with that eſtate, wherein he is placed. 1. Tim. 6. 6. *Godlineſſe in great gaine with a contented minde.* 7. *For wee brought nothing into the world, neither ſhall we carry any thing out of the world. But, hauing foode and rayment let vs be content.* Philip. 4. 11. *I haue learned in whatſoeuer ſtate I am, therewith to be content.* 12. *I can be abaſed, and I can abound, euery where in all things I am inſtructed, both to be*

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full, and to be hungry, and to be abonnd, and to haue want. Math. 6. 11. *Giue vs this day our dayly bread,* Heb. 13. 5. *Let your conuerſation be without couetouſneſſe, & be content with the thinges which you haue: for he ſaith, I will not forſake thee, nor leaue thee.*

Thriftineſſe or frugality, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imployeth them to ſuch vſes, as are both neceſſary and profitable. Prou. 5. 15. *Drinke the water of thy ceſterne, and of the riuers out of the middes of thine owne well. 16. Let thy fountaines flow forth, and the riuers of waters in the ſtreets. 17. Let them be thine owne, yea, thine only, and not the ſtrangers with thee.* Prou. 21. 5. *The thoughts of the diligent doe ſurely bring abundance. 17. He that loueth paſtime, ſhall be a poore man, and he that loueth wine and oile ſhall not be rich.* Prou. 12. 27. *The deceitfull man roſteth not that which he hath taken in hunting: but the riches of the diligent are pretious,* Ioh. 6. 12.

III. To ſpeake the truth from the heart, and to vſe an harmeleſſe ſimplicitie in all affaires. Pſal. 15. 2. *He that walketh vprightly, and worketh righteouſnes, he that ſpeaketh the truth in his heart.* Gen. 23. 15. *Ephron ſaid to Abraham, The land is worth foure hundred ſhekels of ſiluer, what is that betweene mee and thee? bury therefore thy dead. 18. So Abraham harkened to Ephron, and Abraham weighed to Ephron the ſiluer, which he had named in the audience of the Hittites, euen foure hundreth ſhekels of currant money among marchants, &c.*

IV. Iuſt dealing. 1. Theſſ. 4. 6. Of this there are many kindes:

I. In buying and ſelling, in ſetting and hiring of Farmes, tenements, lands: in marchandize, & all manner of commodities, men muſt racke nothing, but keepe a iuſt price. A iuſt price is then obſerued, when as the things prized, and the price giuen for them, are made equall, as neere as may be. For the obſeruation of this equality, theſe foure rules are to be conſidered: for by them all bargaines muſt be ordered. I. There muſt be a proportion and equality in all contracts: the which will then bee, whē as the ſeller doth not value the thing, onely according to his owne paines, and coſt beſtowed vpon it: but alſo ſeeth what profit it may be to the buyer, and in what neede he ſtandeth of it. Leuit. 25. 14. *When thou ſelleſt ought to thy neighbour, or buieſt ought at his handes, ye ſhall not oppreſſe one an other. 15. But according to the number of the yeares after the Iubile, thou ſhalt buie of thy neighbour. Alſo according to the number of yeares of thy reuenewes, he ſhall ſell vnto thee. 16. According to the number of yeares thou ſhalt increaſe the price thereof: and according to the fewneſſe of yeares, thou ſhalt abate the price of it: for the number of fruites doth he ſell vnto thee.* II. They muſt be ſquared according to the law of nature, the ſumme whereof Chriſt propoundeth in theſe words: Math. 7. 12. *Whatſoeuer ye would that men ſhould doe to you, doe the ſame vnto them.* III. The bond of nature muſt bee kept, which bindeth him that receiueth a benefit, and maketh a lawfull gaine of an other mans goods, that he being once enriched, ſhall make a proportionable and naturall recompence, euen aboue the principall. IV. Men muſt communicate and make vſe of their goods, with that caueat which Paul giueth. 2. Corin. 8. 13. not ſo to beſtow them, *as that others may be eaſed, and they grieued:* or contrariwiſe.

II. Men muſt make ſale of ſuch things, as are in their kind ſubſtantiall, and fit for vſe.

III. They muſt vſe iuſt waights and meaſures. Deut. 25. 13. *Thou ſhalt not haue in thy bagge two manner of waights, a great and a ſmall: but thou ſhalt haue a right and iuſt waight, a perfect and iuſt meaſure ſhalt thou haue.* Ezech. 45. 10. *Ye ſhall haue iuſt balances, a true Ephah, and a true Bath.* Micha. 6. 11. *Shall I iuſtifie the wicked balances, and the bagge of deceitfull waights?*

IV. Hee that hireth any thing, muſt not only pay the appointed hire, but make that which he hired good, if ought but good come vnto it, by his default. Exod. 22. 14. 15. *If a man borrow any thing of his neighbour, and it be hurt, he ſhall ſurely make it good, &c.*

V. The pledge or pawne ought to be redeemed, and if it be of important neceſſity, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinently. Exod. 22. 26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it againe, before the ſunne goe downe: for that is his couering onely.* Deut. 24. 6. *Noe man ſhall take the neather or vpper Milſtone to pledge, for this gage is his liuing.* Neither may a man in a pledge be his owne caruer, but he muſt take ſuch an one as is offered. Deut. 24. 10. *When thou ſhalt aske againe of thy neighbour any thing lent, thou ſhalt not goe into his houſe to fetch his pledge. 11. But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores vnto thee. 12. Furthermore, if it be a poore body, thou ſhalt not ſleepe with his pledge, 13. But ſhalt reſtore him the pledge, &c.*

VI. To become ſurety onely for men that are honeſt, and very well knowne: and that warily, with much deliberation. Prou. 11. 15. *He ſhall be ſore vexed that is ſurety for a ſtranger. And he that hateth ſuretiſhip is ſure.* Prou. 17. 18. *A man deſtitute of vnderſtanding toucheth the hand, and becommeth ſurety for his neighbour.* Prou. 22. 26. But if it be ſo that a man hath intangled himſelfe by ſuretiſhip; the beſt way is to craue his creditours fauour, by his owne humble ſuit, and the inſtant requeſt of his friends. Prou. 6. 1. *My ſon if thou be ſurety for thy neighbour, and haſt ſtriken hands with the ſtraungers: 2. Thou art ſnared with the words of thine owne mouth. 3. Doe this now, my ſonne, and deliuer thy ſelfe, ſeeing thou art* *come into the hand of thy neighbour, goe, and humble thy ſelfe, and ſollicite thy friends. 4. Giue no ſleepe to thine eies, nor ſlumber to thine eie lids. 5. Deliuer thy ſelfe, as a Doe from the hand of the hunter, and as a bird from the hand of the fouler.*

VII. All iuſt couenants and promiſes, though they be to our hinderance, muſt be performed. For a promiſe doth binde, if it be lawefull, ſo farre forth as he will, vnto whome we make the promiſe. Pſal. 15. 4. *Which ſweareth to his hurt and changeth not.* Prou. 25. 14. *A man that boaſteth and keepeth not promiſe, is like clouds and wind without raine.* Iudg. 1. 24. *The ſpies ſawe a man come out of the citie, and they ſaid vnto him, Shewe vs wee pray thee, the way into the city, and wee will ſhewe thee mercie. 25. And when he had ſhewed them the way into the citie, they ſmote the citie with the edge of the ſword, bnt they let the man and all his houſhold depart.* Therefore, if after promiſe made, hee either ſee that he ſhall be endamaged thereby, or hindred in the performance of his promiſe, he may craue releaſe, and if it bee granted, accept of it.

VIII. To lend that we doe, freely, Luk. 6. 35. *Lend, looking for nothing againe, and your reward ſhall be great.* And when we borrowe, we muſt be carefull to make reſtitution, euen if need be, with the ſale of our owne goods. 2. King. 4. 2, 3, 4, 5, 6, 7. *Here the wife of the ſonnes of the Prophets ſelleth her oyle which God ſent by the hand of Eliſha, to pay her creditour.*

IX. To reſtore that which is committed to our cuſtody without delay. Matth. 21. 41. *He will deſtroy the euill husbandmen, and let out his vineyard to others, which ſhall deliuer him the fruits in their ſeaſon.* Prou. 3. 28. But if ſuch a thing be loſt, not by our default, we are not vrged to repay it. Exo. 22. 7. *If a man deliuer his neighbour money, or ſtuffe to keepe, and it bo ſtolen out of his houſe, if the theefe be found, he ſhall pay the double. 8. If the theefe be not found, then the maſter of the houſe ſhall bee brought before the iudges to ſweare, whether he haue put his hand to his neighbours goodes or no.*

X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot be heard of; but if he be, he muſt reſtore it. Deut. 22. 1. *Thou ſhalt not ſee thy brothers oxe, nor his ſheepe goe aſtray, and withdrawe thy ſelfe from them but ſhall bring them againe vnto thy brother. 2. If he be not neere vnto thee, or thou knowe him not, thou ſhalt bring it vnto thine houſe, and it ſhall remaine with thee vntill thy brother ſeeke after it, then ſhalt thou deliuer it to him againe. 3. So ſhalt thou doe withall loſt things.*

XI. To get our owne, wee may, if wee cannot doe otherwiſe, ſue our neighbour in law. But we muſt follow our ſuites in all holy manner, and with theſe caueats. I. In all ſuites, we muſt not doe any thing, that may preiudice the profeſſion of Chriſtian religion. Therefore all ſuiters in law offend, when they A truſt more in man, then in God, and make their religion a ieſt to worldlings; partly by ſtriuing about things of ſmall importance, and partly by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, hauing buſines againſt another, be adiuged vnder the vniuſt, and not vnder the Saints?* II. Lawe muſt be the laſt remedie, as a deſperate medicine is the laſt remedie the Phyſitian vſeth: We muſt aſſay all meanes poſſible, before we vſe this, eſpecially to a brother. 1. Cor. 6. 7. *There is vtterly a fault among you, becauſe ye goe to law one with another: why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?* III. In all ſuites of lawe, we muſt be mindefull of the law of charity, and not ſo much indeauour B to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commaundement.

THe ninth commandement concerneth the preſeruation of our neighbours good name.

The wordes are theſe:

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

The Reſolution.

Thou ſhalt not beare] That is, anſwere when C thou art asked before a iudge, Deut. 19. 17. *Then both the men which ſtriue togither, ſhall ſtand before the Lord, euen before the prieſts and Iudges which ſhall bee in thoſe daies. 18. And the Iudges ſhall make diligent inquiſition, and if the witneſſe be found falſe, and hath giuen falſe witneſſe againſt his brother.*

Witneſſe] By a figure, ſignifieth euery word, whereby the credit and eſtimation of our neighbour is either impaired or diminiſhed.

The negatiue part.

Thou ſhalt not diminiſh or hurt the good name and eſtimation of thy neighbour.

Here is forbidden:

I. Enuie, diſdaine of others, deſire of a mans owne glorie, 1. Tim. 6. 4. *Hee is puft vp,* D *and knoweth nothing, but doteth about queſtions, and ſtrife of words, whereof commeth enuie, ſtrife, railings.* 1. Pet. 2. 1. *Wherfore, laying aſide all maliciouſneſſe, and enuie, and all guile, and euill ſpeaking.* Math. 12. 15. *But when the cheife Prieſts and Scribes ſawe the maruailes that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid; they diſdained.*

II. Euill ſuſpitions, 1. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldeſt brother heard when hee ſpake vnto the men, and Eliab was angrie with Dauid, and ſaid, Why cammeſt thou downe hither? and with whome haſt thou left thoſe few ſheep in the wilderneſſe? I know thy pride and the malice of thine heart.* Act. 28. 4. *Nowe when the Barbarians ſaw the worme hang on his hand, they ſaid among themſelues, This man ſurely is a murderer, whome though he hath eſcaped the ſea,*

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yet vengeance hath not ſuffered him to liue. Here are condemned, hard cenſures and ſiniſter iudgements againſt our neighbour. Math. 7. 1. *Iudge not, that yee be not iudged.* 2. *For with what iudgement ye iudge: ye ſhall be iudged: and with what meaſure ye mete, it ſhall be meaſured to you againe.* Theſe iudgements which Chriſt forbiddeth, are priuate and reprochfull or ſlanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worſe part: or when a light offence is made heinous through euill will, without all deſire either to amend or to couer the ſame, Act. 2. 13. *And other mocked and ſaid, they are full of newe Wine.* 14. *But Peter ſtanding with the eleuen, lift vp his voice, and ſaid vnto them, Ye men of Iudea, and all yee that inhabite Ieruſalem, be this knowne vnto you, and hearken vnto my words:* 15. *For theſe are not drunken, as yee ſuppoſe, ſince it is but the third houre of the day.* 1. Sam. 1. 13. *For Hannah ſpake in her heart, her lips did mooue onely, but her voice was not heard, therefore Ely thought ſhee had beene drunken.* But wee muſt knowe, that there are three kinds of iudgements, which are not forbidden by this commandement of Chriſt. The firſt, is the miniſtery of the goſpell, which iudgeth and reprooueth ſinne. The ſecond, is the iudgement of the Magiſtrate. The third, is the iudgement of a friend admoniſhing vs: as when hee ſaith, Abſtaine from the company of ſuch a man, for I know him to be a drunkard, &c.

III. A relation of the bare words onely, and not of the ſenſe and meaning of our neighbour, Math. 26. 59. *Nowe the chiefe of the Prieſts, and the elders, and all the whole Councell, ſought falſe witneſſes againſt Ieſus, to put him to death.* 60. *But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes.* 61. *And ſaid, This man ſaid, I can deſtroy the Temple of God, and build it in three daies.* Indeede, Chriſt ſaid ſome ſuch thing in words, as appeareth, Ioh. 2. 19. *Ieſus anſwered and ſaid vnto them, Deſtroy this temple, and in three daies I will raiſe it vp againe.*

IV. A lie, whereby euery falſhood with purpoſe to deceiue, is ſignified, whether in words, or in deedes, or concealing the truth, or any other way whatſoeuer; bee it for neuer ſo great a good to our neighbour.

V. To pronounce vniuſt ſentence in iudgement; to reſt in one witneſſe; to accuſe another wrongfully; to betray a mans cauſe by colluſion. 1. King. 21. 12. *They proclaimed a faſt, and ſet Naboth among the chiefe of the people.* 13. *And there came two wicked men, and ſate before him, and the wicked men witneſſed againſt Naboth in the preſence of people, ſaying, Naboth did blaſpheme God and the king: then they caried him away out of the citie, & ſtoned him with ſtones that he died.* Deut. 17. 6. *At the mouth of two or three witneſſes ſhall he that is worthy of death, die: but at the mouth of one witnes he ſhall not die.*

A VI. Openly to raiſe forged and hurtfull tales and reports of our neighbour, or priuily to deuiſe the ſame, Rom. 1. 29. *Whiſperers.* 30. *Backbiters, haters of God, proud, boaſters, inuenters of euill things.* Leuit. 19. 16. *Thou ſhalt not walke about with tales among thy people, thou ſhalt not ſtand againſt the blood of thy neighbour: I am the Lord.* 1. Tim. 5. 13. *And likewiſe alſo beeing idle, they learne to goe about from houſe to houſe: yea they are not onely idle, but alſo pratlers and buſie bodies, ſpeaking things which are not comely.* To ſpread abroad flying tales, or to faine and adde any thing vnto them. Prou. 26. 20. *Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* 21. *As a coale maketh burning* B *coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife.* 22. *The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the bellie.* 2. Cor. 12. 20. *For I feare leaſt when I come, I ſhall not finde you ſuch as I would, and leaſt there be ſtrife, enuying, wrath, contentions, backbitings, whiſperings, ſwellings, and diſcord among you.* To receiue or beleeue thoſe tales which we heare of others. Exod. 23. 1. *Thou ſhalt not receiue a falſe tale, neither ſhalt thou put thine hand with the wicked, to be a falſe witnes.* 1. Sam. 24. 10. *And Dauid ſaid to Saul, Wherefore giueſt thou an eare to mens words, that ſay, behold Dauid ſeeketh euill againſt thee?*

VII. To accuſe our neighbour, for that which is certaine and true, through hatred C and with intent to hurt him. 1. Sam. 22. 9. *Then anſwered Doeg the Edomite (who was appointed ouer the Seruants of Saul) and ſaid, I ſaw the ſonne of Iſhai when he came to Nob, to Abimelech the ſonne of Ahitub,* 10. *Who asked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſword of Goliah the Philiſtim.* Of this deede Dauid thus ſpeaketh. Pſal. 52. 1. *Why boaſteſt thou thy ſelfe in thy wickednes, O man of power? the louing kindneſſe of the Lord endureth for euer.* 2. *Thy tongue imagineth miſchiefe, and is like a ſharpe raſor, that cutteth deceitfully.* 3. *Thou doeſt loue euill more then good: and lies, more then to ſpeake the truth.* 4. *Thou loueſt all words that may deſtroy, O deceitfull tongue.*

D VIII. To open or declare our neighbours ſecrets to any man, eſpecially, if he did it of infirmitie. Math. 18. 15. *Moreouer, if thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.* Prou. 11. 13. *He that goeth about as a ſlaunderer, diſcouereth a ſecret: but he that is of a faithfull heart, concealeth a matter.*

IX. All babling talke & bitter words. Eph. 5. 3. *But fornication and all vncleanneſſe, let it not be once named among you.* 4. *Neither filthines, neither fooliſh talking, neither ieſting, which are not comely, but rather giuing of thankes.* Ioh. 9. 34. *They anſwered and ſaid vnto him, Thou art altogither borne in ſinnes, and doeſt thou teach vs? ſo they caſt him out.* This ieſting, or, as it is nowe tearmed, wit, which Ariſtotle the Philoſopher

A maketh a vertue, is by Paul the Apoſtle accounted a vice: and that not without cauſe; I. Such quips as ſting others, though they be a great pleaſure for ſome to heare, yet are they very offenſiue to ſuch as are ſo girded. II. It is very hard to make Chriſtian both godlines and grauity to agree with ſuch behauiour.

Obiect. But ſalt and tart ſpeeches are vſuall in the ſcriptures, 1. King. 18. 27. Eliah mocked the prieſts of Baal. Eſa. 14.9.

Anſwer. Such ſpeeches are not ſpoken to pleaſe others, but are ſharply denounced againſt Gods enemies to his glorie.

X. Flatterie, whereby we praiſe our neighbour aboue that we know in him. Prou. B 27.6. *The wounds of a louer are faithfull, but the kiſſes of an enemie are to be ſhunned.* 14. *He that praiſeth his friend with a loud voice, riſing earely in the morning, it ſhall be counted to him as a curſe.* Act. 12.22. *And the people gaue a ſhoute, ſaying, The voyce of God, and not of man.* This is a grieuous ſinne in the miniſters of the word. 1. Theſſ. 2. 5. *Neither did we euer vſe flattering words, as ye knowe, nor coloured couetouſneſſe, God is record.* Ier. 6.13. *For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the Prophet, euen vnto the prieſt, they all deale falſely.* 14. *They haue healed alſo the hurt of the daughter of my people with ſweet wordes, ſaying, Peace, peace, when there is no peace* Rom. 16.18. *For they that are ſuch, ſerue* C *not the Lord Ieſus Chriſt, but their owne bellies, and with faire ſpeech and flattering, deceiue the hearts of the ſimple.*

XI. Fooliſh and ouer confident boaſting. Prou. 27. 1. *Boaſt not thy ſelfe to morrow, for thou knoweſt not what a day may bring forth.* 2. *Let another praiſe thee, and not thine owne mouth, a ſtranger, and not thine owne lips.*

XII. To accuſe, or witneſſe againſt one falſely. 1. King. 21. 13. *Naboth blaſphemed God and the King.*

The affirmatiue part.

Preſerue the good name of thy neighbour. Eccl. 7.3. *A good name is better then a good oyntment.*

Here is commanded:

I. A reioycing for the credit and good eſtimation of thy neighbour. D Gal. 5.22. *But the fruite of the ſpirit, is loue, ioy, peace, gentleneſſe,* Rom. 1.8. *Firſt I thanke my God through Ieſus Chriſt, for you all, becauſe your faith is publiſhed throughout the whole world.*

II. Willingly to acknowledge that goodneſſe we ſee in any man whatſoeuer, and onely to ſpeake of the ſame, Tit. 3. 2. *That they ſpeake euill of no man, that they bee no fighters, but ſoft, ſhewing all meekeneſſe to all men.* Moreouer, we muſt with all deſire, receiue and beleeue reports of our neighbours good. Act. 16.1. *Then came he to Derbe and Lyſtra, and behold, a certaine diſciple was there, named Timotheus, a womans ſonne which was a Ieweſſe, and beleeued, but his Father was a Grecian.* 2. *Of whome the brethren which were at Lyſtra and Iconium, reported well.* 3. *Therefore Paul would that he ſhould goe forth with him, and tooke and circumciſed him.* Notwithſtanding, this muſt ſo be performed of vs, that in no wiſe wee prooue and allowe of the vices and faults of men. Chron. 25.2. *And he did vprightly in the eies of the Lord, but not with a perfect heart.* And 27.2. *And he did vprightly in the ſight of the Lord, according to all that his father Vzziah did, ſaue that he entred not into the temple of the Lord, and the people did yet corrupt their waies.*

III. To interpret a doubtfull euill to the better part. 1. Cor. 13.5. *Loue thinketh not euill.* 7. *It beleueth all things, it hopeth all things.* Gen. 37.31. *And they tooke Ioſephs coate and killed a kidde of the goates, and dipped the coate in the blood,* 32. *So they ſent that parti-coloured coate, and they brought it to their father, and ſaid, This haue wee found, ſee nowe, whether it be thy ſonnes coat or no.* 33. *Then he knewe it, and ſaid, It is my ſonnes coate, a wicked beaſt hath deuoured him, Ioſeph is ſurely torne in peeces.*

And here obſerue the religion of that Ioſeph, which was betrothed to Mary, who when he ſawe that Mary was with child, was readier to cõclude, that before her betrothing ſhee was with child by committing fornication, then after by committing adultery. Math. 1.19. But for all this, men muſt not be too too credulous or light of beleefe. Ioh. 2. 24. *But Ieſus did not commit himſelfe vnto them becauſe he knewe them all.*

IV. Not to beleeue an euill report, running abroad amongſt the common people, by the whiſperings of talebearers, as it were by conduit pipes, Pſal. 15. 3. *He that ſlaundereth not with his tongue, nor doeth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.* Ierem. 40.14. *And they ſaid vnto him, Knoweſt thou not, that Baalis the King of the Ammonites, hath ſent Iſhmaell, the ſonne of Nethaniah, to ſlay thee? but Gedaliah the ſonne of Ahikam, beleeued him not.* 16. *But Gedaliah the ſonne of Ahikam, ſaid vnto Iochanan the ſonne of Kareah, thou ſhalt not doe this thing, for thou ſpeakeſt falſely of Iſhmael.* But we ought alſo to be angrie at ſuch whiſperings. Pro. 25.23. *As the north wind driueth away the raine, ſo doth an angrie countenance the ſlaundering tongue.*

V. To keepe ſecret the offence of our neighbour, except it muſt of neceſſity be reuealed. Prou. 10.12. *Hatred ſtirreth vp contention: but loue couereth all treſpaſſes.* Math. 1.19. *Then Ioſeph her husband beeing a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

A man would ſuppoſe, that by this meanes, we ſhould bee partakers of other mens ſinnes. But we muſt know, that we ought to conceale our neighbours imperfections, leaſt he ſhould be prouoked to offence: yet in the meane ſeaſon, hee muſt be admoniſhed, that he may amend. Gal. 6.1. Iam. 5.19. *Brethren, if any of you haue erred from the trueth, and ſome man hath conuerted him,* 20. *Let him knowe, that*

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hee which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.

But if the ſinne which is concealed, cannot thereby be taken away, then muſt we in loue and charitie, declare the ſame to thoſe, which may remooue and amend the ſame. Ge. 37. 2. *When Ioſeph was ſeauenteene yeares old, he kept ſheepe with his brethren, and the child was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues: and Ioſeph told vnto their father, their euil ſayings.* 1. Cor. 1. 11. *For it hath bene declared vnto me, my brethren, of you, by them that are of the houſe of Cloe, that there are contentions among you.* Mat. 18. 16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes euery word may be confirmed.*

VI. To get a good name and eſtimation among men, and to keepe the ſame when we haue gotten it. Phil. 4 8. *Furthermore brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things are of good report, if there be any vertue, if there be any prayſe, thinke on theſe things.* A good name is gotten, 1. If we, ſeeking the kingdome of God before all things, do repent vs of all our ſinnes, and with an earneſt deſire, embrace and follow after righteouſneſſe. Prou. 10. 7. *The memoriall of the iuſt ſhall be bleſſed, but the name of the wicked ſhall rot.* Mark. 14. 9. *Verily I ſay vnto you, whereſoeuer this Goſpell ſhall be preached throughout the whole world, this alſo, that ſhe hath done, ſhall bee ſpoken of in remembrance of her.* 2. We muſt haue a care both to iudge, and ſpeake well of others: Mat. 7. 2. *With what iudgement ye iudge, ye ſhall be iudged.* Eccleſ. 7. 23. *Giue not thine heart alſo to all the words that men ſpeake, leſt thou do heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* 3. We muſt abſtaine from all kind of wickedneſſe: for one onely vice or ſinne doth obſcure and darken a mans good name. Eccl. 10. 1. *Dead flies cauſe to ſtinke, and putrifie the oyntment of the Apothecarie: ſo doth a little folly him that is in eſtimation for wiſedome, and for glory.* 4. We muſt in all things earneſtly ſeeke for the glorie of God onely, and not our owne, Math. 6. 5. *And when thou prayeſt, be not as the hypocrites for they loue to ſtand and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men: verily, I ſay vnto you, they haue their reward.* 6. *But when thou prayeſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.*

But if when we ſeeke the glorie of God, honeſt and godly men do prayſe and teſtifie well of vs, we muſt not deſpiſe this their teſtimony and commendation: and although they neuer praiſe vs, nor teſtifie of vs at all, yet muſt we take it in good part. 2. Cor. 1. 12. *For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, we haue had our conuerſation in the world, and moſt of all to you-wards.* And chap. 10. 13. *But we will not reioyce of things which are not within our meaſure, but according to the meaſure of the line, wherof God hath diſtributed to vs a meaſure, to attaine euen vnto you.* Pſal. 16. 5. *The Lord is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lotte.* 6. *The lines are fallen vnto mee in pleaſant places: yea, I haue a faire heritage.* 1. Cor. 1. 31. *He that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth Commaundement.

THe tenth Commaundement concerneth concupiſcences againſt our neighbour.

The words are theſe:

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that thy neighbour hath.

The Reſolution.

Couet] The cogitation or motion of the heart, is of three ſortes: the firſt, is ſome glancing or ſudden thought, ſuggeſted to the mind by Sathan, which ſuddenly vaniſheth away, and is not receiued of the mind: This is no ſin. For it was in Chriſt, when he was tempted by the diuell: Mat. 4. 1. 3. The ſecond, is a more permanent thought or motion, the which as it were, tickleth and inuegleth the mind with ſome inward ioy. The third, is a cogitation drawing from the will and affection, full aſſent to ſinne. We are to vnderſtand this commandement of the ſecond ſort of motions onely; for the third kind which haue conſent of will, belong to the fiue former Commandements.

Now then to couet, is to thinke inwardly, & alſo to deſire any thing, wherby our neighbour may be hindered, albeit, there enſue no aſſent of the will, to commit that euill. For the very Philoſophers condemne couetouſneſſe of the heart; and Ciuilians diſallow a purpoſe only to do euill, if it be conioyned with a manifeſt deliberation. And as for the concupiſcence in this place forbidden, we may well thinke it is more cloſe and ſecret; becauſe Saint Paul, a Doctour of the lawe, was altogether ignorant of it. Rom. 7. 7. *I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* Againe, if that concupiſcence immediatly going before the conſent, were not prohibited in this place, there muſt be a great confuſion in the Decalogue. For the ſeauenth commaundement forbiddeth ſome kind of coueting of our neighbours wife.

Houſe] The commaundement is illuſtrated by an argument drawne from the diſtribution of the obiects of concupiſcence; whence it is apparent, that onely euill concupiſcence is condemned in this place. Coloſſ.3.5. For there is a good concupiſcence or deſire: as of meate and drinke, and that of the ſpirit. Gal.5. 17. *The ſpirit luſteth againſt the fleſh.*

The negatiue part.

Thou ſhalt not couet that which is thy neighbours.

Here are prohibited:

I. Concupiſcence it ſelfe, namely, originall corruption, in as much as it is hurtfull to our neighbour, Iam.1.14.

II. Each corrupt and ſudden cogitation & paſſion of the heart, ſpringing out of the bitter roote of concupiſcence, Gal. 5. 17. *The fleſh luſteth againſt the ſpirit.* Luk.10.27. *Thou ſhalt loue the Lord, with all thy ſoule.* To this place appertaineth Satans ſuggeſtion, if after the firſt offer it bee entertained and receiued in the cloſet of the heart.

III. The leaſt cogitation and motion, the which, though it procure not conſent delighteth and tickleth the heart. ibid. Of this kind are theſe fooliſh wiſhes: I would ſuch an houſe were mine, ſuch a liuing, ſuch a thing, &c. And hitherto may wee referre all vnchaſt dreames, ariſing from the force of concupiſcence.

The affirmatiue part.

Couet that onely which is auaileable to thy neighbours good.

Here are commaunded:

I. A pure heart towards our neighbour, 1. Tim.1.5. *The end of the commandement is loue, out of a pure heart, a good conſcience, and faith vnfained.*

II. Holy cogitagions, and motions of the ſpirit. Paul praieth, 1. Theſſ. 5.23. *That the Theſſalonians may be holy, not onely in body and ſoule, but alſo in ſpirit.* Eph.4.23.

III. A conflict againſt the euill affections and luſts of the fleſh. Rom.7.22. *I reioyce in the lawe of God, in regard of the inward man.* 23. *But I ſee another law of my members, rebelling againſt the lawe of my mind, and making me captiue to the lawe of ſinne, which is in my members.* 24. *Miſerable man that I am, who ſhall deliuer me from this body of death?* 2.Cor.12.7,8,9.

CHAP. XXX.

Of the vſe of the Lawe.

THe vſe of the Lawe in vnregenerate perſons, is three-fold.

The firſt, is to lay open ſinne, and make it knowne. Rom. 3. 20. *By the workes of the lawe ſhall no fleſh be iuſtified in his ſight: for by the law commeth the knowledge of ſinne.*

The ſecond vſe, is accidentarily to effect and augement ſinne, by reaſon of the fleſh, the which cauſeth man to decline frō that which is commanded, and euer to incline to that which is prohibited. Rom.7.8. *Sinne tooke occaſion by the commandement, and wrought in mee all manner of concupiſcence: for without the Lawe ſinne is dead.* 9. *For I once was aliue without the*
A *lawe, but when the commandement came, ſinne reuiued.* 10. *But I died, and that commandement, which was ordained vnto life, was found to be vnto me vnto death.*

The third vſe, is to denounce eternall dam-
nation for the leaſt diſobedience, without of-
fering any hope of pardon. This ſentence the
lawe pronounceth againſt offendours, and by
it, partly by threatning, partly by terriſying,
it raigneth and ruleth ouer man. Rom.3. 19.
We knowe that whatſoeuer the law ſaith, it ſaith
to them which are vnder the lawe, that euery
mouth may be ſtopped, and all the world be culpable
before God. Gal.3. 10. *As many as are of the*
workes of the lawe, are vnder the curſe: for it is
written, Curſed is euery one that continueth not in
all that is written in the booke of the lawe to doe
B *them.* 2. Cor. 3.7. *If the miniſtration of death*
written with letters, and ingrauen in ſtones, was
glorious: 8. *How ſhall not the miniſtration of the*
ſpirit be more glorious? For if the miniſtration of
condemnation were glorious, &c.

The end why ſinne raigneth in man, is to vrge ſinners to flie vnto Chriſt, Gal.3.22. *The ſcripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.* 24. *Wherefore the lawe was our ſchoolemaſter to Chriſt.* Heb.12.18, 19, 20.

The continuance of this power of the lawe
is perpetuall, vnleſſe a ſinner repent: and the
very firſt act of repentance ſo freeth him, that
he ſhall no more be vnder the law, but vnder
grace. 1.Sam.12.13. *Then ſaid Dauid to Na-*
C *than, I haue ſinned againſt the Lord: wherefore*
Nathan ſaid to Dauid, The Lord alſo hath for-
giuen thy ſinne, & thou ſhalt not die. Rom.6.14.
Sinne ſhall not haue dominion ouer you: for ye are
not vnder the law, but vnder grace.

If therefore, thou deſireſt ſeriouſly eternall life: firſt, take a narrow examination of thy ſelfe, and the courſe of thy life, by the ſquare of Gods lawe: then, ſet before thine eies the curſe that is due vnto ſinne, that thus bewailing thy miſerie, and deſpairing vtterly of thine owne power, to attaine euerlaſting happineſſe, thou maieſt renounce thy ſelfe, and be prouoked to ſeeke and ſue vnto Chriſt Ieſus.

The vſe of the Lawe in ſuch as are regene-
D rate is farre otherwiſe: for it guideth them to
newe obedience in the whole courſe of their
life, which obedience is acceptable to God
by Chirſt. Rom.3.31. *Doe we therefore through*
faith make the law of none effect? God forbide:
nay we rather eſtabliſh the lawe. Pſal. 119.24.
Thy teſtimonies are my delight, they are my coun-
ſellers. v.105. *Thy word is a lanthorne vnto my*
feete, and a light vnto my pathes.

CHAP. XXXI.

Of the Couenant of Grace.

HItherto concerning the couenant of workes, and of the Lawe, nowe followeth the couenant of grace.

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The couenant of Grace, is that whereby God freely promiſing Chriſt, and his benefits, exacteth againe of man, that hee would by faith receiue Chriſt, and repent of his ſinnes. Hoſ. 2. 18. *In that daie will I make a couenant for them, &c.* 19. *And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteouſneſſe, and in iudgement, and in mercie, and in compaſſion.* v. 20. *I will marrie thee vnto me in faithfulneſſe, and thou ſhalt know the Lord.* Ezech. 36. 25. *I will poure cleane water vpon you, and yee ſhall bee cleane: yea, from all your filthineſſe, and from all your Idols will I clenſe you.* v. 26. *And I will giue you a newe heart, and a newe ſpirit will I put within you.* v. 27. *And cauſe you to walke in my ſtatutes.* Malach. 3. 1. *The Lord, whome ye ſeeke, ſhall ſpeedily come to his temple: euen the meſſenger of the couenant whome yee deſire: behold, hee ſhall come, ſaith the Lord of Hoſts.*

This couenant is alſo named a Teſtament: for it hath partly the nature and properties of a teſtament or will. For it is confirmed by the death of the teſtatour. Heb. 9. 16. *Where a teſtament is, there muſt be the death of him that made the teſtament.* 17. *For the teſtament is confirmed when men are dead: for it is yet of no force, ſo long as he that made it, is aliue.* Secondly, in this couenant we do not ſo much offer, or promiſe any great matter to God, as in a manner onely receiue: euen as the laſt will and teſtament of a man, is not for the teſtatours, but for the heires commoditie.

The Couenant, albeit it be one in ſubſtance, yet is it diſtinguiſhed into the olde and newe teſtament.

The old teſtament or couenant is that, which in types and ſhadowes prefigured Chriſt to come, and to be exhibited.

The new teſtament declareth Chriſt already come in the fleſh, and is apparantly ſhewed in the Goſpell.

The Goſpel is that part of Gods word which containeth a moſt worthy and welcome meſſage: namely, that mankind is fully redeemed by the blood of Ieſus Chriſt, the onely begotten ſonne of God, manifeſt in the fleſh, ſo that now for all ſuch as repent and beleeue in Chriſt Ieſus, there is prepared a full remiſſion of all their ſinnes, togither with ſaluation and life euerlaſting. Ioh. 3. 14. *As Moſes lifted vp the ſerpent in the wilderneſſe: ſo muſt the ſonne of man be lift vp.* 15. *That who ſo beleeueth in him, ſhould not periſh but haue euerlaſting life.* Act. 10. 43. *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

The ende and vſe of the Goſpell is, firſt to manifeſt that righteouſneſſe in Chriſt, whereby the whole lawe is fully ſatisfied, and ſaluation attained. Secondly, it is the inſtrument, and, as it were, the conduit pipe of the holy Ghoſt, to faſhion and deriue faith into the ſoule: by which faith, they which beleeue, doe, as with an hand, apprehend Chriſts righteouſnes. Rom. 1. 16. A *I am not aſhamed of the goſpell of Chriſt, for it is the power of God to ſaluation to as many as beleeue, to the Iewe firſt, and then to the Grecian.* 17. *For the iuſtice of God is reuealed by it, from faith to faith.* Ioh. 6. 63. *It is the ſpirit which quickeneth, the fleſh profiteth nothing: the words which I ſpeake are ſpirit and life.* 1. Cor. 1. 21. *It pleaſed God by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue.*

The Goſpell preached is, in the flouriſhing eſtate of Chriſts Church, that ordinarie meanes to beget faith: but in the ruinous eſtate of the ſame, when as by apoſtaſie, the foundations thereof are ſhaken, and the cleere light of the worde is darkned, then this word read or repeated, yea, the very ſound thereof B beeing but once heard, is by the aſſiſtance of Gods ſpirit, extraordinarily effectuall, to them whom God will haue called out of that great darknes into his exceeding light. Rom. 10. 14. *Howe ſhall they call on him, in whome they haue not beleeued? and how ſhall they beleeue in him, of whome they haue not heard? and how ſhall they heare without a preacher?* Act. 11. 19. *And they which were ſcattered abroad becauſe of the affliction that aroſe about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the word to no man, but to the Iewes onely.* 20. *Nowe ſome of them were men of Cyprus and Cyrene, which when they were come into Antiochia, ſpake vnto the Grecians and preached the Lord Ieſus.* 21. *And* C *the hand of the Lord was with them, ſo that a great number beleeued, and turned vnto the Lord.* Ioh. 4. 28. *The woman then left her water-pot, and went her way into the citie, and ſaid to the men,* 29. *Come, and ſee a man which hath tolde me all things that euer I did: Is not he the Chriſt? then they went out of the citie, and came vnto him.* 39. *Now many of the Samaritans beleeued in him, for the ſaying of the woman which teſtified, He hath told me all things that euer I did.* 41. *And many moe beleeued, becauſe of his owne word.* 42. *And they ſaid vnto the woman, nowe we beleeue not becauſe of thy ſaying: for we haue heard him our ſelues, and knowe that this is indeed the Chriſt the Sauiour of the world.* Rom. 10. 18. *I demaund, haue they not heard? no doubt their* D *ſound went out through all the earth, and their wordes into the ends of the world.* Thus we may ſee, how many of our forefathers, and anceſtours in the midſt of popery obtained eternall life. Reuel. 12. 17. *The dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which kept the commandements of God, and haue the teſtimony of Ieſus Chriſt.* Rom. 11. 4. *What ſaith the Diuine Oracle? I haue reſerued to me ſeauen thouſand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

THus much of the preaching of the word: nowe followe the appendants to the ſame: namely, the Sacraments.

A Sacrament is that, whereby Chriſt and his ſauing graces, are by certaine externall rites, ſignified, exhibited, and ſealed to a Chriſtian man. Roman. 4. 11. *He receiued the ſigne of circumciſion, as the ſeale of the righteouſneſſe of the faith which he had, when he was vncircumciſed.* Gen. 17. 11. *Ye ſhall circumciſe the fore-skin of your fleſh, and it ſhall be a ſigne of the couenant betweene me and you.*

God alone is the author of a Sacrament, for the ſigne cannot confirme any thing at all, but by the conſent and promiſe of him, at whoſe hands the benefite promiſed muſt be receiued. Therefore God it is alone, which appointeth ſignes of grace, in whoſe alone power it is to beſtow grace.

And God did make a Sacrament by the ſacramentall word, as Auguſtine witneſſeth, ſaying: *Let the word come to the element, and there is made a Sacrament.* The Sacramentall word, is the word of inſtitution, the which God after a ſeuerall manner, hath ſet downe in each Sacrament. Of this word there are two parts: the commaundement, and the promiſe. The commaundement is, by which Chriſt appointeth the adminiſtrations of the Sacraments, and the receiuing of the ſame. As in Baptiſme, *Goe into the whole world, baptizing thẽ in the name, &c.* Mat. 28. 19. In the Lords Supper. *Take, eate, drinke, doe ye this.* Mat. 26. 26. The promiſe is the other part of the inſtitution, whereby God ordained elements, that they might be inſtruments and ſeales of his Grace. As in Baptiſme, *I baptize thee in the name of the Father, of the Sonne, and of the holy Ghoſt.* In the Supper, *This is my bodie giuen for you:* and *This is my blood of the new Teſtament.* Therefore this word in the adminiſtration of the Sacrament ought to be pronounced diſtinctly and aloud, yea, and as occaſion ſerueth, explaned alſo; to the end, that all they to whom the commaundement and promiſe appertaineth, may know and vnderſtand the ſame. And hence it is very plaine, that the Miniſters impietie, doth not make a nullitie of the Sacrament, neither doth it any whit hinder a worthie receiuer: no more then the pietie of a good Miniſter can profite an vnworthie receiuer: becauſe all the efficacy and worthineſſe thereof, dependeth onely vpon Gods inſtitution, ſo be it that be obſerued.

The parts of a Sacrament are, the ſigne, and the thing of the Sacrament.

The ſigne, is either the matter ſenſible, or the action conuerſant about the ſame.

The matter ſenſible, is vſually called the ſigne.

The mutation of the ſigne, is not naturall, by changing the ſubſtance of the thing; but reſpectiue, that is, onely in regard of the vſe. For it is ſeuered from a common to an holy vſe: Therefore there is not any ſuch either force or efficacie of making vs holy, inherent, or tyed vnto the externall ſignes, as there is naturally bathes to purifie corrupt diſeaſes: but all ſuch A efficacie is wholly appropriate to the holy Spirit; yet ſo, as it is an inſeparable companion of true faith and repentance, and to ſuch as turne vnto the Lord, is, together with the ſigne, exhibited. Whence it commeth to paſſe, that by Gods ordinance, a certaine ſignification of grace, and ſealing thereof agreeth to the ſigne.

The thing of the Sacrament, is either Chriſt and his graces which concerne our ſaluation, or the action conuerſant about Chriſt.

I ſay, firſt Chriſt, and then his graces, becauſe no man receiueth grace from Chriſt, vnleſſe he be made truly partaker of his very bodie and blood: euen as no man can by B right reape any fruite of the ground, whereof firſt he hath no iuſt title and intereſt.

The action about Chriſt is ſpirituall, and is either the action of God, or of faith.

The action of God, is either the offering, or the application of Chriſt and his graces to the faithfull.

The action of faith, is the conſideration, deſire, apprehenſion, and receiuing of Chriſt, in the lawfull vſe of the Sacrament.

Thus much of the parts of a Sacrament: now followeth the vnion of the parts.

This ſacramentall vnion, I. Is not naturall according to place: for there is no mutation of the ſigne into the thing ſigned; neither is C the thing ſigned, either included in, or faſtned vpon the ſigne. But II. It is reſpectiue, becauſe there is a certaine agreement and proportion of the externall things with the internall; and of the actions of one with the actions of the other: whereby it commeth to paſſe, that the ſignes, as it were certaine viſible words, incurring into the externall ſenſes, do by a certaine proportionable reſemblance draw a chriſtian mind to the conſideration of the things ſignified, and to be applyed.

This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figuratiue ſpeeches and Metonymies which are vſed: as D when one thing in the Sacrament is put for another. As,

I. The ſigne is vſed for the thing ſignified. Ioh. 6. 51. *I am the liuing bread, which came downe from heauen: if any eate of this bread, he ſhall liue for euer, and the bread which I will giue is my fleſh, which I will giue for the life of the world.* 1. Cor. 5. 7. *Chriſt our Paſſeouer is ſacrificed for vs.* 1. Cor. 10. 17. *We that are many, are one bread, and one bodie, becauſe we are all partakers of one bread.*

II. The name of the thing ſignified, is giuen to the ſign: as, *The bread is Chriſts body, the cup is Chriſts blood.* 1. Cor. 11. 24. Mat. 26. 28. *Ye ſhall eate it* (namely the Lambe) *in haſt, for it is the Lords Paſſeouer*, Exod. 12. 11.

III. The effect of the thing ſignified, is giuen to the ſigne, as circumciſion is a couenant, Gen. 17. 10. Act. 7. 8. *The cuppe is the new Teſtament in Chriſts blood.* Luk. 22. 20. *Baptiſme is the waſhing of the new birth.* Tit. 3. 5.

IV. That

IV. That which properly belongeth to the ſigne is attributed to the thing ſignified. Deut. 10. 16. *Circumciſe the fore-skin of your heartes.* Iohn 6. 53. *Vnleſſe ye eate the fleſh of the ſonne of man, and drinke his bloud, ye ſhall haue no life in you.*

The end why a Sacrament was ordained, is 1. for the better confirmation of our faith: for by it, as by certaine pledges giuen, God of his great mercie, doth as it were, bind himſelfe vnto vs. Now a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it ſelfe, as hath a ſoueraigne medicine receiued by a patient, the which, whether a man ſleepe or wake, confirmeth his ſtrength: but rather by reaſoning, and vſing the ſignes; when the holy Ghoſt ſhall frame in our hearts ſuch a concluſion, as this:

All ſuch as are conuerted, rightly vſing the Sacraments, ſhall receiue Chriſt and his graces.

But I am conuerted, and either now doe, or before haue rightly vſed the Sacraments:

Therefore I ſhall receiue Chriſt and his graces.

II. That it may be a badge and note of that profeſſion, by which the true Church of God is diſtinguiſhed from other congregations. III. That it might be a meane to preſerue, and ſpread abroad the doctrine of the Goſpel. IV. It ſerueth to bind the faithfull, that they doe continue both loyall, and gratefull to their Lord God. V. It is the bond of mutuall amitie betwixt the faithfull.

How a Sacrament is neceſſarie to ſaluation. The couenant of grace is abſolutely neceſſarie to ſaluation: for of neceſſitie a man muſt be within the couenant, and receiue Chriſt Ieſus the very ſubſtance thereof; or periſh eternally: but a Sacrament is not abſolutely neceſſarie, but onely as it is a proppe and ſtay for faith to leane vpon. For it cannot entitle vs into the inheritance of the ſonnes of God, as the couenant doth, but onely by reaſon of faith going before, it doth ſeale that which before was beſtowed vpon vs. As we ſee in humane contracts the bond ariſeth from the mutuall conſent of the parties; but the inſtrument or bill, and the ſetting to of the ſeale, they do not make, but rather confirme the bond mutually before made: the which mutuall conſent remaining firme, the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which wil condemne a man. The want of a Sacrament is, when we are iuſtly hindred from the receiuing of the ſame: as when one is preuented by death, or liueth in ſuch a place where hee cannot receiue the Sacrament. And as for the neglect of a Sacrament, albeit, it be a very grieuous ſinne, yet it is ſuch an one, as for which he that is heartily penitent for the ſame, may well hope for pardon.

The holy vſe of a Sacrament is, when ſuch as are truly conuerted, do vſe thoſe rites which A God hath preſcribed, vnto the true ends of the Sacrament. Therefore 1. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the ſignes alone without the things ſignified by the ſignes: becauſe the ſigne without the right vſe thereof, is not a Sacrament to the receiuer of it. So Paul ſaith, Ro. 2. 25. *Circumciſion verily is profitable if thou keep the lawe: but if thou be a tranſgreſſour of the lawe, thy circumciſion is made vncircumciſion* And Auguſtin hath this ſaying, *If thou receiue it carnally, yet ceaſeth it not to be ſpirituall, though to thee it be not ſo.* II. The elect, as yet not conuerted to the Lord, do receiue in like manner the bare ſignes without the thing ſignified; yet ſo, as B that Sacrament ſhall in them afterward haue his good effect. For the *Sacrament* receiued before a mans conuerſion, is afterward to the penitent both ratified, and becommeth profitable: and that vſe of the Sacrament which before was vtterly vnlawfull, doth then become very lawfull. III. The elect alreadie conuerted, doe to their ſaluation receiue, both the ſigne and the thing ſignified together; yet ſo, as that for their vnworthie receiuing thereof, the which commeth to paſſe by reaſon of their manifold infirmities, and relapſes into ſinne, they are ſubiect vnto temporall puniſhments.

The difference betwixt a Sacrament and a Sacrifice, is; in a Sacrament God beſtoweth his graces vpon vs: but in a ſacrifice, we returne vnto God faith and obedience.

C There are many differences betwixt the Sacraments of the Old Teſtament, and theſe of the New. I. They were many; theſe but few. II. They poynted at Chriſt to come; theſe ſhew that he is come. III. They were appropriate vnto the poſteritie of Abraham; but theſe are common to the whole Church called out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptiſme.

THere are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our Fathers were vnder the cloud, and all paſſed thorough the ſea.* D *2. And were all baptized vnto Moſes in the cloud, and in the ſea. 3. And did all eate the ſame ſpirituall meate, 4. And dranke all the ſame ſpirituall drinke: (for they dranke of the ſpirituall rock that followed them, which rocke was Chriſt)* Tertul. 4. booke contra Marcion. Auguſt. de Symbol. ad Catechum. 4. booke. 6. chap.

The firſt Sacrament is that, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

The ſecond Sacrament, whereby they are perpetually preſerued and nouriſhed in the ſame church, is the Lords Supper.

Baptiſme, is a Sacrament, by which ſuch as are within the couenant, are waſhed with water, in the name of the Father, the Son, and the holy Ghoſt, that being thus engraffed into

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Chriſt, they may haue perpetuall fellowſhippe with him. Math. 28. 19. *Goe, teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghoſt.* Mar. 16. 16. *Hee that beleeueth and is baptiſed, ſhalbe ſaued: hee that beleeueth not, ſhall be condemned.* 1. Cor. 1. 13. *Is Chriſt deuided? was Paul crucified for you? either were ye baptized into the name of Paul?* 14. *I thanke God, I baptized none of you but Criſpus and Gaius.* 15. *Leaſt any ſhould ſay, I had baptized into mine owne name.*

Within the couenant are all the ſeede of Abraham, or the ſeede of the faithfull. Theſe are either of riper yeares, or infants.

Thoſe of riper yeares, are all ſuch as adioyning themſelues to the viſible Church, doe both teſtifie their repentance of their ſinnes, and holde the foundations of religion, taught in the ſame Church, Math. 3. 6. *And they were baptized of him in Iorden, confeſſing their ſinnes.* Act. 8. 36. *As they went they came to a water, then the Eunuch ſaid, See, here is water, what hindreth me to be baptized?* 37. *Then Philip ſaid, If thou beleeue with all thine heart, thou maieſt: he ſaid, I beleeue that Ieſus Chriſt is the Sonne of God.* 38. *And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12. 48. *If a ſtranger dwell with thee, and will obſerue the Paſſeouer of the Lord, let him circumciſe all the males that belong vnto him, and then let him come and obſerue it, and then hee ſhall bee as one that is borne in the land: for none vncircumciſed perſon ſhall eate thereof.*

Infants within the Couenant, are ſuch, as haue one at the leaſt of their Parents faithfull: 1. Cor. 7. 14. *The vnbeleeuing huſband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the huſband, els were your children vncleane, but nowe they are holy.* Rom. 11. 16. *If the firſt fruites be holy, ſo is the whole lumpe: and if the roote be holy, ſo are the branches.* Gen. 17. 7. *I will eſtabliſh my couenant betweene me and thee, and thy ſeed after thee, in their generation for an euerlaſting couenant, to be God vnto thee, and thy ſeed after thee.* 13. *He that is borne in thine houſe, and he that is bought with money, muſt needes be circumciſed: ſo my couenant ſhall be in your fleſh, for an euerlaſting couenant.* Act. 16. 31. *They ſaid, beleeue in the Lord Ieſus, and thou ſhalt bee ſaued, and thy whole houſhold.*

Queſt. How are the children of faithfull parents in the couenant.

Anſw. Holy parents are two waies to be conſidered. Firſt, as they were the ſonnes of the firſt Adam, and ſo are as yet partly carnall: In this eſtate they in like ſort doe beget their ſonnes the children of wrath. For the father begetteth a ſonne, not as he is a good man, but ſimply as a man; and therefore beeing impure, he muſt needs beget that which is impure. Secondly, wee muſt conſider the parents as they are the ſonnes of God, engraffed into the ſecond Adam: In this eſtate though they cannot deriue faith vnto their poſterity, (for A the ſonnes of God are not made ſuch by naturall generation, but by the Adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as Adam did ſinne both for himſelfe and others: and as Parents in bargaines do couenant both for themſelues and their heires after them. Hence it is that Paul ſaith, 1. Cor. 7. 14. that the parents are like *vnto the firſt fruits which ſanctifie the whole lumpe.* So then, the faith of the Parents maketh thoſe their children to be accounted in the couenant, which by reaſon of their age doe not yet actually beleeue.

B To bee baptized into the name of the Father, &c. is by the receit of the outward ſigne of waſhing, to be made one of Gods family, which is his Church, and to bee partaker of the priuiledges thereof. Gen. 48. 16. *The angell which hath deliuered me from all euill, bleſſe the children, and let my name be named vpon them, and the name of my father, Abraham and Izhak, that they may grow as fiſh into multitude, in the middeſt of the earth.* Eſai. 4. 1. *In that day ſhall ſeauen women take hold of one man, ſaying, We will eate our owne bread, and we will weare our owne garments: onely let vs bee called by thy name, and take away our reproch.*

By this it is manifeſt, that in this waſhing of Baptiſme, there is propounded and ſealed a C marueilous ſolemne couenant and contract: firſt, of God with the baptized; that God the Father vouchſafeth to receiue him into fauour, the Sonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly, of the baptized with God; who promiſeth to acknowledge, inuocate, and worſhip none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghoſt.

The externall and viſible matter of baptiſme, is water: for the Miniſter may not baptiſe with any other liquour, but onely with naturall water.

This was the iudgement of the Primitiue Church. For when as a *certaine miniſter, for want of water, tooke ſand, and baptized one with that: the party thus beſanded, was further bapti-* D *zed, the former beeing eſteemed of none effect.* Niceph. hiſtor. 3. booke, 33. chapter.

The externall forme of baptiſme, is the Miniſters waſhing of the baptized, according to the preſcript rule of Gods word.

The auncient cuſtome of baptizing, was to dippe, and, as it were, to diue all the body of the baptized in the water, as may appeare in Paul. Rom. 6. and the Councels of Laodicea, and Neocæſarea: but now eſpecially in cold countries, the Church vſeth only to ſprinckle the baptized, by reaſon of childrens weaknes: for very few of ripe yeares are now adayes baptized. We neede not much to maruaile at this alteration, ſeeing charity and neceſſity may diſpence with ceremonies, and mitigate in equity the ſharpenes of them.

The Sacramentall vnion of the parts of baptiſme, is on this ſort.

The element of water whereby the vncleanneſſe of the body is purified, by a moſt conuenient proportion ſhadoweth out the

that he vtterly renounceth the fleſh, the world, and the deuil. 1.Pet.3.21. *To the which alſo the figure which novve ſaueth vs, euen baptiſme agreeth, (not the putting avvay of the filth of the*

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fleſh, but in that a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.

The ſecond, is to receiue the externall waſhing by water: this ſignifieth, that the party baptized doeth receiue the internall waſhing,

tiſme may be truly tearmed of repentance, & as it were, a board to ſwimme vpon, when a man ſhall feare the ſhip-wracke of his ſoule. Mat.3.4. 1.Tim.1.10. Rom.6.v.4.6.

Laſt

The Sacramentall Vnion of the parts of Baptiſme.

Externall baptiſme. The			*The vnion of the ſigne and the thing ſignified.*			Inward baptiſm.
Things ſenſible		Water.		Chriſts blood, & figuratiuely all Chriſt.		Things ſpirituall
Actions ſenſible of the	Miniſter, to waſh the vnclean bodie in the Name of the, &c.	Sprinkling or dipping in the water.		1. Remiſſion of ſinnes & imputation of Chriſts iuſtice. 2. Mortificatiō of ſinne by the force of Chriſts death.	Gods ſpirituall waſhing is regeneration.	Actions ſpirituall and inward.
		Continuance in water.		The progreſſe & continuance in mortification		
		Ariſing from water		Viuification & ſanctification through Chriſts reſurrection.		
	Receiuer to	Giue his body to be waſhed.		To conſecrate himſelf to God, and forſake the fleſh, deuill, and world.	Receiuer.	
		Receiue that waſhing.		To feele the inward waſhing of the ſpirit.		

Place this Table betwixt the Fol. 74. and 75.

Chriſt, they may haue perpetuall fellowſhippe with him. Math. 28. 19. *Goe, teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghoſt.* Mar. 16, 16. *Hee that beleeueth and is baptiſed, ſhalbe ſaued: hee that beleeueth not, ſhall be condemned.*

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the ſonnes of God are not made ſuch by naturall generation, but by the Adoption of God the Father) yet may they beleeue both for themſelues and others, according to the tenour of the couenant of grace: as Adam did ſinne both for himſelfe and others

[illegible] ſeeing charity and neceſſity may diſpence with ceremonies, and mitigate in equity the ſharpenes of them.

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A The Sacramentall vnion of the parts of baptiſme, is on this ſort.

The element of water whereby the vncleanneſſe of the body is purified, by a moſt conuenient proportion ſhadoweth out the blood of Chriſt, and by the figure Synechdoche, taking the part for the whole Chriſt. 1. Ioh.1.7. *And the blood of Ieſus Chriſt clenſeth vs from all ſinne.*

The action of the Miniſter, is his waſhing of the party baptized with the Element of water. This ſealeth and confirmeth a double action of God. I. the ingraffing or incorporating of the party baptized into Chriſt. Gal.3.27. *As many as are baptized into Chriſt, haue put on Chriſt.* B 1.Cor.12.13. *By one ſpirit we are all baptized into one body.* II. Our ſpirituall regeneration. Tit.3.5. *Not by the workes of righteouſneſſe, which we had done, but according to his mercy he ſaued vs, by the waſhing of the newe birth, and the renewing of the holy Ghoſt.*

Of waſhing, there be three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the ſprinkling of water, doth ratifie, I. the ſhedding of the blood of Chriſt for the remiſſion of all our ſinnes, and the imputation of his righteouſneſſe. Act.22.16. *Ariſe and be baptized, & waſh away thy ſins in calling on the name of the Lord.* 1.Cor.6.11. *And ſuch were ſome of you, but ye are* C *waſhed, but yee are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* II. The mortification of ſinne by the power of Chriſts death. Rom.6.3. *Knowe ye not, that all wee which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death?* 6.7. *Knowing this, that our olde man is crucified with him, that the body of ſinne might be deſtroyed, that hencefoorth we ſhould not ſerue ſinne: for he that is dead is freed from ſinne.*

The continuance in the water, noteth the buriall of ſinne; namely, a continuall increaſe of mortification by the power both of Chriſt his death and buriall. Rom.6.4. *We are buried then with him by baptiſme into his death.*

The comming out of the water, doth con- D firme our ſpirituall viuification to newneſſe of life in all holineſſe and iuſtice, the which we attaine vnto by the power of Chriſts reſurrection. Rom.6.4. *Like as Chriſt was raiſed vp from the dead by the glory of the Father: ſo we alſo ſhould walke in neweneſſe of life.* 5. *for if we be graffed with him to the ſimilitude of his death, eue͂ ſo ſhal we be to the ſimilitude of his reſurrectio͂.*

The action of the party to be baptized, is two-fold.

The firſt, is to offer himſelfe to be baptized before the miniſter, and that in the preſence of the congregation. This ſignifieth that he doth, conſecrate himſelfe vnto the Lord, and that he vtterly renou͂ceth the fleſh, the world, and the deuil. 1.Pet.3.21. *To the vvhich alſo the figure vvhich novve ſaueth vs, euen baptiſme agreeth, (not the putting avvay of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.*

The ſecond, is to receiue the externall waſhing by water: this ſignifieth, that the party baptized doeth receiue the internall waſhing, which is by the blood of Chriſt, or at the leaſt, that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once onely borne; ſo is it in ſpirituall regeneration. Therefore they that are baptized of a miniſter, which is an heretike, not yet degraded from that calling, (if the externall forme of adminiſtration be obſerued) muſt not be baptized againe of the Church of God; eſpecially, if after baptiſme they haue beene made partakers of the Lords ſupper: onely they ought to bee inſtructed in the true faith. Euſeb. Eccleſ.hiſt.lib.7.cap.8.ſaith, *There vvas vith vs an auntient profeſſour of the faith, yea, before I was created Biſhop, nay, before my predeceſſour Heraclas: who when hee was preſent at the baptiſme of ſome, and heard what queſtions they wers asked, and what anſwer they returned, forthwith came weeping vnto me, and humbling himſelfe before mee, confeſſed that he was baptized by an heretike: yet in regard of that adminiſtration which he ſawe in our Church, hee accounted that no baptiſme, in that the confeſſion there vſed, was fraught with blaſphemies. This alſo he added, that he was for this offence ſo ſore grieued, that he durſt not ſo much as lift vp his eies to heauen: wherefore he moſt earneſtly beſought me, that he might be clenſed and purified with the baptiſme of our Church, and ſo receiue the grace of of the holy ghoſt. The which notvvithſtanding, I durſt not preſume to adminiſter, but ſaid, it was ſufficient for him that he had bin ſo long a profeſſour amongſt vs, and that at the receit of the Lords ſupper, he anſvvered, Amen. theſe things I told him were of force enough to purge him. And therefore I aduiſed him, to reſt himſelfe in his former faith and conſcience already ſufficiently purified, eſpecially in that he ſo long was partaker with vs in the Sacraments.* Auguſt. lib.3.c.2. contra Petil.literas.

The right vſe of baptiſme is this. When inwardly in thine heart thou ſenſibly feeleſt, that through the heat of concupiſcence, thou art mooued to commit ſome ſinne, then begin to haue ſome holy meditation of that ſolemne vowe, which thou didſt make to God in baptiſme.

Againe, if through infirmitie, thou falleſt once or often into ſome ſinne, ſtill haue recourſe vnto baptiſme, that there thou maieſt receiue courage to thy ſoule. For although baptiſme be but once onely adminiſtred, yet that once teſtifieth that all mans ſinnes paſt, preſent, and to come, are waſhed away. 1.Pet.3.21. Eph.5,25.26.27. Therefore baptiſme may be truly tearmed the Sacrament of repentance, & as it were, a board to ſwimme vpon, when a man ſhall feare the ſhip-wracke of his ſoule. Mar.1.4. 1.Tim.1.10. Rom.6.v.4.6.

Laſt of all, ſee thou neuer reſt, till ſuch time as thou haue a feeling of that renewing power ſignified in baptiſme: namely, the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection, in the renouation of the ſpirit.

CHAP. XXXIV.

Of the Lords Supper.

THe Lords Supper is a Sacrament, wherwith in the ſignes of bread and wine, ſuch as are engraffed into Chriſt, are in him daily, in a ſpirituall manner, nouriſhed to eternall life. 1.Cor.11.23.24.25. Rom.6.5.

The proportion of the parts of the Lords Supper, is on this wiſe:

The Elements of bread and wine, are ſignes and ſeales of the bodie and blood of Chriſt.

The action of the Miniſter, is a note of Gods action.

The Miniſters action is foure-fold.

The firſt, is his taking the bread and wine in his owne hands: this doth ſeale the action of God the Father, by which he from all eternitie, did ſeparate and elect his Sonne, to performe the dutie of a Mediatour betwixt God and man. Ioh.6.27. *For him hath the Father ſealed.*

The ſecond, is his bleſſing of it, whereby he, by the recitall of the promiſes, and prayers conceiued to that end, doth actually ſeparate the bread and wine receiued from their common vnto an holy vſe. This doth ſeale that action of God, by which he did in the fulnes of time, ſend Chriſt to perform the office of a Mediator, vnto the which he was fore-ordained.

The third, is the breaking of the bread, and powring out of the wine: this doth ſeale the paſſion of Chriſt, by which he, verily vpon the croſſe was, both in ſoule and bodie, bruiſed for our tranſgreſſions.

The fourth, is his diſtributing of the bread and wine into the hands of the communicants. This ſealeth the action of God, offering Chriſt vnto all, yea, to the hypocrites: but giuing him indeed vnto the faithfull, for the daily increaſe of their faith, and repentance.

The action of the receiuer, is double.

The firſt, is his taking the bread and wine in his hand. This ſealeth a ſpirituall action of the receiuer, namely, his apprehenſion of Chriſt by the hand of faith. Ioh.1.12.

The ſecond, is his eating of the bread, and drinking of the wine, to the nouriſhment of his bodie. This ſealeth his application of Chriſt by faith, that the feeling of his true vnion and communion with Chriſt may daily be increaſed. 1.Cor.10.16. *The cuppe of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which wee breake, is it not the communion of the bodie of Chriſt?*

That doctrine of tranſubſtantiation, which teacheth, that the bread is turned into the very bodie of Chriſt, & the wine into his blood, is a very fable: the reaſons why, are theſe: I. In the firſt inſtitution of the Supper, which was before Chriſt his paſſion, the bodie of Chriſt was then eaten as already crucified. Now, how the body of Chriſt crucified ſhould after a corporall manner be eaten, he himſelfe being not as yet crucified, it is impoſſible to imagine. II. The bread after the conſecration, is diſtributed into parts: but the whole bodie of Chriſt is receiued of euery ſingular communicant. III. The bread is the *communion* of Chriſts body: therefore not his very bodie. IV. By this means the bodie of Chriſt ſhould not onely be made of the ſubſtance of the virgin Mary, but alſo of the bakers bread. V. Let the bread and wine be kept for a time, and the bread will mould, and the wine turne to vineger after the conſecration; by which we may conclude, that there did remaine the ſubſtance of bread and wine. VI. This opinion quite ouerthroweth the ſacramentall vnion, namely, the proportion which is betwixt the ſigne and the thing ſignified.

The like may be ſaid of the Lutherans conſubſtantiation, wherby they beare men in hand that there is a coexiſtence, by which the body of Chriſt, is either in, or with, or vnder the bread. Againſt this, theſe reaſons may ſuffice: I. The whole action of the Supper is done in remembrance of Chriſt: now what need that, if the bodie of Chriſt were really preſent? II. Act.3.21 *Whom the heauens muſt containe, vntill the time that all things muſt be reſtored.* III. This is an eſſentiall propertie of euery magnitude, and therefore of the bodie of Chriſt, to be in one place, and circumſcribed or compaſſed of one place. IV. If that Chriſts bodie were eaten corporally, then ſhould the wicked as well as the faithfull be partakers of the fleſh of Chriſt: but to eate his fleſh, is to beleeue in him, and to haue eternall life. V. It were very abſurd to thinke, that Chriſt ſitting amongſt his Diſciples, did with his owne hands take his owne bodie, and giue it wholly to each of his Diſciples.

Such as wil in an holy ſort prepare themſelues to celebrate the Lords Supper, muſt haue;

Firſt, a knowledge of God and of mans fall, and of the promiſed reſtauration into the couenant by Chriſt. 1.Cor.11.26. *So often as ye ſhall eate this bread, and drinke of this cuppe, ye ſhew the death of the Lord till he come.* 29. *And diſcerne his bodie.*

Secondly, true faith in Chriſt: for euery man receiueth ſo much, as he beleeueth he receiueth. Heb.4.2. *For vnto vs was the Goſpell preached, as alſo vnto them: but the word that they heard, profited not them, becauſe it was not mixed with faith in thoſe that heard it.* Furthermore, true repentance of their ſinnes. Eſa.66.3. *He that killeth a bullocke, is as if he ſlue a man: he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines blood:*

he that remembreth incenſe, as if he bleſſed an idol: yea, they haue choſen their owne waies, and their ſoule delighteth in their abominations. Pſal. 26.6. *I waſh mine hands in innocencie, O Lord, and ſo come before thine alter.*

Thirdly, renued faith and repentance, for

of Election.

WE haue hitherto declared the outward meanes, wherby Gods decree A of election is executed. Now follow the degrees of executing the ſame.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1.6. *To the praiſe of the glorie of his grace, wherewith he hath made vs accepted in his blood.* 9. *And hath opened vnto vs the myſterie of his will,*

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The Sacramentall relation, which is in the *Lords Supper, is on this manner.*

	Things ſenſible	1. Bread. 2. Wine.		1. The bodie 2. The blood of Chriſt.	Things ſpirituall	
The ſenſible and externall actions.	Miniſter to	Take bread and wine in his hands.	*The vnion of the ſigne and the thing ſignified.*	To ſeale Chriſt, to beare the office of a Mediatour, Ioh.6.27.	God.	The ſpirituall and internall actions.
		Conſecrate the bread & wine by repeating the promiſe, & prayers made for that ende.		To ſend Chriſt to bee a Mediatour, for which hee was ſealed from all eternitie.		
		break bread and powre out wine.		The execrable paſſion of Chriſt, and effuſion of his blood.		
		Giue the bread and wine into the receiuers hands.		To offer Chriſt to all, euen to the hypocrites, but to giue him onely to the true Chriſtians.		
	Chriſtian receiuer to	Take the bread and cup in his hand.		To apprehend Chriſt by faith.	The chriſtian receiuer.	
		Eate the bread and drinke the wine, for the nouriſhment of his bodie.		To apply Chriſt vnto him, that the true vnion & communion with Chriſt may be increaſed.		

Place this Table betweene fol. 75. and 76.

Laſt of all, ſee thou neuer reſt, till ſuch time as thou haue a feeling of that renewing power ſignified in baptiſme: namely, the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection, in the renouation of the ſpirit.

A teacheth, that the bread is turned into the very bodie of Chriſt, & the wine into his blood, is a very fable: the reaſons why, are theſe: I. In the firſt inſtitution of the Supper, which was before Chriſt his paſſion, the bodie of Chriſt was then eaten as already crucified. Now, how the body of Chriſt [illegible]

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That doctrine of tranſubſtantiation, which

locke, as if he ſlue a man: he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines blood: he

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A *he that remembreth incenſe, as if he bleſſed an idol: yea, they haue choſen their owne waies, and their ſoule delighteth in their abominations*. Pſal. 26.6. *I waſh mine hands in innocencie, O Lord, and ſo come before thine alter.*

Thirdly, renued faith and repentance, for daily and new ſinnes committed vpon infirmitie: becauſe euery new ſinne requireth a new act, both of repentance and faith: and this renouation muſt be ſeene by our reconciliation of our ſelues to our neighbours, for iniuries and wrongs. Math. 5. 22. *If thou bring thy gift to the alter, and there remembreſt thy brother hath ought againſt thee.* 24. *Leaue thy gift before the alter, and goe, firſt be reconciled* B *to thy brother, then come and offer thy gift.* If thou canſt come furniſhed with theſe things, abſtaine not from the Lords table, by reaſon of thy many infirmities.

If beeing thus prepared, thou feeleſt that thou haſt a corrupt and rebellious heart, know this: that then thou art well diſpoſed to the Lords table, when thou art liuely touched with a ſenſe of thy crooked diſpoſition. Luk. 4. 18. *The ſpirit of the Lord is vpon mee, becauſe hee hath annointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken hearted, that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blind, that I ſhould ſet at libertie them that are bruiſed.* Math. 15. 24. *Hee anſwered and ſaid, I am not ſent, but to the* C *loſt ſheepe of the houſe of Iſrael.* The Lords Supper is a medicine to the diſeaſed and languiſhing ſoule: and therefore men muſt as well ſeeke to purifie and heale their hearts in it, as to bring pure & ſound hearts vnto it.

If thou feele in thy ſelfe ſome great defect and want of faith, pray vnto God earneſtly, that he will vouchſafe to increaſe it Mark. 9. 24. *The father of the child crying with teares, ſaid, Lord, I beleeue, helpe mine vnbeleefe.*

If thou canſt not doe this thy ſelfe, vſe the aide of the faithfull, which may by their faith carrie thee, as men did the ſicke of the palſie vpon their ſhoulders, and laid him before Chriſt, Mark. 2. 3.

D If thou come not furniſhed on this manner to the Lords table, thou ſhalt be adiudged guiltie of the body & blood of Chriſt: as he is guiltie of high treaſon, who doth counterfeit or clip the Princes coine. 1. Cor. 11. 27. *He that eateth this bread, & drinketh this cuppe vnworthily, ſhall bee guiltie of the body and blood of Chriſt.*

But ſuch as feele not themſelues penitent, they neither can come to the Lords table without repentance, leaſt they eate & drinke their owne damnation, neither muſt they deferre repentance, by which they may come, leaſt they procure to thēſelues final deſtructiō.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

VVE haue hitherto declared the outward meanes, wherby Gods decree of election is executed. Now follow the degrees of executing the ſame.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1.6. *To the praiſe of the glorie of his grace, wherewith he hath made vs accepted in his blood.* 9. *And hath opened vnto vs the myſterie of his will, according to his good pleaſure, which he hath purpoſed in him.*

Gods loue is that, whereby God doth freely loue all ſuch as are choſen in Chriſt Ieſus, though in themſelues altogether corrupt. 1. Ioh. 4. 19. *Wee loued him becauſe hee loued vs firſt.* Rom. 5. 8. *God ſetteth out his loue towards vs, ſeeing that, while we were yet ſinners, Chriſt died for vs.* 10. *For if when we were enemies, wee were reconciled to God by the death of his ſonne, much more we being reconciled ſhall be ſaued by his life.*

The declaration of Gods loue is twofold. The firſt, towards infants elected to ſaluation: the ſecond, towards men of riper yeares.

The declaration of Gods loue towards Infants, is on this manner.

Infants alreadie elected, albeit they in the wombe of their mother before they were borne, or preſently after, depart this life, they, I ſay, being after a ſecret and vnſpeakable manner by Gods ſpirit engraffed into Chriſt, obtaine eternall ſaluation. 1. Cor. 12. 13. *By one ſpirit we are all baptized into one bodie, whether Iewes, or Grecians, bond, or free, & haue beene all made to drinke into one ſpirit.* Luk. 1. 35. *The Angell anſwered, & ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee: therefore alſo that holy thing which ſhall be borne of thee, ſhall be called the ſonne of God.* 41. *And it came to paſſe, as Elizabeth heard the ſalutation of Marie, the babe ſprang in her bellie, and Elizabeth was filled with the holy Ghoſt.* 64. *And his mouth was opened immediatly, and his tongue looſed, and he ſpake and praiſed God.* 80. *And the child grew, and waxed ſtrong in ſpirit.* Ier. 1. 5. *Before I formed thee in the wombe, I knew thee, and before thou cameſt out of the wombe, I ſanctified thee.*

I call the manner of Infants ſaluation ſecret and vnſpeakable, becauſe I. they want actuall faith to receiue Chriſt: for actuall faith neceſſarily preſuppoſeth a knowledge of Gods free promiſe, the which he that beleeueth, doth applie vnto himſelfe: but this, infants cannot any waies poſſibly performe. And ſurely if infants ſhould haue faith actually, they generally either looſe it when they come to mens eſtate, or at leaſt ſhew no ſignes thereof, neither of which could be true, if before they had receiued actuall faith. Nay, wee ſee that in thoſe of riper yeares, there are not ſo much as the ſhadowes or ſparks of faith to be ſeene, before they be called by the preaching of the Goſpel. II. Infants are ſaid to be regenerated onely in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therefore

A they want thoſe terrours of conſcience, which come before repentance, as occaſions thereof, in ſuch as are of riper yeares of diſcretion. Againe, they are not troubled with that conflict and combate betwixt the fleſh and the ſpirit, wherewith thoſe faithfull ones that are of more yeares are maruelouſly exerciſed.

CHAP. XXXVI.

Concerning the firſt degree of the declaration Gods loue.

THe declaration of Gods loue, in thoſe of yeares of diſcretion, hath eſpecially foure degrees. Rom. 8.30. 1. Cor. 1.30.

B The firſt degree, is an effectuall calling, whereby a ſinner beeing ſeuered from the world, is entertained into Gods familie. Eph. 2.17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere.* 19. *Now therefore yee are no more ſtrangers and forrainers, but citizens with the Saints, and of the houſhold of God.*

Of this there be two parts. The firſt is *Election*, which is a ſeparation of a ſinner from the curſed eſtate of all mankind. Ioh. 15.19. *If ye were of the world, the world would loue his own: but becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.*

The ſecond, is the reciprocall donation or free gift of God the Father, whereby he beſtoweth the ſinfull man to bee ſaued vpon Chriſt, and Chriſt againe actually & moſt effectually vpon that ſinfull man: ſo that he may boldly ſay this thing, namely Chriſt, both God and man, is mine, and I for my benefit & vſe enioy the ſame. The like we ſee in wedlock: The husband ſaith, this woman is my wife, whome her parents haue giuen vnto me, ſo that, ſhee beeing fully mine, I may both haue her, and gouerne her: Againe, the woman may ſay, this man is mine husband, who hath beſtowed himſelfe vpon me, and doth cheriſh me as his wife. Rom. 8.32. *He ſpared not his owne ſonne, but gaue him for vs.* Eſay. 9.6. *Vnto vs a childe is borne, and vnto vs a ſonne is giuen.* Ioh. 17.2. *Thou haſt giuen him power vpon all fleſh, that hee ſhould giue eternall life to all them whome thou haſt giuen him.* 6. *I haue declared thy name to the men which thou gaueſt me out of the world: thine they were, and thou gaueſt them me, and they kept thy word.* 7. *Nowe they know that all things whatſoeuer thou haſt giuen me, are of thee.* Ioh. 10.29. *My father, which gaue them me, is greater then all, and none is able to take them out of my fathers hands.*

Hence commeth that admirable vnion, or coniunction, which is the ingraffing of ſuch as are to bee ſaued, into Chriſt, & their growing vp togither with him: ſo that after a peculiar manner, Chriſt is made the head, and euery repentant ſinner, a member of his myſticall body. Ioh. 17.20. *I pray not for theſe alone, but for them alſo which ſhall beleeue in me, through their word.* 21. *That they all may be one, as thou, O father, art in mee, & I in thee: euen that they may be alſo one in vs.* Eph. 5.30. *We are members of his body, of his fleſh, & of his bones.* Ioh. 15.1. *I am that true vine, and my father is the husbandman,* 2. *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.* Eph. 2.20. *Built vpon the foundation of the Prophets and Apoſtles, whoſe corner ſtone is Ieſus Chriſt.* 21. *In whome all the building coupled togither, groweth vnto an holy temple in the Lord.* 22. *In whome ye are alſo built togither, to bee the habitation of God by the ſpirit.*

This, albeit it be a moſt neere and reall vnion, yet we muſt not thinke, that it is, by touching, mixture, or, as it were, by ſoldring of one ſoule with another, neither by a bare agreement of the ſoules among themſelues: but by the communion and operation of the ſame ſpirit, which beeing by nature infinite, is of ſufficient abilitie to conioyne thoſe things togither, which are of themſelues farre diſtant from each other: the like wee ſee in the ſoule of man, which conioyneth the head with the foote. Eph. 2.22. 2. Pet. 1.4. *Whereby moſt great and pretious promiſes are giuē vnto vs, that by them ye ſhould bee partakers of the Godly nature, in that ye flie the corruption, which is in the world through luſt.* Phil. 2.1. *If there be any conſolatiō in Chriſt, if any cōfort of loue, if any fellowſhip of the ſpirit, &c.*

C The things vnited. In this vnion not our ſoule alone is vnited with Chriſts ſoule, or our fleſh with his fleſh: but the whole perſon of euery faithfull man, is verily conioyned with the whole perſō of our Sauiour Chriſt God & mā.

The manner of their vnion is this. A faithfull man firſt of all and immediately is vnited to the fleſh, or humane nature of Chriſt, and afterward by reaſon of the humanitie, to the *Word* it ſelfe, or diuine nature. For ſaluation and life dependeth on that fulneſſe of the godhead which is in Chriſt, yet it is not communicated vnto vs, but in the fleſh, and by the fleſh of Chriſt. Ioh. 6.53. *Except ye eate the fleſh, and drink the blood of the Son of man, yee haue no life in you.* 56. *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* D

The bond of this vnion. This vnion is made by the ſpirit of God applying Chriſt vnto vs: and on our parts by faith receiuing Chriſt Ieſus offered vnto vs. And for this cauſe is it tearmed a ſpirituall vnion.

Chriſt, becauſe hee is the head of the faithfull, is to bee conſidered as a publike man ſuſtaining the perſon of all the elect. Hence is it that the faithfull are ſaide to be crucified with Chriſt, and with him to die, and to be buried. Rom. 6, 4, 5, 6, to be quickned. Eph. 2. 5. to be raiſed vp and placed in heauen. v. 6. Col. 3.1. the which is not onely in regard of the hope of the faithfull, but becauſe they are accepted of God certēly to haue done al theſe

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things in Chriſt: euen as in Adams firſt ſinne all his poſterity afterward was tainted of ſin. A

A member of Chriſt is diuerſly diſtinguiſhed: and it is ſo either before men, or God.

Before men they are the members of Chriſt, who outwardly profeſſing the faith, are charitably reputed by the Church as true members. But ſuch deceiuing at length, both themſelues and the Church, may be reprobates: and therefore in Gods preſence they are no more true members, then are the noxious humours in mans bodie, or a woodden legge or other ioynt cunningly faſtened to another part of the bodie.

Againe, members before God, are ſuch, as either are decreed to be ſo, or actually are ſo alreadie. B

Such as are decreed to be ſo, are they, who being elect from all eternitie, are either as yet not borne, or not called. Ioh. 10. 16. *Other ſheepe haue I, which are not of this fold: them alſo muſt I bring.*

Actuall members of Chriſt, are either liuing or dying members.

An actuall liuing member of Chriſt, is euery one elected, which being engraffed by faith, and the ſpirit into Chriſt, doth feele and ſhew forth the power of Chriſt in him.

An actuall dying or decaying member, is euery one truly engraffed into Chriſt, who hath no feeling of the power and efficacie of the quickening ſpirit in him. He is like vnto a benummed legge without ſenſe, C which indeed is a part of mans bodie, and yet receiueth no nouriſhment: ſuch are thoſe faithleſſe ones, who for a time doe faint and are ouercome vnder the heauie burden of tentations, and their ſinnes: ſuch are alſo thoſe excommunicate perſons, who in regard of their engraffing are true members, howſoeuer in regard of the externall communion with the Church, and efficacie of the ſpirit, they are not members, till ſuch time, as they being touched with repentance, doe begin as it were, to liue againe.

God executeth this effectuall calling by certaine meanes.

The firſt, is the ſauing hearing of the word of [a] God, which is, when the ſaid word outwardly is preached, to ſuch an one as is both D dead in his ſinnes, and doth not ſo much as dreame of his ſaluation. [b] And firſt of all, the Law ſhewing a man his ſin, and the puniſhment thereof, which is eternall death: afterward the Goſpell, ſhewing ſaluation by Chriſt Ieſus, to ſuch as beleeue. [c] And inwardly the eyes of the mind are enlightned, [d] the heart and eares opened that he may ſee, heare, and vnderſtand the preaching of the word of God. [a] Ezech. 16. 6. *When I paſſed by thee, I ſaw thee polluted in thine owne blood, and ſaid vnto thee, when thou waſt in thy blood, thou ſhalt liue.* Eſa. 55. 1. *Ho, euery one that thirſteth, come ye to the waters, & ye that haue no ſiluer, come buy, & eate, come, I ſay, & buy wine and milke without ſiluer, and without money.* Ioh. 1. 12. *As many as receiued him to them, he gaue this priuiledge, that they ſhould become the ſonnes of God: namely, to them which beleeued in his name.* [b] Rom. 7. 7. *I knew not ſinne, but by the lawe: for I had not knowne luſt, except the law had ſaid, Thou ſhalt not luſt.* [c] 1. Ioh. 2. 27. *But the annoynting which ye receiued of him, dwelleth in you: and ye need not that any man teach you: but as the ſame annointing teacheth you of all things, and it true, and is not lying, and as it taught you, ye ſhall abide in him.* [d] Act. 16. 14. *A certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, a worſhipper of God, heard vs, whoſe heart God opened, that ſhee attended to the things that Paul ſpake.* Pſal. 40. 6. *Thou art not delighted with ſacriſice and burnt offerings, but mine eares haſt thou opened.* Ioh. 6. 44. *No man can come vnto me, except the Father which hath ſent me, draw him: and I will raiſe him vp at the laſt day.* Eſa. 54. 6. *The Lord hath called thee, being as a woman forſaken, and as a young wife, when thou waſt refuſed, ſaith the Lord.*

The ſecond, is the mollifying of the heart, the which muſt be bruiſed in peeces, that it may be fit to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I will put a new ſpirit within their bowels: and I will take the ſtonie heart out of their bodies, and I will giue them an heart of fleſh.*

There are for the bruiſing of this ſtonie heart, foure principall hammers. The firſt, is the knowledge of the Law of God. The ſecond, is the knowledge of ſinne, both originall and actual, and what puniſhment is due vnto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans own power, in the obtaining of eternall life. Act. 2. 37. *When they heard theſe things, they were pricked in heart, and ſaid vnto Peter, and the reſt of the Apoſtles, Men and brethren, what ſhall we doe?* 38. *Peter ſaid vnto them, Repent and be baptized euery one of you in the name of Ieſus for the remiſſion of ſinnes, and ye ſhall receiue the gift of the holy Ghoſt.* Luk. 15. 17. *Then he came to himſelfe, and ſaid, How many hired ſeruants at my fathers haue bread enough, and I dye for hunger?* 18. *I will riſe and goe to my father, and ſay vnto him, Father, I haue ſinned againſt heauen, and before thee,* 19. *And am no more worthie to be called thy ſonne: make me as one of thy hired ſeruants, &c.* Math. 15. 24. *He anſwered, and ſaid, I am not ſent, but to the loſt ſheepe of Iſrael.*

The third, is faith, which is a miraculous and ſupernaturall facultie of the heart, apprehending Chriſt Ieſus being applyed by the operation of the holy Ghoſt, and receiuing him to it ſelfe. Ioh. 1. 12. 6. 35. *Ieſus ſaid vnto them, I am the bread of life, he that commeth vnto me ſhall neuer hunger: and he that beleeueth in me, ſhall neuer thirſt.* Rom. 6. 30. *What ſhall we ſay then? the Gentiles which followed not righteouſneſſe, haue attained vnto righteouſneſſe, euen the righteouſnes which is of faith.*

Chriſt is receiued, when euery ſeuerall

perſon doth particularly apply vnto himſelfe, Chriſt with his merits, by an inward perſwaſion of the heart, which commeth none other way, but by the effectual certificate of the holy Ghoſt concerning the mercy of God in Chriſt Ieſus. 1. Cor. 2. 12. *Wee haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the thinges that are giuen to vs of God.* Zach. 12 10. *I will poure the ſpirit of grace & of cõpaſſion vpon the houſe of Dauid, and vpon the inhabitants of Ieruſalem, and they ſhall looke vnto me, whome they haue wounded.* Rom. 8.16. *His ſpirit beareth witneſſe to our ſpirit, that we are the ſonnes of God.* Eph. 1. 13. *In whome alſo ye haue truſt, after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.* 2. Cor. 1. 22.

In the worke of faith, there are fiue degrees, or motions of the heart, linked and vnited togither, and are worthy the conſideration of euery Chriſtian.

The firſt, is knowledge of the Goſpell, by the illumination of Gods ſpirit. Eſa. 53. 11. *By his knowledge ſhall my ſeruant iuſtifie many.* Ioh. 17. 3. *This is life eternall, that they know thee to be the onely very God, and whom thou haſt ſent Ieſus Chriſt.*

To this, in ſuch as are truely humbled, is annexed a ſerious meditation of the promiſes in the Goſpel, ſtirred vp by the ſenſible feeling of their owne beggery.

And after the foreſaid knowledge in all ſuch as are inlightened, commeth a *generall faith*, whereby they ſubſcribe to the truth of the Goſpell. Heb. 4. 2. *Vnto vs was the Goſpel preached, as alſo vnto them: but the word that they heard profited not them, becauſe it was not mixed with faith in thoſe that heard it.* 1. Tim. 1.19. *Hauing faith and a good conſcience, which ſome haue put away, and as concerning the faith, haue made ſhipwracke.* 1. Tim. 2. 4. *Who will that all men ſhould be ſaued, and come vnto the knowledge of the truth.*

This knowledge, if it be more full and perfect, is called in Greeke πληροφορία τῆς συνέσεως, that is, the full aſſurance of vnderſtanding. Col. 2.2. *That their hearts might be comforted, and they knit togither in loue, and in all riches, of the full aſſurance of vnderſtanding, to know the myſterie of God, euen the father, and of Chriſt.* Rom. 14. 14. *I know, and am perſwaded through the Lord Ieſus, that there is nothing vnclean of it ſelfe.* Luk. 1. 1. *For as much as many haue taken in hand, to ſet forth the ſtory of thoſe things, whereof we are fully perſwaded.* 1. Theſſ. 1. 5. *Our Goſpell was vnto you, not in word onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance.*

The ſecond, is hope of pardon, whereby a ſinner, albeit he yet feeleth not that his ſinnes are certenly pardoned, yet he beleeueth that they are pardonable. Luk. 15. 18. I *will goe vnto my father, and ſay, Father, I haue ſinned againſt heauen & againſt thee, & am no more worthy to be called thy ſonne, make me as one of thy hired ſeruants.*

The third, is an hungring and thirſting after that grace which is offered to him in Chriſt Ieſus, as a man hungreth and thirſteth after meate and drinke. Iohn. 6. 35. and. 7. 37. Reu. 21. 6. *And he ſaid vnto me, It is done. I am Alpha and Omega, the beginning and the ende, I will giue to him that is a thirſt of the well of the water of life freely.* Math. 5.6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.*

The fourth, is the approching to the throne of Grace, that their, flying from the terrour of the Lawe, he may take holde of Chriſt, and finde fauour with God. Heb. 4.16. *Let vs therefore goe boldly to the throne of grace, that we may receiue mercy, and find grace to helpe in time of neede.*

This approching hath two parts. The firſt, is an humble confeſſion of our ſinnes before God particularly, if they be knowne ſinnes; and generally, if vnknowne: this done, the Lord forthwith remitteth all our ſinnes. Pſal. 32.5. *I thought, I will confeſſe againſt my ſelfe my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne. Selah.* 2. Sam. 12. 13. *Dauid ſaid to Nathan, I haue ſinned againſt the Lord: wherefore Nathan ſaid to Dauid, The Lord hath taken away thy ſinne, thou ſhalt not die.* Luk. 15. 19.

The ſecond, is the crauing pardon of ſome ſinnes, with vnſpeakable ſighes, and in perſeuerance. Luk. 15. 21. Act. 8. 22. *Repent of this wickednes, and pray God, that if it be poſſible, the thought of thine heart may be forgiuen thee.* Rom. 8. 26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt for vs, with ſighes which cannot be expreſſed.* Hoſ. 14. 2, 3. *O Iſrael, returne vnto the Lord thy God, for thou haſt fallen by thine iniquitie. Take vnto you words, and turne to the Lord, and ſay to him, Take away all iniquitie, and receiue vs gratiouſly.*

The fifth ariſing of the former, is an eſpeciall perſwaſion imprinted in the heart by the holy Ghoſt, whereby euery faithfull man doth particularly applie vnto himſelfe thoſe promiſes which are made in the Goſpel. Math. 9. 2. *They brought vnto him a man ſicke of the palſie, lying on a bedde: and when Ieſus ſaw their faith, he ſaide vnto the ſicke of the palſie, Sonne, be of good comfort, thy ſinnes are forgiuen thee.* Math. 15. 28. *O woman, great is thy faith, be it vnto thee as thou deſireſt.* Gal. 2. 20. *I liue, yet not I now, but Chriſt liueth in me: and in that I now liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.*

This perſwaſion, is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Math. 15. 22. *A woman, a Cananite, came out of the ſame coaſts, and cryed, ſaying vnto him, Haue mercie on me, O Lord, the ſonne of Dauid, my daughter is miſerably vexed with a deuill, &c.* 23, 24, 25, 26, 27. Ioh. 20. 29.

A *Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they which haue not ſeene and haue beleeued.* Heb.11.1. *Faith is the ground of things hoped for, and the euidence of things vvhich are not ſeene.* In Philoſophie we firſt ſee a thing true by experience, and afterward giue our aſſent vnto it: as in naturall Philoſophie; I am perſwaded that ſuch a water is hot, becauſe when I put mine hand into it, I perceiue by experience an hot qualitie. But in the practiſe of faith it is quite contrary. For firſt, we muſt conſent to the word of God, reſiſting all doubt and diffidence, and afterward will an experience and feeling of comfort follow. 2.Chron.20.20. *Put your truſt in the Lord your God, and yee ſhall be aſſured: beleeue his Prophets, and ye ſhall proſper.* B They therefore doe very ill, who are ſtill in a doubt of their ſaluation, becauſe as yet, they feele not in themſelues, eſpeciall motions of Gods ſpirit.

Thus much concerning the way which God vſeth in the begetting of faith. There are beſide this, two notable degrees of faith. The one is, the loweſt, and as I may ſpeake, the poſitiue degree, the other is the higheſt, or ſuperlatiue.

The loweſt degree of faith, is called ὀλιγοπιστία, a little or weake faith, like a graine of muſtard ſeede, or ſmoking flaxe, which can neither giue out heat nor flame, but onely ſmoake. Math.8.25. *His Diſcipies awaked him, ſaying, Saue vs maſter, we periſh.* 26. *And he ſaid vnto them, Why are ye fearfull, O ye of little faith?* C Mat. 17.20. *If ye haue faith as much as a graine of muſtard-ſeede, ye ſhall ſay vnto this mountaine, Remoue hence to yonder place; and it ſhall remoue.* 3.Eſay, 42. *The ſmoking flaxe ſhall he not quench.*

Faith is then ſaid to be weake and feeble, when as, of thoſe fiue degrees aboue mentioned, either the firſt, which is *knowledge*, or the fiſt, which is *application* of the promiſes, is very feeble, the reſt remaining ſtrong. Rom. 14.2. *One beleeueth that he may eate all things, and an other which is weake, eateth hearbs.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apoſtles although they beleeued, that Chriſt was the ſonne of the liuing God; yet they were ignorant of his death and reſurrection. Matth.16.16. Ioh. 6. D 69. Matth.17.22. Luk.9.45. *They vnderſtood not that word: for it was hid from them, ſo that they could not perceiue it.* Act. 1.6. *They asked him, ſaying, Lord, wilt thou reſtore at this time the kingdome to Iſrael?*

For the better knowledge of this kinde of faith, we muſt obſerue theſe two rules.

I. A ſerious deſire to beleeue, and an indeauour to obtaine Gods fauour, is the ſeede of faith. Matth. 5.6. *Bleſſed are they which hunger and thirſt after righteouſneſſe: for they ſhalbe ſatisfied.* Reu.21.6. *I will giue to him that is a thirſt, of the well of the water of life freely.* Pſal. 145.19. *He will fulfill the deſire of them that feare him: he alſo will heare their crie, and will ſaue them.* For in ſuch as begin to beleeue and to be renued, the minde will not lie idle, but beeing mooued by the holy Ghoſt, ſtriue with doubtfulneſſe and diſtruſt, and indeauour to put their aſſent to the ſweete promiſes made in the Goſpel, and firmely to applie the ſame to themſelues, and in the ſenſe of their weakeneſſe, deſire aſſiſtance from aboue; and thus faith is beſtowed.

II. God doth not deſpiſe the leaſt ſparke of faith, if ſo be, it, by little and little, doe encreaſe, and men vſe the meanes to encreaſe the ſame. Luk. 17.5. *The Apoſtles ſaid vnto the Lord, Encreaſe our faith.* 6. *And the Lord ſaid, If ye had faith as much as a graine of muſtard ſeede, and ſhould ſay vnto this mulberie tree, Plucke thy ſelfe vp by the rootes, and plant thy ſelfe in the ſea, it ſhould euen obey you.* Man muſt therefore ſtirre vp his faith by meditation of Gods word, ſerious prayers, and other exerciſes belonging vnto faith.

The higheſt degree of faith, is πληροφορία, *a full aſſurance*, which is not onely a certen and true, but alſo a *full perſwaſion* of the heart, whereby a Chriſtian much more firmely taking hold on Chriſt Ieſus, maketh full and reſolute account that God loueth him, and that he will giue to him by name, Chriſt, and all his graces pertaining to eternall life. Rom.4.20. *Neither did he doubt of the promiſe of God thorough vnbeleefe, but was ſtrengthened in the faith, and gaue glorie to God.* 21. *Beeing fully aſſured, that hee which had promiſed, was able alſo to doe it.* Rom.8.38. *I am perſwaded, that neither life, nor death, &c. can ſeparate vs from the loue of God which is in Chriſt Ieſus.* 1.Sam.17.36. *Thy ſeruant ſlue both the lyon and the beare: therefore this vncircumciſed Philiſtim ſhall be as one of them, ſeeing he hath rayled on the hoſt of the liuing God.* Pſal.23.6. *Doubtleſſe, kindneſſe and mercie ſhall follow me all the daies of my life.* Conferred with v.1,2,3,4.

Man commeth to this high degree, after the ſenſe, obſeruation, and long experience of Gods fauour and loue.

Queſt. Whether is iuſtifying faith commanded in the law?

Anſwer. It is commanded in the law of faith, namely, the Goſpell, but not in the law of workes, that is, in the morall law. Rom.3. 27. The reaſons are theſe: I. That which the law reuealeth not, that it commandeth not: but the law is ſo farre from reuealing iuſtifiing faith, that it neuer knew it. II. Adam had fully before his fall written in his heart the morall law, yet had he not iuſtifying faith, which apprehendeth Chriſt.

Obiect. I. Incredulitie is condemned by the law.

Anſwer. That incredulitie which is toward God, is condemned in the lawe; but that incredulitie which is againſt the Meſſiah Chriſt Ieſus, is condemned by the Goſpel. For as by the Goſpell, not by the Law, incredulitie in the Sonne as Mediatour, appeareth to bee a ſinne: ſo likewiſe not by the law is incredulitie in the Meſſiah condemned,but by the Goſpel, which commandeth vs to heare him and to beleeue in him.Math.17.5.1.Ioh.3.23. Thus it is plaine that this ſinne, not to beleeue in Chriſt,is expreſſely and diſtinctly made manifeſt,and condemned by the Goſpel. And albeit the knowledge of ſinne be by the law, yet not euery thing which doth reprooue and declare ſome ſinne, is the law of workes,or belongeth thereto.

Obiect. II. But ceremonies belong to the decalogue.

Anſwer. Ceremonies may be as examples referred to the decalogue, but indeede they are appendants to the Goſpel.

CHAP. XXXVII.

Concerning the ſecond degree of the declaration of Gods loue.

THe ſecond degree,is Iuſtification, whereby ſuch as beleeue, are accounted iuſt before God,through the obedience of Chriſt Ieſus.2.Cor.5.21. *Hee hath made him to be ſin for vs, which knewe no ſinne: that we ſhould be made the righteouſnes of God in him.* 1. Cor.1. 30.Rom.5.19. *As by one mans diſobedience many were made ſinners, ſo by the obedience of one (that is, Ieſus Chriſt,) ſhall many alſo be made righteous.*

Queſt. Whether did Chriſt performe full obedience to the law, for vs men alone, or for himſelfe alſo?

Anſw. I. Not for himſelfe, as ſome not rightly would haue him:for the fleſh of Chriſt beeing hypoſtatically vnited to the *word*,and ſo in it ſelfe fully ſanctified, was euen from the firſt moment of conception, moſt worthie to bee bleſſed with eternall life. Therefore by all that obedience which he performed after his conception,Chriſt,hee merited nothing for himſelfe. II. For vs, namely, for the faithfull,hee fulfilled all the righteouſnes of the law,and hence it is,that he is called *the end of the law vnto righteouſnes, to euery one that beleeueth.* Rom.10.4.

Here may be obiected: I. Chriſt as hee is man,is bound to performe obedience to the law for himſelfe.

Anſw. Hee is not bound by nature,but of his owne accord: for he was not a meere man,but God and man.And albeit Chriſt did neuer ſuffer nor fulfill the law,but in that fleſh which hee tooke vpon him; yet by reaſon of the hypoſtaticall vnion,this his paſſion and obedience hath reſpect vnto the whole perſon, conſidered as God and man, and therefore his obedience was not due on his part, and ſo was without merit to himſelfe: yea, in that the fleſh of Chriſt is vnited to the perſon of the *Word*, and ſo exalted in dignitie and ſanctitie,aboue all Angels,it may ſeeme to bee exempted from this naturall obligation of performing the law.

A II. *Obiect.* If then Chriſt performed the law for vs,we are no more boundē to the obſeruance of the ſame:as we doe not vndergoe eternall puniſhments for our ſinnes,the which Chriſt in his perſon did beare vpon the croſſe.

Anſ. If wee keepe the ſame reſpect of performing obedience to the law, the conſequence is very true, otherwiſe it is not ſo : for Chriſt performed obedience to the law for vs , as it is the ſatisfaction of the law: but the faithfull they are bounden to obedience,not as it is ſatisfactory, but as it is a document of faith, and a teſtimonie of their gratitude towards God, or a meanes to edifie their neighbours: euen as Chriſt ſuffering eternall puniſhments for our ſinnes, wee alſo ſuffer puniſhments as they are B either trials,or chaſtiſments vnto vs.

III. *Ob.* The law and iuſtice of God doth not togither exact both, namely obedience, and puniſhment.

Anſwer. In mans perfect eſtate , the iuſtice of God requireth onely obedience : but in his eſtate corrupted,he requireth both obedience, and puniſhment. Puniſhment , as the law is violated: Obedience, that legall iuſtice may be performed.Gal.3.10 . It is therefore plaine, that not onely Chriſts paſſion,but alſo his legall obedience , is our righteouſnes before God.

Iuſtification hath two parts: Remiſſion of ſinnes, and imputation of Chriſts righteouſnes.

C Remiſſion of ſinnes, is that part of iuſtification, whereby he that beleeueth, is freed from the *guilt* and *puniſhment* of ſinne,by the paſſion of Chriſt.Coloſſ.1.21.22. *You hath he now reconciled in the bodie of his fleſh thorough death, to make you holy and vnblameable, and without fault in his ſight.* 1.Pet.2.24. *Who,in his owne fleſh, bare our ſinnes in his bodie, on the tree, that we beeing deliuered from ſinne, ſhould liue in righteouſnes,by whoſe ſtripes ye are healed.*

Imputation of righteouſnes, is the other part of iuſtification,whereby ſuch as beleeue, hauing the guilt of their ſinnes couered, are accounted iuſt in the ſight of God, through Chriſts righteouſneſſe.2.Cor.5.21.Pſal.32.1. *Bleſſed is he, whoſe wickednes is forgiuen, and* D *vvhoſe ſinne is couered.* Romans.4. the whole chapter, where the Apoſtle repeateth imputation eleuen times. Phil. 3.8,9. *I haue counted all things loſſe,and doe iudge them to bee dung, that I might win Chriſt,and might be found in him, that is,not hauing mine owne righteouſneſſe which is by the lawe,but that which is through the faith of Chriſt,euen the righteouſneſſe which is of God through faith.*

The forme of iuſtification, is, as it were, a kind of tranſlation of the beleeuers ſinnes vnto Chriſt,and againe Chriſts righteouſnes vnto the beleeuer, by a reciprocall or mutuall imputation. As is apparent in this picture following.

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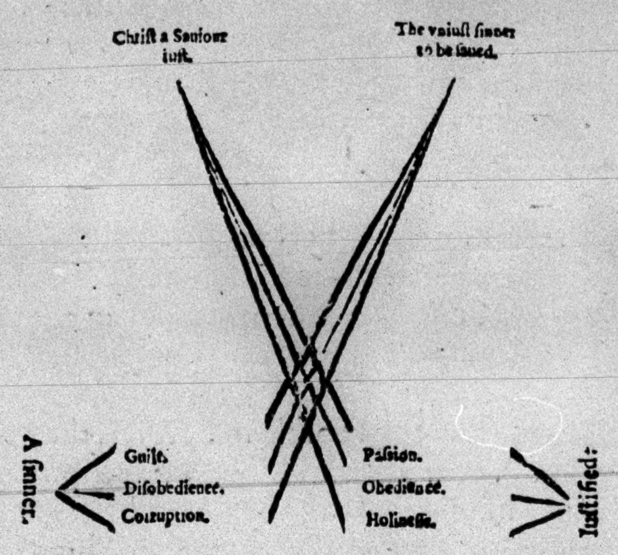

This obedience of Chriſt, is called the Righteouſnes of God, and of Chriſt. Of God, I. not becauſe it is in God, but of God: for it taketh all the power and merit it hath from the deity of the Sonne: whence it is that Ierem. ſaith, *Iehouah our Righteouſnes*. II. God doth onely accept of it for vs, becauſe that alone maketh vs boldly to approch vnto Gods throne of grace, that we may haue pardon for our ſinnes, and be receiued to eternall life. It is alſo called the Righteouſneſſe of Chriſt, becauſe beeing out of vs, it is in the humanity of Chriſt, as in a ſubiect.

Obiect. I. No man is made iuſt by any other mans iuſtice.

Anſwer. This iuſtice is both an others, and ours alſo. An others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by meanes of the forenamed vnion, Chriſt, with all his benefits, is made ours.

Obiect. II. The auncient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme too of no greater continuance then fiftie yeares.

Anſw. This is both falſe, and impious to affirme. Auguſt. 3. Tract. vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in themſelues, but in him.* Bernard in his ſermon (*ad milites templi, cap.* 11.) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur*: that is, *Death in Chriſt his death is put to flight, and the iuſtice of Chriſt is imputed vnto vs.* And in his 62. ſermon vpon the Canticles: *Where is there any reſt* (ſaith he) *but in the woundes of our Sauiour? I will for euer ſing, but what? mine owne iuſtice? nay, O Lord, I will remember thy iuſtice alone: for that is alſo my iuſtice. For thou waſt made of God vnto me iuſtice. But ſhould I feare, whether that one iuſtice would ſuffice two? nay it is not a ſhort cloake that is not able to couer a couple. Thy iuſtice is iuſtice for euermore, and will both couer thee and mee: it is largely large and eternall iuſtice: and in me it couereth the multitude of my ſinnes, &c. Auguſt. lib. de ſpiritu and litera, cap. 9. & 26. We muſt vnderſtand this ſaying ſo. The doers of the Lawe ſhall bee iuſtified, that wee may know, that there are no doers of the lawe but ſuch as are iuſtified; ſo that they are not firſt doers of the lawe, and then iuſtified, but firſt iuſtified, and then doers of the lawe.*

A So it is ſaid, *they ſhall be iuſtified*, as if it ſhould be ſaide, *they ſhall be reputed iuſt and accounted iuſt.*

Iuſtification hath annexed vnto it Adoption, whereby all ſuch as are predeſtinate to be adopted, receiue power, to be actually accounted the ſonnes of God by Chriſt. Eph. 1. 5. *Who hath predeſtinate vs to be adopted through Ieſus Chriſt, vnto himſelfe, according to the good pleaſure of his will.*

By meanes of adoption, God hath beſtowed many notable priueledges vpon his children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children, wee bee alſo heires, euen the heires of God.*

II. They are fellow heires with Chriſt, yea kings. Rom. 8. 17. Reu. 1. 6. *And made
B vs Kings and Prieſts, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chaſtiſments, inflicted vpon them for their good. Rom. 8. 28. *We know that all things worke together for the beſt, vnto them that loue God.* 36. *It is written, for thy ſake are we killed all the the day long: we are counted as ſheepe for the ſlaughter.* 37. *Neuertheleſſe, in all theſe things, we are more then conquerours thorough him that loued vs.* Pſal. 89. 32. *I will viſit their transgreſſion with the rodde, and their iniquitie with ſtrokes.* 33. *Yet my louing kindnes will I not take from him.* 2. Cor. 12. 7. *There was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me, becauſe* I *ſhould not bee exalted out of meaſure.* 2. Sam. 7. 14. *I will bee
C vnto him a father, and he ſhall be to me a ſonne: and if hee ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all creatures, yet ſo, as that in this life they haue onely right to the thing; but after this life they ſhall haue right in the ſame. 1. Cor. 3. 22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, euen all are yours.* Hebr. 2. 7. *Thou madeſt him litle inferiour to the Angels, thou crowneſt him with glorie and honour, and haſt ſet him aboue the workes of thine hands.* 8. *Thou haſt put all things in ſubiection vnder his feete.*

D Laſt of all, they haue the Angels as miniſtring ſpirits attending vpon them for their good. Heb. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation?* Pſal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

Whence it is apparent, that the faithfull alone haue the true vſe of the Lords goods, I. becauſe their perſons are in Chriſt acceptable vnto him, in whome alſo they haue reſtitution made vnto them of thoſe goods which they loſt in Adam, that they may with a good conſcience vſe them. II. They vſe them with thankſgiuing to their endes appointed by God.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

THe third degree, is Sanctification, whereby ſuch as beleeue, being deliuered from the tyrannie of ſinne, are by little and little renued in holines and righteouſnes. 1. Ioh. 3. 9. *Whoſoeuer is borne of God, ſinneth not: for his ſeede remaineth in him; neither can he ſinne, becauſe he is borne of God.* Rom. 8. 1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of ſinne, is the firſt part of ſanctification, whereby the power of ſinne is abated, and crucified in the faithfull. Rom. 6. 2. *How ſhall we that are dead to ſinne, liue yet therein:* 3. *Know ye not, that all we which haue bin baptized into Ieſus Criſt, haue bin baptized into his death?* 4. *Wee are buried then with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead, by the glorie of the father, ſo we alſo ſhould walke in newneſſe of life.* Eccles. 5. 6, 7, 11, 12, 13. Gal. 5. 24. *They which are Chriſts haue crucified the fleſh, with the affections and luſts thereof.*

The meanes of mortification, is the death and buriall of Chriſt, from which proceedeth ſuch vertue, as at the firſt giuing ſin his deadly wound, doth bereaue it of power to rage and raigne in man, and cauſeth it to die and conſume, as it were in a graue.

The vertue of Chriſts death, is a certaine power, iſſuing from his Deitie into his humanity when he died, wherby he did in the ſame humanity vanquiſh our ſinne imputed vnto him, beeing our ſurety, as well in regard of the puniſhment, as of the guilt thereof, that in like ſort by the ſame power he might aboliſh the corruption of ſinne in vs his members.

Viuification, is the ſecond part of ſanctification: whereby inherent holines being begunne, is ſtill augmented and enlarged. Firſt, we receiue the firſt fruits of the ſpirit; then a continuall encreaſe of them. Eph. 4. 23. *Be renewed in the ſpirit of your minde.* 24. *And put one the newe man, which after God is created in righteouſneſſe, and true holineſſe.* Eph. 2. 1. *And you, hath he quickned that were dead in treſpaſſes and ſinnes.* Gal. 2. 20. *Thus I liue, yet not I now, but Chriſt in mee: and in that I now liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued mee, and giuen himſelfe for mee.* Rom. 8. 23. *Wee which haue the firſt fruites of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15. 45. *The firſt man Adam was made a liuing ſoule, and the ſecond Adam was made a quickning ſpirit.*

The meanes of Viuification, is a vertue deriued from Chriſts reſurrection, to thoſe A that are quickned, which maketh them to riſe vp to newneſſe of life. Phil. 3. 10. *That I may knowe him, and the vertue of his reſurrection.*

The power of Chriſts reſurrection is that, whereby he firſt, did in his owne fleſh, as conquerer ouer death and ſinne, begin to liue with God, and to be exalted aboue euery name: and then in his members, ſinne beeing dead and buried, he cauſeth in them an endeauour and purpoſe to liue according to the will of God.

The efficient cauſe of them both, is the holy Ghoſt, who doth by his diuine power conuey himſelfe into the beleeuers hearts, and in them, by applying the power of Chriſt his B death, and reſurrection, createth holineſſe. Iob. 33. 24. 25. Rom. 8. 9. *Now yee are not in the fleſh, but in the ſpirit, becauſe the ſpirit of God dwelleth in you: but if any man haue not the ſpirit of Chriſt, the ſame is not his.* 11. *But if the ſpirit of him that raiſed vp Ieſus from the dead dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Furthermore this inherent holines is to be diſtinguiſhed into parts, according to the ſeuerall faculties of the body and ſoule of man. 1. Theſſ. 5. 23. *The very God of peace ſanctifie you throughout: and I pray God, that your whole ſpirit, ſoule, and bodie may be kept blameleſſe, vnto the comming of our Lord Ieſus Chriſt.*

C I. The holines or renuing of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloſſ. 1. 9. *We ceaſe not to pray for you, and to deſire that ye might be fully filled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding.* 1. Cor. 12. 8. *To one is giuen by the ſpirit the ſpeech of wiſedome, to an other the ſpeech of knowledge, by the ſame ſpirit.*

Illumination, is either ſpirituall vnderſtanding, or ſpirituall wiſedome.

Spirituall vnderſtanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Spirituall wiſdome, is an illumination of the minde, whereby the ſame truth, is applied to D the good ordering of particular both things & actions: as perſon, place and time require.

Theſe two haue the effects, which follow.

To diſcerne betweene good and euill. Heb. 5. 14. *Strong meate belongeth to them that are of age, which through long cuſtome haue their wittes exerciſed to diſcerne both good and euill.* Phil. 1. 10. *That we may diſcerne things that differ one from another.*

II. To diſcerne of ſpirits. 1. Ioh. 4. 1 *Deerely beloued, beleeue not euery ſpirit, but trie the ſpirits whether they be of GOD.* 1. Theſſ. 5. 21. *Trie all things, and keepe that which is good.* Act. 17. 11. *Theſe were more noblemen, then they which were at Theſſalonica, which receiued the word with all readines, and ſearched the ſcriptures daily, whether theſe things were ſo.*

III. To meditate vpon the word and works

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of God. Pſal. 1. 2. *But his delight is in the law of God, and in that Law doth he exerciſe him ſelfe day and night.* Pſal. 119. 15. *I will meditate in thy precepts, and conſider thy waies* Pſal. 107. the whole pſalme.

IV. To diſcerne and acknowledge mans owne inward blindnes. Pſal. 119. 33. *Teach me, O Lord, the way of thy ſtatutes, and I will keepe it vnto the end.* 18. *Open mine eies that I may ſee the wonders of thy Law.*

II. The ſanctitie of the memory, is an ability to keepe a good thing, when it is offered to the minde, and as neede ſerueth, to remember it. Pſal. 119. 11. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee.* Pſal. 16. 7. *I will praiſe the Lord who hath giuen me counſell: my raines alſo teach me in the nights.* Luk. 2. 51. *His mother kept all theſe things in her heart.*

III. The ſanctitie of conſcience, is a grace of God, whereby a mans conſcience excuſeth him for all ſinnes, after they are forgiuen him in Chriſt, as alſo of his vpright walking in the whole courſe of his life. 1. Tim. 1. 19. *Hauing faith and a good conſcience, which ſome hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by my ſelfe: yet am I not thereby iuſtified.* Act. 23. 1. *Paul ſaid, I haue in all good conſcience, ſerued God vntill this day.* Act. 24. 16. *I endeauour my ſelfe to haue alway a cleere conſcience toward GOD and toward men.* Pſal. 26. 1, 2, 3. *Iudge me O Lord, for I haue walked in mine innocencie, my truſt hath bin alſo in the Lord: therefore ſhall I not ſlide. Proue me, O Lord, and trie me, examine my reines and mine heart. For thy louing kindnes is before mine eies, therefore haue I walked in thy truth.*

Hence, in all godly men ariſeth the inward *peace of God*, and the outward alacrity in the countenance. Phil. 4. 7. *The peace of God which paſſeth all vnderſtanding, ſhall preſerue your hearts and mindes in Ieſus Chriſt.* Prou. 28. 1. *The wicked flee, when none purſueth: but the righteous are bold as a Lion.*

IV. Sanctitie of will, whereby man beginneth to will that which is good, and to refuſe the contrary. Therefore in this eſtate, the will is partly freed from bondage, partly in bondage to ſinne. Phil. 2. 13. *It is God which worketh in you, both the will & the deede, euen of his owne pleaſure.* Rom. 7. 18. *I know that in me, that is, in my fleſh, dwelleth no good thing: for to will is preſent with me, but I finde no meanes to performe that which is good, &c.* v. 19. 20, 21, 22.

V. Sanctity of affections, is the right mouing of them. 1. Theſ. 5. 23. Rom. 7. v. 24.

Affections of moſt eſpeciall note, are theſe.

I. Hope, whereby men with ſighings, looke for the accompliſhing of their redemption, Rom. 8. 23.

This hope: when it is once ſtrong and liuely, hath alſo her πληροφορίαν, that is, full aſſurance, as faith hath. Hebr. 6. 11. *And we deſire that euery one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end.* 1. Pet. 1. 3. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which, according to his aboundant mercie, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead.*

II. Feare of offending God, becauſe of his mercie. 1. Pet. 1. 17. *If ye call him father, which without reſpect of perſon, iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* Pſal. 130. 4. *There is mercie with thee, that thou maieſt bee feared.*

III. A baſe account of all worldly things, in reſpect of Chriſt Ieſus. Phil. 3. 7. *But the things that were aduantage to me, I accounted loſſe for Chriſts ſake.* 8. *Yea doubtleſſe, I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things, and doe iudge them to be dung, that I might winne Chriſt.*

IV. The loue of God in Chriſt, which is like vnto death, and as a fire that cannot be quenched. Cant. 8. 6. *Loue is ſtrong as death, iealouſie is cruel as the graue, the coales thereof are fierie coales, and a vehement flame.*

V. A feruent zeale to Gods glory. Rom. 9. 3. *I would wiſh my ſelfe to be ſeparate from Chriſt, for my brethren, that are my kinſmen, according to the fleſh.*

VI. An anguiſh of minde for our owne ſinnes and others alſo. Pſalm. 119. v. 136. *Mine eyes guſh out with teares, becauſe men keepe not thy law.* 2. Pet. 2. 7. *And deliuered iuſt Lot, being vexed with the vncleanly conuerſation of the wicked.* 8. *For he being righteous, and dwelling among them, in ſeeing, and hearing, vexed his righteous ſoule from day to day, with their vnlawfull deeds.*

VII. Exceeding great ioy in the holy Ghoſt. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.*

VIII. Sanctitie of body, whereby it is a fit inſtument for the ſoule to accompliſh that which is good. Rom. 6. 19. *As ye haue giuen your members ſeruants to vncleanneſſe, and to iniquitie, to commit iniquitie: ſo nowe giue your members ſeruants vnto righteouſneſſe in holineſſe.*

CHAP. XXXIX.

Of Repentance and the fruites thereof.

FRom ſanctification, Repentance is deriued, becauſe no man can earneſtly repent, except he, denying himſelfe, doe hate ſinne, euen from his heart, and imbrace righteouſneſſe. This no man either will, or can performe, but ſuch an one, as is in the ſight of God regenerated and iuſtified, and indued with true faith. Therefore albeit in ſuch as are conuerted, repentance doth firſt manifeſt it ſelfe, yet regarding the order of nature, it followeth both faith and ſanctification. Hence alſo is it euident, that this repentance, (legall contrition beeing ſome occaſion, and as it were, a preparation to true conuerſion) is whollie begotten by the preaching of the Goſpell.

Repentance is, when a ſinner turneth to the Lord, Act. 26. 20. *He ſhewed firſt unto them of Damaſcus, and at Ieruſalem, and through all the coaſts of Iudea, and then to the Gentiles, that they ſhould repent and turne to God, and doe workes worthy amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himſelfe, as he is pure.*

This is performed, when as any one by the inſtinct of the holy Ghoſt, doth purpoſe, will, deſire, and indeauour to relinquiſh his former ſinnes, and to become a new man. Pſal. 119. 112. *I haue applyed my heart to fulfill thy ſtatutes alway, euen unto the ende.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would cleaue unto the Lord.*

The fruit of Repentance, is a Chriſtian conuerſation, wherein are brought forth fruites worthy amendment of life. Math. 3. 8. *Bring ye therefore forth fruits worthy of repentance.*

A chriſtian conuerſation, is ſuch a courſe of life, whereby we following Chriſts example, doe by him, performe newe obedience to God. Math. 11. 29. *Take my yoke on you, and learne of me, that I am meeke and lowly in heart: and ye ſhall find reſt unto your ſoules.* 1. Pet. 4. 1. *For as much as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.* 1. Pet. 2. 21. *For hereunto are yee called, for Chriſt alſo ſuffered for vs, leauing vs an enſample that we ſhould follow his ſteps.* 1. Pet. 3. 10. 11. *If any man long after life, and to ſee good daies, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchewe euill, and doe good: let him ſeeke peace, and follow after it.*

There are two parts of new obedience: the deniall of our ſelues, & the profeſſion of Chriſt Math. 16. 24. *If any man will followe me, let him forſake himſelfe, take vp his croſſe, and follow me.*

The deniall of our ſelues, conſiſteth partly in Chriſtian warrefare, partly in the patient bearing of the croſſe.

CHAP. XL.

Of Chriſtian warrefare.

CHriſtian warrefare, is concerning the right way of fighting in the ſpirituall battell.

The parts thereof, are the preparation to battell, and the combate it ſelfe.

To the preparation, wee muſt vſe the compleate armour of God, Eph. 6. 13. *For this cauſe, take unto you the whole armour of God, that ye may be able to reſiſt in the euill day, and hauing finiſhed all things, ſtand faſt.*

The parts hereof, are eſpecially ſixe. I. Truth. II. Iuſtice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent prayer with watching. Eph 6. 14. *Stand therefore, and your loynes girded about with veritie, and hauing on the breſtplate of righteouſneſſe. 15. And your feete ſhodde with the preparation of the Goſpell of peace. 16. Aboue all, take the ſhield of faith, wherewith yee may quench all the fierie dartes of the wicked. 17. And take the helmet of ſaluation, and the ſword of the ſpirit, which is the word of God. 18. And pray alwaies with all manner prayer and ſupplication in the ſpirit, and watch thereunto with all perſeuerance and ſupplication for all Saints.* 1. Pet. 5. 8. *Be ſober, and watch: for your aduerſarie the deuill, as a roaring lyon, walketh about ſeeking whome he may deuoure.*

The combate, is a mutuall conflict of them that fight ſpiritually.

The warriours, are the tempter, and the Chriſtian ſouldier. Eph. 6. 12. *For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, and againſt the wordly gouernours, the princes of the darkeneſſe of this world, againſt ſpirituall wickedneſſes, which are in high places.*

The Tempter, is the prince, or his helpers. The Prince is Satan and his angels, which are ſpirituall wickedneſſes, in high things. His helpers are the fleſh and the world.

The conflict of all theſe, is temptation, whereby man is prouoked to commit ſuch wickedneſſe, as is hurtfull to the ſaluation of his ſoule. 1. Pet. 2. 11. *Deerely beloued, I beſeech you as ſtrangers and pilgrimes, abſtaine from fleſhly luſts, which fight againſt the ſoule.*

In the Souldier, two things are to bee conſidered: his reſiſting, and his fall.

Reſiſtance is an action, whereby the ſouldier doth withſtand temptation, thorough grace working inwardly in him. 1. Ioh. 2. 14. *I write unto you babes, becauſe yee haue knowne the father: I haue written to you fathers, becauſe yee haue knowne him that is from the beginning: I haue written to you young men, becauſe ye are ſtrong and the word of God abideth in you, and ye haue ouercome the wicked.* 1. Pet. 5. 8. Eph. 6. 16. Pſal. 91. 13. *Thou ſhalt walke upon the lyon and aſpe, the young Lion and the dragon ſhalt thou tread under feete.*

To confirme this, theſe *preſeruatiues* which follow, are very neceſſarie.

I. When you are tempted to ſinne, doe not onely abſtaine from it, but earneſtly loue and follow after the contrarie. Ioh. 8. 44.

II. Neuer yeeld or conſent to Satans words, whether he ſpeake the truth, accuſe falſely, or flatter diſſemblingly. Ioh. 8. 44. *Ye are of your father the deuill, and the luſts of your father ye will doe: he hath beene a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lie, then ſpeaketh he of his owne: for he is a lyar, and the father thereof.* Mark. 1. 24. *And cryed with a loud voyce, and ſaid, what haue I to doe with thee, Ieſus, the ſonne of the moſt high God. And Ieſus ſaid. Hold thy peace and come out of him.* Acts. 16. 17. *Shee followed Paul and vs, and cryed, ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew unto vs the way of ſaluation. &c.* Aug. ſerm. 241.

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III. One temptation is to bee looked for after another, and then eſpecially, when our enemy, as though he had made truce with vs, is at reſt: for the deuill neuer maketh an ende of his malice. 1.Pet.5.8.

The fall is, whereby the ſouldier thorough infirmitie fainteth, beeing ſubdued by the power of the enemie. Gal.6.1. *Brethren, if a man bee fallen by occaſion into any fault, ye which are ſpiritual, reſtore ſuch an one with the ſpirit of meekenes, conſidering thy ſelfe, leaſt thou alſo be tempted.*

To this appertaineth the ſpiritual remedy. A remedy, is a thing hauing aptnes ro reſtore him which is fallẽ, to his former eſtate. Gal.6.1.

And here two things muſt alwaies bee thought on.

I. If there be a willing minde, euery one is accepted for that grace which he hath, not for that which he hath not. 2.Cor.8.12. *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

II. In all theſe things, whoſoeuer will lead a godly life in Chriſt, the power of God is to bee made perfect through their infirmitie. 2.Cor. 12.9. *And hee ſaid vnto me, My grace is ſufficient for thee, for my power is made perfect through weakeneſſe: very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake, for when I am weake, then am I ſtrong.*

CHAP. XLI.

Of the firſt aſſault.

ASſaults are three-fold.

The firſt, is about the Chriſtian mans effectuall calling. The temptation, is the enterpriſe of the deuill to blindfolde mans minde, and to harden his heart, leaſt the word of GOD ſhould worke in him to ſaluation. Mat. 13.4. *And as he ſowed, ſome fell by the way ſide, and the foules came and deuoured them vp.* 5. *And ſome fell vpon ſtonie ground, where they had not ſo much earth, and anon they ſprang vp, becauſe they had no depth of earth* .6. *And when the Sunne roſe vp, they were parched, and for lacke of rooting withered away.* 7. *And ſome fell among thornes, and the thornes ſprung vp and choked them.* 19. *Whenſouer a man heareth the word of the kingdome, and vnderſtandeth it not, the euill one commeth, and catcheth away that which was ſowne in his heart: and this is hee which hath receiued the ſeede by the way ſide.*

A reſiſtance in thoſe that are to be called, is wrought by the ſpirit of God, that cauſeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortall ſeede of regeneration may ſpring in them. Pſal.40.6. Ioh.6.44. Act. 16.14. Iam. 1.21. *Wherefore lay apart all filthineſſe, and ſuperfluitie of malitiouſneſſe, and receiue with meekenes, the word that is graffed in you, which is able to ſaue your ſoules.* 1.Pet.1.22. *Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly, without faining, loue one another with a pure heart feruently.* 1.Ioh.3.9. *Whoſoeuer is borne of God ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* A reſiſtance in thoſe that are called, is when in a ſincere heart they doe ioyne the word which they haue heard with faith. Luke, 8.15. *But that which fell in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bring forth fruite with patience.* Heb.4.2.

Here are certaine preſeruatiues to be noted.

I. Premeditation of the power and vſe of the word, Eccleſ.4.17. *Take heede to thy feete, when thou entreſt into the houſe of the Lord, and be more neere to heare, then to giue the ſacrifice of fooles: for they knowe not that they doe euill.* Chap. 5.1. *Be not raſh with thy mouth, nor let thine heart be haſtie to vtter a thing before God: for God is in the heauen, and thou art on the earth, therefore let thy words be fewe.*

II. Diligent attentiō of the mind. Act.16.14.

III. An hungring deſire of the heart, Ioh.7.37. *Now in the laſt and great day of the feaſt, Ieſus ſtood and cried, ſaying, If any man thirſt let him come to me and drinke.*

IV. Integritie of life. Pſal.26.6.

V. The caſting away of euill affections. Iam.1.22. *And be ye doers of the word, and not hearers onely, deceiuing your owne ſoules.*

VI. The inward conſent and agreement of the heart with the word preached. Act.2.37.

VII. An hiding of the word in the heart, leaſt we ſhould ſinne. Pſal.119.11. *I haue hidde thy word in mine heart, that I might nat ſinne againſt thee.*

VIII. A trembling at the preſence of God in the aſſemblie of the Church. Eſay,66.2. *For all theſe things hath mine hand made, and all theſe things haue beene, ſaith the Lord, and to him will I looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my words.* Act. 10.33. *Then ſent I for thee immediately, and thou haſt well done to come. Now therefore are we all here preſent before God, to heare all things that are commanded thee of God.*

The fal, is either a coldneſſe in receiuing the word, and a neglect thereof, or els a falling into errours.

The remedie for this, is ſubiection, which muſt be made to the iudgement & cenſure of the brethren and miniſters, Reuel.3.15. *I know thy workes, that thou art neither cold nor hotte.* Gal.6.2. 1.Tim.1.20. *Of whome is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaſpheme.*

CHAP. XLII.

Of the ſecond Aſſault.

THe ſecond aſſault, is concerning faith.

The temptation, is an illuſion which the deuill caſteth into the hearts of godly men: as when he ſaith, Thou are not of the elect: thou art not iuſtified: thou haſt no faith: thou muſt certainely be condemned for thy ſinnes, Math. 4.3. *Then came to him the tempter, and ſaid, If thou be the ſonne of God: commaund that theſe ſtones be made bread.*

The occaſions which he taketh of theſe illuſions, are;

I. Aduerſitie: as dangers, loſſes, perſecutions, grieuous offences, &c. Pſal. 73.12. *Loe theſe are the wicked, yet proſper they alway, and increaſe in riches.* 13. *Certainely, I haue clenſed mine heart in vaine, and waſhed mine hands in innocencie.* Iob. 13. 23. *How many are mine iniquities and ſinnes? ſhew me my rebellion & my ſinne.* 24. *Wherfore hideſt thou thy face, and takeſt me for thine enemie?* 25. *Wilt thou breake a leafe driuen to and fro, and wilt thou purſue the drie ſtubble?*

II. The remembrance of ſinnes paſt. Iob. 13.26. *For thou writeſt bitter things againſt me, & makeſt me to poſſeſſe the iniquities of my youth.*

III. A feeling of death euen already at hand.

The reſiſtance is made by a true faith applying Chriſt with all his merits particularly, after this manner. I aſſuredly beleeue that I ſhall not be condemned, but that I am elected, and iuſtified in Chriſt, and am out of all doubt, that all my ſinnes, are pardoned. Eſay. 53.11. *He ſhall ſee the trauaile of his ſoule, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.* Rom. 8.38. *For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,* 39. *Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.*

The preſeruatiue, is in temptation, not to beholde faith, but the obiect of faith which is Chriſt. Phil. 3.12. *Not as though I had alreadie attained vnto it, either were alreadie perfect: but I follow, if that I may comprehend that, for whoſe ſake alſo I am comprehended of Chriſt Ieſus.* 13. *One thing I doe, I forget that which is behind, and indeauour my ſelfe to that which is before.* 14. *And follow hard toward the marke, for the price of the high calling of God in Chriſt Ieſus.* Ioh. 3. 14. *And as Moſes lift vp the ſerpent in the wilderneſ, ſo muſt the ſonne of man be lift vp, that he that beleeueth in him, &c.*

The falling, is doubtfulneſſe, and diſtruſt of our election, and of Gods mercie. Pſal. 77.6. *I called to remembrance my ſong in the night: I communed with my owne heart, and my ſpirit ſearched diligently.* 7. *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promiſe faile for euermore?* So Dauid of himſelfe ſaith, Pſal. 22.1. *My God, my God, why haſt thou forſaken me, and art ſo farre from my health, and from the words of my roaring?*

The remedie is double.

Firſt, the operation of the holy ſpirit ſtirring vp faith, and increaſing the ſame. Phil. 1.6. *I am perſwaded of this ſame thing, that he that hath begunne this good worke in you, will performe it vntill the day of Ieſus Chriſt.* Luk. 17.5. *And the Apoſtles ſaid vnto the Lord, Increaſe our faith.*

The ſecond, is an holy meditation, which is manifold.

I. That it is the commandement of God, that we ſhould beleeue in Chriſt. 1. Ioh. 3.23. *This is then his commandement, that wee beleeue in the name of his ſonne Ieſus Chriſt, and loue one another; as he gaue commandement.*

II. That the Euangelicall promiſes are indefinite, and doe exclude no man, vnleſſe peraduenture any man doe exclude himſelfe. Eſay, 55.1. *Ho, euery one that thirſteth, come ye to the waters, and yee that haue no ſiluer, come, buie, and eate: come, I ſay, buie wine and milke without ſiluer and without money.* Matth. 11.28. *Come vnto me, all ye that are wearie and laden, and I will eaſe you.* Ioh. 3.15. *That whoſoeuer beleeueth in him ſhould not periſh but haue eternall life.* Alſo the Sacraments of Baptiſme and the Lords ſupper, doe to euery one ſeuerally apply indefinite promiſes, and therefore are very effectuall to enforce particular aſſurance or plerophorie of forgiueneſſe of ſinnes.

III. That doubtfulnes and deſpaire are moſt grieuous ſinnes.

IV. That contrarie to hope, men muſt vnder hope beleeue with Abraham. Rom. 4.18. *Which Abraham aboue hope, beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, ſo ſhall thy ſeed be.*

V. That the mercie of God, and the merit of Chriſts obedience, beeing both God and man, are infinite, Eſay. 54.10. *For the mountains ſhall remooue, and the hils ſhall fall downe: but my mercie ſhall not depart from thee, neither ſhall my couenant of peace fall away, ſaith the Lord, that hath compaſſion on thee.* Pſal. 103.11. *For as high as the heauen is aboue the earth, ſo great is his mercie toward them that feare him.* 1. Ioh. 2.1. *My babes theſe things write I vnto you, that ye ſinne not: and if any man ſinne, we haue an aduocate with the father, Ieſus Chriſt, the iuſt.* 2. *And he is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world.* Pſal. 130.7. *Let Iſrael waite on the Lord for with the Lord is mercy, & with him is great redẽptiõ*

VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the fleſh, ſavour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit.* 7. *Becauſe the wiſdome of the fleſh, is enmitie againſt God: for it is not ſubiect to the lawe of God, neither indeede can be.* Rom. 7.20. *Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me.* 21. *I find then by the lawe, that when I would doe good, euill is preſent with me.* 22. *For I delight in the lawe of God, concerning the inner man.* Mal. 3.17. *I vvill ſpare them, as a man ſpareth his ſonne that reuerenceth him.*

VII. When

A VII. When one ſinne is forgiuen, all the reſt are remitted alſo; for remiſſion being giuen once without any preſcription of time, is giuen for euer. Rom. 11. 29. *For the gifts and calling of GOD, are without repentance*. Acts. 10.43. *To him alſo giue all the prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

VIII. That grace and faith are not taken away by fals of infirmitie, but thereby are declared and made manifeſt. Rom. 5. 20. *Moreouer, the law entred thereupon, that the offence ſhould abound: neuertheleſſe, where ſinne abounded, their grace abounded much more.* 2. Cor. 12. 7. *And leaſt I ſhould be exalted out of meaſure, &c.* B *there was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me.* 8. *For this thing I beſought the Lord thrice, that it might depart from me.* 9. *He ſaid, My grace is ſufficient for thee.*

IX. That all the workes of God are by contrarie meanes. 2. Cor. 12.9. *My power is made perfect through weakeneſſe.*

CHAP. XLIII.

Of the third aſſault.

THe third Aſſault, is concerning Sanctification.

The tentation, is a prouoking to ſinne, ac- C cording to the diſpoſition of euery man, and as occaſion ſhall offer it ſelfe. 1. Chronicl. 21. 1. *And Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael*. Ioh. 13. 2. *And whẽ ſupper was done, & the deuill had now put into the heart of Iudas Iſcariot, Simons ſonne, to betray him.*

In this tentation, the deuill doeth wonderfully diminiſh and extenuate thoſe ſinnes, which men are about to commit, partly by obiecting cloſely the mercy of God, and partly by couering or hiding the puniſhment, which is due for the ſinne.

Then there are helpes to further the deuill D in this his tentation.

Firſt, the fleſh, which luſteth againſt the ſpirit, ſometimes by begetting euill motions and affections, and ſometimes by ouerwhelming and oppreſſing the good intents and motions. Gal. 5.17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to another, ſo that ye cannot doe, the ſame things that ye would.* 19. *Moreouer the workes of the fleſh are manifeſt, which are adultery, fornication, vncleanneſſe, wantonneſſe,* 20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies,* 21. *Enuie, murthers, drunkennes, gluttonie, and ſuch like, whereof I tell you before, as I alſo haue told you before, that they which doe ſuch things, ſhall not inherit the kingdome of God.* Iam. 1.14. *But euery man is tempted, when he is drawne away by his owne concupiſcence, and is intiſed.*

Secondly, the world, which bringeth men to diſobedience, through pleaſure, profit, honour, and euill examples. Ephe. 2. 3. *Among whome wee alſo had our conuerſation in time paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath, as well as others.* 1. Ioh. 2.16. *For all that is in the world, as the luſte of the fleſh, and the luſte of the eies, and pride of life, is not of the father, but is of this world.*

Reſiſtance is made by the deſire of the ſpirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. *But the fruit of the ſpirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,* 23. *Meekeneſſe, temperancy: againſt ſuch there is no lawe.* 24. *For they that are Chriſts, haue crucified the fleſh, with the affections and the luſts thereof,* 26. *Let vs not be deſirous of vaine glory, prouoking one another, enuying one another.*

The preſeruatiues are theſe, whereby men are ſtrengthened in reſiſting.

I. To account no ſinne, light or ſmall. Gal. 5.9. *A little leauen doth leauen the whole lumpe.* Rom. 6.23. *For the wages of ſinne is death, but the gift of God is eternall life, thorough Ieſus Chriſt our Lord.*

II. To auoide all occaſions of ſinne. To theſe rather agreeth the prouerbe vſed of the plague: *longè, trade, citò:* that is, *aloofe, ſlowly, quickly.* 1. Theſſ. 5. 22. *Abſtaine from all appearance of euill.* Iude, verſe. 23. *And other ſaue with feare, pulling them out of the fire, and hate euen the garment ſpotted by the fleſh.*

III. To accuſtome thy ſelfe to ſubdue the leſſer ſinnes, that at the laſt, thou maieſt ouercome the greater, Rom. 13.4.

IV. To applie thy ſelfe to thy appointed calling, and alway to be buſily occupied about ſomething in the ſame.

V. To oppoſe the lawe, the iudgements of God, the laſt iudgement, the glorious preſence of God, and ſuch like, againſt the rebellion and looſeneſſe of the fleſh. Prou. 28.14. *Bleſſed is the man that feareth alway: but he that hardeneth his heart ſhall fall into euill* Gen. 39 9. *There is no man greater in his houſe then I: neither hath he kept any thing from me, but onely thee, becauſe thou art his wife: how then can I doe this great wickednes, and ſo ſinne againſt God?*

Here certaine preſeruatiues take place.

Againſt vniuſt anger, or priuate deſire of reuenge. Here meditate, I. That Iniuries happen vnto vs by the Lords appointment, for our good. 2. Sam. 16. 10. II. God of his great goodnes forgiueth vs farre more ſins, thẽ it is poſſible for vs to forgiue men. III. It is the dutie of Chriſtian loue to forgiue others. IV. We muſt not deſire to deſtroy them, whom Chriſt hath redeemed with his pretious blood. V. Wee our ſelues are in daunger of the wrath of God, if wee ſuffer our wrath to burne againſt our brother. *Forgiue* (ſaith he) *& it ſhall be forgiuen.* Mat. 6.14. VI. We knowe not the circumſtances of the facts, what the minde was, and purpoſe of them againſt whome we ſwell.

Bridles, or externall remedies, are theſe: I. In this we ſhall imitate the clemencie of the Lord, who for a very great ſeaſon doth often tolerate the wicked. *Learne of me, for I am humble and meeke.* Mat. 11.29. II. There muſt be a pauſing and time of delay, betwixt our anger and the execution of the ſame. *Athenodorus* counſelled *Auguſtus*, that he being angrie, ſhould repeate all the letters of the Alphabet, or *A B C.* before he did either ſpeake or doe any thing againſt another. III. To depart out of thoſe places where thoſe are, with whom we are angrie. IV. To auoid contention, both in word and deede. *Doe nothing through contention.* Phil. 2.3.

Remedies againſt thoſe bad deſires of riches, and honour, I. God doth euen in famine quicken and reuiue them which feare him. Pſal. 33. 18. 19. *The eye of the Lord is vpon them that feare him, to deliuer their ſoules from death, and to preſerue them from famine.* II. Godlineſſe is great gaine, if the mind of man can bee therewith content. 1. Tim. 6. 6. III. We doe waite and looke for the reſurrection of the bodie, and eternall life: therefore wee ſhould not take ſuch carking care for this preſent mortall life. IV. We are ſeruants in our fathers houſe, therefore looke what is conuenient for vs, that will he louingly beſtow vpon vs. V. The palpable blindnes of an ambitious minde deſireth to be ſet aloft, that hee may haue the greater downefall; and he feareth to be humbled, leaſt he ſhould not be exalted. VI. Adam when hee would needes be check-mate with God, did bring both himſelfe and his poſteritie headlong to deſtruction. VII. He is a very ambitious rob-God, which deſireth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Preſeruatiues againſt the deſires of the fleſh. I. He that will be Chriſts Diſciple, muſt euery day take vp his croſſe. Luk. 9. 23. II. They which are according to the ſpirit, ſauour of ſuch things as are according to the ſpirit. Ro. 8. 5. III. They that walke after the fleſh ſhall dye, Rom. 8. 13. IV. We ought to behaue our ſelues as citizens of the kingdome of heauen. Phil. 3. 20. V. We are the temple of God. 1. Cor. 3. 16. Our members they are the members of Chriſt. 1. Cor. 6. 15. And wee haue dwelling within vs the ſpirit of Chriſt, which wee ſhould not grieue. Eph. 4. 30. Concerning this, looke more in the explication of the 7. commaundement.

In this tentation, the fall is, when a man being ouertaken, falleth into ſome offence. Gal. 6. 1.

Here Satan doth wonderfully aggrauate the offence committed, and doth accuſe and terrifie the offendour with the iudgements of God. Mat. 27. 3. *Then when Iudas which betrayed him, ſawe that hee was condemned, he repented himſelfe, and brought againe the thirtie peeces of ſiluer, to the chiefe prieſts and elders, 4. ſaying, I haue ſinned, betraying the innocent blood: but they ſaid, What is that to vs? ſee thou to it. 5. And when he had caſt downe the ſiluer peeces in the temple, he departed, and went and hanged himſelfe.*

The remedie, is a renued repentance, the beginning whereof is ſorrow in regard of God, for the ſame ſinne: the fruits whereof are eſpecially ſeuen. 2. Cor. 7. 9. *Nowe I reioyce not that ye were ſorrie, but that ye ſorrowed to repentance: for ye ſorrowed godly, ſo that in nothing ye were hurt by vs.* 10. *For godly ſorrow cauſeth repentance vnto ſaluation, not to be repented of: but worldly ſorrow cauſeth death.* 11. *For behold, this thing that ye haue beene godly ſorry, what great care hath it wrought in you: yea, what clearing of your ſelues: yea, what indignation: yea, what feare: yea, how great deſire: yea, what zeale: yea, what puniſhment: in all things yee haue ſhewed your ſelues, that yee are pure in this matter.*

I. An endeauour and purpoſe to doe well, according to the rule of Gods word.

II. An Apologie, that is a confeſſion of the ſinne before God, with an earneſt intreatie of pardon for the offence. Pſal. 32. 5. *Then I acknowledged my ſinne vnto thee, neither hidde I mine iniquitie: for I thought, I will confeſſe againſt my ſelfe, my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* 2. Sam. 12. 13. *Then Dauid ſaid vnto Nathan,* I *haue ſinned againſt the Lord: and Nathan ſaid to Dauid, The Lord alſo hath put away thy ſinne, thou ſhalt not die.*

III. Indignation againſt a mans ſelfe, for his offence.

IV. A feare, not ſo much for the puniſhment, as for offending the Lord, Pſal. 130. 3. *If thou ſtraightly markeſt iniquities, O Lord, who ſhall ſtand?*

V. A deſire to be fully renued, and to be deliuered from ſinne.

VI. A feruent zeale to loue God, and to imbrace and keepe all his commandements.

VII. Reuenge, whereby the fleſh may be tamed and ſubdued, leaſt at any time afterward, ſuch offences be committed.

CHAP. XLIV.

Of the patient bearing of the croſſe.

THe patient bearing of the croſſe, teacheth how Chriſtians ſhould vndergoe the burden.

The croſſe, is a certaine meaſure of afflictions, appointed by God, to euery one of the faithfull, Math. 16. 24. *If any man will follow me, let him forſake himſelfe, take vp his croſſe, and follow me.* Col. 1. 24. *Nowe reioyce I in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.*

We ought to take vp his croſſe willingly, euen with both handes, when it ſhall pleaſe God to lay it vpon vs.

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A And after we haue taken it vp, we muſt beare it with patience and perſeuerance. Col. 1: 11. *Strengthened with all might; through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe.* Luk. 21. 19. *Poſſeſſe your ſoules with patience.*

The preſeruatiues of patience, are: I. Strength by the holy Ghoſt. Phil. 4. 13. *I am able to doe all things through the helpe of Chriſt, which ſtrengtheneth me.* Phil. 1. 29. *It is giuen to you for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.* II. An holy meditation, which is manifold.

I. That the afflictions of the faithful come not by chance, but by the counſell and prouidence of God, which diſpoſeth all things in a B moſt excellent ſort. Gen. 45. 4. 5. *It was God that ſent Ioſeph into Egypt.* 2. Sam. 16. 10. *The Lord biddeth Shemei curſe Dauid.* Pſal. 119. 71. *It was good for me, that I was afflicted, that I might learne thy ſtatutes.* Hence it is euident, that afflictions to the godly are ineuitable. Act. 14. 22. *By many afflictions you muſt enter into the kingdome of God.* Mat. 7. 14. *The gate is ſtrait, and the way narrow that leadeth vnto life, and fewe there be that find it.* Ioh. 16. 33. *In the world yee ſhall haue troubles.*

II. That albeit afflictions are grieuous, yet are they good and profitable: for they are helpes, whereby men being humbled for their ſinnes before God, obtaine peace and holines of life. 2. Cor. 1. 9. *We receiued ſentence of death* C *in our ſelues, becauſe we ſhuld not truſt in our ſelues, but in God, which raiſeth the dead.* Eſa. 26. 16. *Lord in trouble haue they viſited thee, they powred out a prayer, when thy chaſtening was vpon them.* Hoſ. 5. 15. *I will goe, and returne to my place, till they acknowledge their fault, and ſeeke me: in their affliction they will ſeeke me diligently.* Pſal. 78. 34. *When he ſlue them, they ſought him, and they returned, and they ſought God earely.* Ierem. 31. 18. *I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed as an vntamed calfe: conuert thou me, and I ſhall be conuerted.* Heb. 12. 11. *No chaſtiſement for the preſent ſeemeth ioyous, but grieuous: but afterward it bringeth the quiet fruite of righteouſneſſe vnto them, which are thereby exerciſed.* D Pſal. 30. 5. *Weeping may abide at euening; but ioy commeth in the morning.* Ioh. 15. 2. *Euery branch that beareth fruite, he purgeth it, that it may bring forth more fruite.* 1. Pet. 1. 6. *Wherein ye reioyce, though now for a ſeaſon (if neede require) ye are in heauineſſe through many tentations.* 2. Cor. 1. 4. *The God of all comfort, which comforteth vs in all our tribulations, that wee may bee able to comfort them which are in any affliction, by the comfort wherewith we our ſelues are comforted of God.* Rom. 5. 3. *Wee glorie in afflictions, knowing that affliction bringeth patience.* Heb. 2. 10. *He did conſecrate the Prince of their ſaluation through afflictions.* We permit Chirurgians, that they ſhould both binde vs lying diſeaſed in our beds, and ſeare vs with hote irons, yea, lanch and ſearch our members with razours: and laſtly, we ſend them away vſually with friendly and kind ſpeeches, and often with a golden fee for their thus handling vs. Shall we then ſuffer ſo many things of a Chirurgian to cure a bodily diſeaſe, and will we not giue God leaue to cure by afflictions the moſt feſtred diſeaſes of our ſicke ſoules?

By this alſo may we gather, that the afflictions of the godly are ſignes of their adoptiō. Heb. 12. 6. *Whome the Lord loueth he chaſteneth, and hee ſcourgeth euery ſonne that he receiueth.* 7. *If yee endure chaſtiſement God offereth himſelfe vnto you, as vnto ſonnes.*

And that they are to them the Kings high way to heauen. Iam. 1. 12. *Bleſſed is the man that endureth tentation: for when he is tryed, he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.* 2. Cor. 4. 17. *For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and an eternall weight of glorie.*

III. That God hath promiſed fauour, mitigation of puniſhment, his preſence, and deliuerance. Phil. 1. 29. 1. Cor. 10. 13. *God is faithfull, who will not ſuffer you to be tempted aboue meaſure, but with tentation will giue deliuerance.* 2. Sam. 7. 14. Pſal. 50. 15. *Call vpon me in the day of trouble, and I will deliuer thee, and thou ſhalt glorifie me.* Pſal. 121. 4. *He that keepeth Iſrael will neither ſlumber nor ſleepe.* Eſa. 43. 2. *When thou paſſeſt through the waters, I will bee with thee, and through the floods that they doe not ouerflowe thee: when thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.* 3. *For I am the Lord thy God, the holy one of Iſrael, thy Sauiour.*

IV. That in all troubles of the faithfull, Chriſt is a companion. 1. Pet. 4. 13. *Reioyce, that yee are partakers of the afflictions of Chriſt.* 2. Cor. 4. 10. *Euery where we beare about in our bodie the dying of Chriſt, that the life of Ieſus might alſo be made manifeſt in our bodies.* Col. 1. 24.

V. That the Angels are readie to defend ſuch as feare God. Pſ. 34. 7. 2. Kin. 6. 16. *Feare not, there are more with vs then againſt vs.*

CHAP. XLV.

Of the calling vpon God.

THus much concerning the deniall of our ſelues, now followeth the profeſſion of Chriſt: which reſpecteth either Chriſt himſelfe, or his members: namely, the faithfull, Mat. 25. 40. *Verily I ſay vnto you, in as much as ye did it to one of the leaſt of my brethren, yee did it vnto me.*

That profeſſion which directly concerneth Chriſt, is either continuall, or onely in the time of danger.

Continuall, is the calling vpon the name of God, and ought euer to be performed of vs, in the name of Chriſt Ieſus our Mediator, 1. Cor. 1. 2. *To the Church of God which is at Corinthus,* A *to them that are ſanctified in Chriſt Ieſus Saints by calling,with al that cal on the name of our Lord Ieſus Chriſt in euery place, both their Lord and ours.* Act.9.14. *He hath authority from the high Prieſt,to bind all that call vpon thy name.* Col. 3.17. *Whatſoeuer ye ſhall doe in word or in deed, doe it in the name of the Lord Ieſus, giuing thanks to God,and the Father by him.*

The calling vpon Gods name, is by prayer, or thankſgiuing.Phil.4.6. *In all things let your requeſts be ſhewed vnto God,in praier and ſupplication,with giuing of thanks.*

Praier hath two parts:Petition, and Aſſent. Marke,11.24.*I ſay vnto you, whatſoeuer ye deſire when ye pray,beleeue that ye ſhall haue it, and it ſhallbe done vnto you.*

B Petition, is the firſt part of prayer,whereby we, according to the rule of Gods word, aske his helpe,for the obtaining of ſuch neceſſaries as we want. 1.Ioh.5.14. *This is the aſſurance that we haue in him, that if we aske any thing according to his will,he heareth vs.*

In euery petition we muſt expreſſe two things:I.A ſenſe of our wants.II.a deſire of the grace of God to ſupply thoſe wants.1.Sam.1.10.*Shee was troubled in her mind,and praied vnto the Lord,and wept ſore.*Dan.9.4. *And I praied to the Lord my God, and made my confeſſion ſaying.* 5. *We haue ſinned and haue committed iniquitie,&c.*16. *O Lord according to thy righteouſneſſe,I beſeech thee,let thine anger and thy wrath be turned from the city Hieruſalem,&c.*to the 20.
C verſe. *Pſal.* 130.1. *Out of the deepe I called to thee O Lord.* 1.*Sam.*1.15. *Then Hannah anſwered and ſaid,Nay my Lord,but I am a woman troubled in ſpirit: I haue drunken neither wine nor ſtrong drinke, but haue powred out my ſoule before the Lord, &c.* to the 17.verſe. *Pſal.*143.6. *I ſtretch forth mine hands vnto thee,my ſoule deſireth after thee,as the thirſty land.*

Aſſent, is the ſecond part of prayer, whereby we beleeue, and profeſſe it before God, that he,in his due time, will graunt vnto vs thoſe our requeſts, which before we haue made vnto his maieſtie.1. Ioh.5.14. 15.*This is the aſſurance that we haue in him, that if we aske any thing according to his will,he heareth vs. And if we knowe that he heareth vs, whatſoeuer we aske,we knowe that we haue the petitions that*
D *we haue deſired of him.* Math.6.13. *Lead vs not into temptation,but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glory,for euer and euer, Amen.*

As for the faithfull,howſoeuer they in their praiers,bewray many infirmities:yet no doubt they haue a notable ſenſe of Gods fauour, eſpecially,when they pray zealouſly, and often vnto the Lord, Iam.5.16.*Pray one for another, that yee may be healed:for the prayer of a righteous man auaileth much if it be feruent.* Luk. 1.13.*The angel ſaid vnto him, Feare not Zacharias:for thy prayer is heard.*Iona.4.1.*It diſpleaſed Ionah excedingly,and he was angry.* 2.*And Ionah prayed vnto the Lord, and ſaid,* I *pray thee, O Lord,was not this my ſaying, when I was yet in my*
A *country? therefore* I *preuented it to flie vnto Tarſhiſh:for* I *knew that thou art a gratious God, and mercifull,ſlowe to anger, and of great kindeneſſe, and repenteſt thee of the euill.* Rom. 8.26.Gen. 19.18.*Lot ſaid vnto them, Doe not ſo,I pray you my lords,&c.* Pſal.6.1. *O Lord,rebuke me not in thine anger,neither chaſtiſe me in thy vvrath, &c.* verſe,2,3,4,5.*Pſal.* 8.9. *Pſal.*20.5. *Pſal.* 35.9. 18.28. *Pſal.*16.7.

Thankeſgiuing, is a calling vpon Gods name, whereby we with ioy and galdneſſe of heart,doe praiſe God for his benefits either receiued, or promiſed, *Pſal.* 45.1. *Mine heart will vtter forth a good matter,I will intreat in my wordes of the king : my tongue is as the pen of a*
B *ſwift writer.*Eph.5.20.*Giuing thankes alwaies for all things vnto God euen the Father,in the name of our Lord Ieſus Chriſt.*Pſal.36.8,9. *Howe excellent is thy mercie,O God?therefore the children of men truſt vnder the ſhadow of thy wings.They ſhall bee ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuers of thy pleaſures.*Coloſſ.3.16.17.

CHAP. XLVI.

Of Chriſtian Apologie, and Martyrdome.

THe profeſſion of Chriſt in dangers , is either in word,or deed.

Profeſſion in word, is Chriſtian Apologie,
C or the confeſſion of Chriſt, Rom. 10.10. *With the heart , man beleeueth vnto righteouſneſſe: and with the mouth man confeſſeth to ſaluation.* Pſal.22.22.*I will declare thy name vnto my brethren: in the middes of the congregation will I praiſe thee.*

Chriſtian Apologie, is the profeſſion of Chriſt in word, when as we are readie with feare and meekeneſſe,to confeſſe the truth of Chriſtian religion, ſo often as neede requireth, and the glorie of God is endangered,euen before vnbeleeuers, eſpecially if they be not paſt al hope of repentance,1.*Pet.*3.15. *Sanctifie the Lord God in your hearts : and be ready alwaies to giue an anſwer to euery man that asketh you a reaſon of the hope that is in you:* 16. *And that with meekeneſſe & reuerence,hauing a good conſcience, that when they ſpeake euill of you as of euill doers,*
D *they may bee aſhamed,which blame your good conuerſation in Chriſt.*Act.7.the whole chap. Steuen there maketh an Apologie for himſelfe. Math. 7.6. *Giue not that which is holy to dogges, nor caſt your pearles before ſwine, leaſt they tread them vnder their feete, and turning againe all to rent you.*

Profeſſion, which is in deede,is called Martyrdome. Martyrdome,is a part of Chriſtian profeſſion, when as a Chriſtian man doth for the doctrine of faith, for iuſtice, and for the ſaluation of his brethren, vndergoe the puniſhment of death,impoſed vpon him by the aduerſaries of Chriſt Ieſus. Mark.6.18.27,28. *Iohn told Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the king*

ſent

A *ſent the hangman, and gaue him charge that his head ſhould be brought: ſo he went and beheaded him in the priſon.* 2. Cor. 12. 15. *I will moſt gladly beſtow, and be beſtowed for your ſoules, though the more I loue you, the leſſe am I loued.*

Notwithſtanding, it is lawefull for Chriſtians to flie in perſecution, if they finde themſelues not ſufficiently reſolued and ſtrengthened by Gods ſpirit to ſtand, Math. 10. 23. *When they perſecute you in one citie, flie into another. Verily I ſay vnto you, ye ſhall not haue finiſhed all the cities of Iſrael, till the ſonne of man come.* Ioh. 10. 39. *Againe they ſtudied to apprehend him, but hee eſcaped out of their hands.* Act. 9. 30. *When the brethren knewe it, they brought* B *him to Ceſarea, and ſent him forth to Tarſus.* 1. King. 18. 13. *Was it not told my Lord what I did, when Ieſabell ſlue the Prophets of the Lord, howe I hidde an hundred men of the Lords Prophets by fifties in a caue, and fedde them with bread and water?* Act. 20. 22. *Nowe behold, I goe bound in the ſpirit vnto Hieruſalem, and know not what things ſhall come vnto me there.*

CHAP. XLVII.

Of Edification, and Almes among the faithfull.

THat profeſſion of Chriſt, which concer- C neth his members, namely, the *Saints* and faithfull ones, is either Edification, or Almes.

Edification, is euery particular dutie towards our brethren, whereby they are furthered either to growe vp in Chriſt, or elſe are more ſurely vnited to him. Rom. 14. 19. *Let vs followe thoſe things which concerne peace, and wherewith one may edifie another.*

To edification, theſe things which followe appertaine.

I. To giue good example, Math. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.* 1. Pet. 2. 12. *Haue your conuerſati-* D *on honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your good workes which they ſhall ſee, glorifie God in the day of viſitation.*

II. To exhort, Heb. 3. 13. *Exhort one another daily, while it is called to daie, leaſt any of you be hardened through the deceitfulneſſe of ſinne.* Rom. 1. 12. *That I might be ſtirred vp togither with you, through our mutuall faith, both yours and mine.*

III. To comfort, 1. Theſſ. 5. 14. *Comfort the feeble minded, beare with the weake, be patient towards all men.* Iam. 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *He that conuerteth a ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.* 1. Theſſ. 4. 18. *Comfort your ſelues one another with theſe wordes.*

IV. To admoniſh. Rom. 15. 14. *I my ſelfe am perſwaded of you, brethren, that yee alſo are full of goodneſſe, and filled with all knowledge: and are able to admoniſh one another.* 1. Theſſ. 5. 14. *We deſire you, brethren, admoniſh them that are vnruly.*

They ſhall obſerue an holy manner of admonition, who in the ſpirit of meekenes, and as it were, guilty of the like infirmitie themſelues, doe admoniſh forthwith all their brethren of ſuch faults, as they certenly knowe by them, and that out of Gods word. Gal. 6. 1. *Brethren, If any man by occaſion be fallen into any fault, ye, which are ſpirituall, reſtore ſuch an one in the ſpirit of meekeneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted.* Math. 7. 5. *Thou hypocrite, caſt out firſt the beame out of thine owne eie, and then ſhalt thou ſee to take the mote out of thy brothers eie.* 2. Tim. 4. 2. *Preach the word: be inſtant in ſeaſon and out of ſeaſon: improue, rebuke, exhort, with all long ſuffering and doctrine.* Math. 18. 15. *If thy brother treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother.* Rom. 15. 14. 2. Tim. 4. 2. Leuit. 19. 17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainely rebuke thy neighbour, and ſuffer him not to ſinne.*

Reliefe peculiar to the godly among themſelues, is a duty, whereby the rich doe out of their plenty ſupply the wants of the poore, both according to their ability, and ſometimes, beyond their ability. 2. Cor. 8. 3. *To their power (I beare record) yea, beyond their power they were willing.* Act. 2. 44, 45. *All that beleeued were in one place, and had all things common: and they ſold their poſſeſſions and goods, and parted them to all men, as euery one had neede.*

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue: and of the eſtate of the Elect after this life.

THe fourth degree of the declaration of Gods loue, is Glorification, Rom. 8. 30.

Glorification, is the perfect transforming of the Saints into the image of the ſonne of God. Phil. 3. 21. *Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious body, according to the working whereby he is able euen to ſubdue all things vnto himſelfe.* 1. Cor. 15. 44. *It is ſowne a naturall body, and it is raiſed a ſpirituall bodie: there is a naturall body, and there is a ſpirituall bodie.* 45. *As it is alſo written, The firſt man Adam was made a liuing ſoule: the laſt Adam was made a quickening ſpirit.* 49. *And as we haue borne the image of the earthly, ſo ſhall we beare the image of the heauenly.* Pſal. 17. 15. *I will behold thy face in righteouſneſſe, and when I awake, I ſhall be ſatisfied with thine image.*

The beginning of Glorification, is in death, but it is not accompliſhed and made perfect before the laſt day of iudgement.

The death of the elect, is but a ſleep in Chriſt [a] wherby the body & ſoule is ſeuered. The body

[b] that after corruption it may riſe to greater glorie. The ſoule, that it [c] beeing fully ſanctified, may [d] immediately, after departure from the bodie, be tranſported into the kingdome of heauen. [a] 1. Cor. 15. 17. *If Chriſt bee not raiſed, they which are aſleepe in Chriſt, are periſhed.* Act. 7. 60. *When hee had thus ſpoken he ſlept.* [b] 1. Cor. 15. 36. *O foole, that which thou ſoweſt is not quickened, except it die.* [c] Reu. 21. 27. *There ſhal enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies: but they which are written in the Lambes booke of life.* Rom. 7. 25. *I my ſelfe in my minde ſerue the lawe of God, but in my fleſh the law of ſinne.* [d] Luk. 13. 42. *He ſaid to Ieſus, Lord, remember me when thou commeſt into thy kingdome.* 43. *Then Ieſus ſaid to him, This day ſhalt thou be with me in Paradiſe.* Reu. 14. 13. *Then I heard a voice from heauen, ſaying vnto me, Write, Bleſſed are the dead, which hereafter die in the Lord, Euen ſo ſaith the ſpirit: for they reſt from their labours, and their workes follow them.*

Againſt the feare of death, note theſe preſeruatiues.

I. Death, it freeth the Godly from the tyranie of Satan, ſinne, the world, the fleſh, and eternall damnation, yea, from infinite both perils and loſſes, and doeth place vs both ſafe and happie, vnder the ſhadowe, as it were, of Chriſts wings.

II. Chriſt by his death, hath ſanctified vnto vs both death and the graue.

III. Chriſt is both in life and death, gaine to the godly. Phil. 1. 21.

IV. Thoſe conſolations which the ſpirit of Chriſt doeth ſuggeſt to the ſoules of the faithful, doe by many degrees ſurmount the dolours of death.

V. The deſire of that moſt bright and glorious beholding of God, and the preſence of thoſe Saints which are departed before vs.

VI. In ſtead of our bodies, we ſhall be clothed with glorie, 2. Cor. 5. 1.

VII. The ſting of death, namely ſinne, is then ſo taken away, as that that *Serpent* can no more hurt vs, 1. Cor. 15. 55. *O death, where is thy ſting! O graue where is thy victorie!* Heb. 2. 15. *That he might deliuer all them, which for feare of death, were all their life time ſubiect to bondage.*

VIII. We ſhould not ſo much thinke of our death, as to take an exact account of our life. For that man cannot die ill, who hath liued well: and he ſeldome dieth well, that hath liued badly.

IX. The angels they ſtand at our elbowes, that ſo ſoone as a Saint departeth, they may with all ſpeed, immediately tranſport his ſoule into heauen.

Soules beeing once in heauen, remaine there till the laſt day of iudgemēt, where they partly magnifie the name of God, and partly doe waite, and praie for the conſummation of the kingdome of glorie, and full felicitie in bodie and ſoule. Reuelat. 5. 8. *And when he had taken the booke, the foure beaſts, and the foure and* A *twentie elders fell downe before the Lambe, hauing euery one harpes, and goulden vials full of odours, which are the prayers of the Saints.* 9. *And they ſang a new ſong, ſaying, Thou art worthy to take the booke, and to open the ſeales thereof, becauſe thou waſt killed, and haſt redeemed vs to God by thy blood, out of euery kindred, and tongue, and people, & nation.* Reuel. 14. 2. *I heard the voice of harpers harping with their harpes.* 3. *And they ſung as it were, a newe ſong before the throne:* Revel. 6. 10. *And they cried with a loud voice, ſaying, How long, Lord, holy and true; doeſt not thou iudge, & auenge our blood on them that dwell on the earth?*

B

CHAP. XLIX.

Of the eſtate of the elect at the laſt day of iudgement.

THe laſt day of iudgement ſhall be on this manner.

I. Immediatly before the comming of Chriſt, [a] the powers of heauen ſhall be ſhaken: the Sunne and Moone ſhall bee darkened, and the ſtarres ſhall ſeeme to fall from heauen: [b] at which ſight the elect then liuing ſhall reioice, but the reprobate ſhall ſhake euery ioynt of them. [a] Math. 24. 29. *Immediately after the tribulation of thoſe daies, ſhall the Sunne bee darkened, and the Moone ſhall not giue her light, the ſtarres ſhall fall from heauen, and the powers of* C *heauen ſhall bee ſhaken:* 30. *And then ſhall appeare the ſigne of the ſonne of man in heauen: and then ſhall all the kindreds of the earth mourne, and they ſhall ſee the ſonne of man come in the cloudes of heauen, with power and great glorie.* [b] Luk. 21. 26 *Mens hearts ſhall faile them for feare, and for looking after thoſe things, which ſhall come on the world.* 28. *And when theſe things beginne to come to paſſe, then looke vp, and lift vp your heades, for your redemption draweth neere.* 2. Tim. 4. 8. *Henceforth is laid vp for mee the crowne of righteouſnes, which the Lord, the righteous iudge ſhall giue mee at that day; and not to me onely, but vnto them alſo that loue his appearing.*

II. Then the heauens, beeing all ſet on fire, ſhall with a noiſe like to that of chariot wheeles, ſuddenly paſſe away, & the elements, D with the earth, and all therein ſhall be diſſolued with fire. 2. Pet. 3. 12. *Looking for, & haſting vnto the comming of the day of God, by which the heauens beeing ſette on fire; ſhall be diſſolved, and the elemenes ſhall melt with heate.* 13. *But we looke for newe heauens, and a newe earth, according to his promiſe, wherein dwelleth all righteouſnes.*

At the ſame time, when as all theſe things ſhall come to paſſe, [a] the ſound of the laſt Trumpet ſhall be heard, ſounded by the Archangell. [b] And Chriſt ſhall come ſuddenly in the cloudes, with power, and glorie, and a great traine of Angels, [a] Mat. Chap. 24. verſe 31. *And he ſhall ſend his Angels with a great ſound of a Trumpet:* 1. Theſſ. chap. 4. verſe, 16. *The Lord himſelfe ſhall deſcend from Heauen with a ſhout, euen with the voice of the Archangell, and with the Trumpet of God: and the dead*

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in Chriſt ſhall riſe firſt.[b] Math. Chap. 24. verſe. 30. 1. Theſſ. Chap. 4. verſe. 17. *Then ſhall we which liue and remaine, bee caught vp with them alſo in the cloudes to meete the Lord in the aire, and ſo ſhall we euer be with the Lord.*

III. Nowe at the ſound of the trumpet, the elect which were dead, ſhall riſe with thoſe very bodies which were turned to duſt, and one part rent from an other, ſhall by the omnipotent power of God, be reſtored, and the ſoules of them ſhall deſcend from heauen, and be brought againe into thoſe bodies. As for [a] them which then ſhall be aliue, they ſhall be changed in the twinckling of an eie, and this mutation ſhall be in ſtead of death And at that time, the bodies ſhall receiue their full redemption; [b] and all the bodies of the Elect ſhall be made like the glorious bodie of Chriſt Ieſus, and therefore ſhall be ſpirituall, immortall, glorious, and free from all infirmity.[a] 1.Cor. 15.51.52. *We ſhall not all ſleepe; but wee ſhall be changed, in a moment, in the twinckling of an eie, at the laſt trumpet.* 43.[b] *It is ſowne in diſhonour, it is raiſed in honour: it is ſowne in weakeneſſe, it is raiſed in power.* 44. *It is ſowne a naturall bodie, it is raiſed a ſpirituall bodie.*

IV. Laſt of all, when they are all conuented before the tribunall ſeate of Chriſt, he will forthwith place the Elect, ſeuered from the reprobate, and taken vp into the aire, at his right hand, and to them beeing written in the booke of life, will hee pronounce this ſentence: *Come ye bleſſed of my father, poſſeſſe the kingdome prepared for you from the foundations of the world.* Math. 25.33. *He ſhall ſet the ſheepe on his right hand, and the goates on the left.* 1. Theſſ. 4. 17. Reuelat. 20. 15. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.*

CHAP. L.

Of the eſtate of the Elect after iudgement.

THe laſt iudgement beeing once finiſhed, the elect ſhal enioy immediately bleſſedneſſe in the kingdome of heauen.

Bleſſedneſſe is that, whereby God himſelfe is all in al his elect. 1. Cor. 15. 28. *When all things ſhall bee ſubdued to him, then ſhall the ſonne alſo himſelfe bee ſubiect vnto him, that did ſubdue all things vnder him, that God may be all in all.* And it is the reward of good workes, not becauſe works can merit, but by reaſon of Gods fauour, who thus accepteth workes, and that in reſpect of the merit of Chriſts righteouſneſſe imputed to the elect. Rom. 6. 23. *The wages of ſinne is death, but eternall life is the gift of God through Ieſus Chriſt our Lord.* 2. Tim. 4. 8. Reu. 22. 12. *Behold, I come ſhortly, & my reward is with me, to giue euery mã according as his worke ſhall be.*

Bleſſedneſſe hath two parts: Eternall life, and perfect glorie.

Eternall life, is that fellowſhip with God,[a] whereby God himſelfe is, through the Lambe Chriſt, life vnto the Elect. For in the kingdome of heauen, the elect ſhall not neede meate, drinke, ſleepe, aire, heate, cold, phiſicke, apparell, or the light of the Sunne and Moone:[b] but in place of all theſe, ſhall they haue in them Gods ſpirit, by which immediately they ſhall bee quickened for euer. [a] Iohn. 14. 23. *If any man loue me, he will keepe my word, and my father will loue him, and we will come vnto him, and dwell with him.* 1. Iohn. 4. 15. *Whoſoeuer confeſſeth that Ieſus Chriſt is the ſonne of God, God dwelleth in him, and he in God.* Reu. 21. 3. *And I heard a voice, ſaying, Beholde the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall be their God with them.* 23. *And that citie hath no neede of ſunne or moone to ſhine in it: for the glorie of God did light it, and the Lambe is the light of it.* Reuel. 22. 2. *In the middes of the ſtreete of it, and of either ſide of the riuer, was the tree of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the tree ſerued to heale the nations with.* 5. *And there ſhall be no night there, and they neede no candle, nor light of the ſunne, for the Lord giueth them light, and they ſhall raigne for euermore.* [b] 1. Cor. 15. 45. Rom. 8. 11. *If the ſpirit of him that raiſed vp Ieſus from the dead, dwell in you, hee that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they ſhall be in a farre better eſtate then any heart can wiſh. This glorie conſiſteth in three points. I. In that they ſhall ſtill behold the face of God, which is his glory and maieſtie. Reuel. 22.4. *And they ſhall ſee his face, and his name ſhall be in their foreheads.* Pſal. 17. 15. *I will behold thy face in righteouſneſſe, and when I awake I ſhalbe ſatiſfied with thine image.* II. In that they ſhall be moſt like to Chriſt, namely, iuſt, holy, incorruptible, glorious, honourable, excellent, beautifull, ſtrong, mightie, and nimble. 1. Ioh. 3.2. *Dearely beloued, now are we the ſonnes of God, but yet it doth not appeare what we ſhall bee: and we know that when he ſhall appeare, wee ſhall be like him: for wee ſhall ſee him as he is.* Philip. 3. 21. *Who ſhall change our vile bodie, that it may be faſhioned like vnto his glorious bodie, according to the working whereby he is able euen to ſubdue all things to himſelfe.* III. They ſhall inherite the kingdome of heauen, yea, the new heauens and the new earth ſhall be their inheritance. 1. Pet. 1.4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen for you.* Matth. 25. 34. *Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you before the foundations of the world were laid.* Reuel. 5. 10. *Thou haſt made vs vnto our God Kings and Prieſts, and we ſhall raigne on the earth.*

Reuel.21.7. *He that ouercommeth ſhall inherite all things, and I will be his God, and he ſhall bee my ſonne.*

The fruit that commeth from both theſe parts of bleſſedneſſe, is of two ſorts: Eternall ioy, and the perfect ſeruice of God, Pſal. 16. 11. *Thou wilt ſhew me the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euermore.* Pſal.36.8. *They ſhall be ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures: 9. For with thee is the well of life, and in thy light ſhall we ſee light.*

The parts of Gods ſeruice, are Prayſe, and Thankſgiuing. Reuel.21.3. *And I heard a great voyce out of heauen, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall bee their God with them.* Cap.5.12. *Saying with a loud voyce, Worthie is the Lambe that was killed, to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glorie, and prayſe, &c.* 13.Chap.11. 17. *The foure and twentie Elders which ſate before God on their ſeates, fell vpon their faces and worſhipped God, ſaying, We giue thee thankes, Lord God almightie, Which art, and Which was, and Which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.*

The manner of performing this ſeruice, is to worſhip God by God himſelfe immediatly. In heauen there ſhall neither be temple, ceremonie, nor Sacrament, but all theſe wants ſhall God himſelfe ſupply together with the Lambe, that is, Chriſt. Reuel.21.22. *I ſawe noe Temple therein, for the Lord God Almightie, and the Lambe, are the temple of it.*

This ſeruice ſhall be daily, and without intermiſſion. Reuel.7.15. *They are in the preſence of the throne of God, and ſerue him day and night in his temple.*

A Corollarie, or the laſt concluſion.

THus God, in ſauing the elect doth cleareIy ſet forth his iuſtice and mercie. His iuſtice, in that he puniſhed the ſinnes of the Elect, in his Sonnes owne perſon: His mercie, in that he pardoned their ſinne, for the merits of his Sonne. Eph. 1.18. *That the eyes of your vnderſtanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints. 19. And what is the exceeding greatneſſe of his power towards vs, which beleeue, according to the working of his mightie power. 20. Which he wrought in Chriſt.* cap.3.18. *That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: 19. And to knowe the loue of Chriſt.*

All theſe things the Lord himſelfe hath thus decreed, and in his good time will accompliſh them, to the glorious prayſe of his Name. Prou.16. 4. *The Lord hath made al things for his owne ſake: yea, euen the wicked for the day of euill.*

CHAP. L.

CONCERNING THE ORDER *of the cauſes of Saluation, according to the doctrine of the Church of Rome.*

THere are two things requiſite to obtaine ſaluation: Predeſtination, and the Execution thereof.

Predeſtination, is a foreordaining of the reaſonable creature to grace in this life, and glorie in the life to come. Sebaſtian.Cattaneus. Enchir.tract.1.chap.laſt.

This, in regard of the firſt effects thereof, which are vocation, election, and ordination to eternall life, hath the cauſe of it in God, namely, his will: but in regard of the laſt effect, which is, the execution of ſuch an ordinance, and the obtaining of eternall life, it hath the cauſe of it in man; becauſe according to the common opinion, Gods predeſtination is by reaſon of workes foreſeene in men, that is, God doth therefore predeſtinate or reiect ſome man, becauſe he foreſeeth that he will well or badly vſe his grace. But for the more euident declaration of this, theſe ſeuen concluſions muſt be ſet downe.

I. The Predeſtination, and Reprobation of God, doe not conſtraine or enforce any neceſſitie vpon the will of man.

II. God hath predeſtinated all men, that is, he hath appointed and diſpoſed all men ſo, as they might obtaine eternall ſaluation.

III. Man is neither by neceſſitie nor chance ſaued or condemned, but voluntarily.

IV. God hath predeſtinated ſome, other hath he reiected.

V. Thoſe whom God hath predeſtinated by his abſolute predeſtination, which cannot be loſt, ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which being according to preſent iuſtice, may be loſt by ſome mortal ſinne which followeth, are not infallibly ſaued, but oftentimes ſuch are condemned, and looſe their crowne and glorie. Hence ariſeth that poſition of theirs, that he which is iuſtified may be a reprobate, and periſh eternally. Torrenſis Aug.Confeſſ.2. booke, 4. chap.20.Sect. Therefore predeſtination is not certaine, ſeeing it may be loſt.

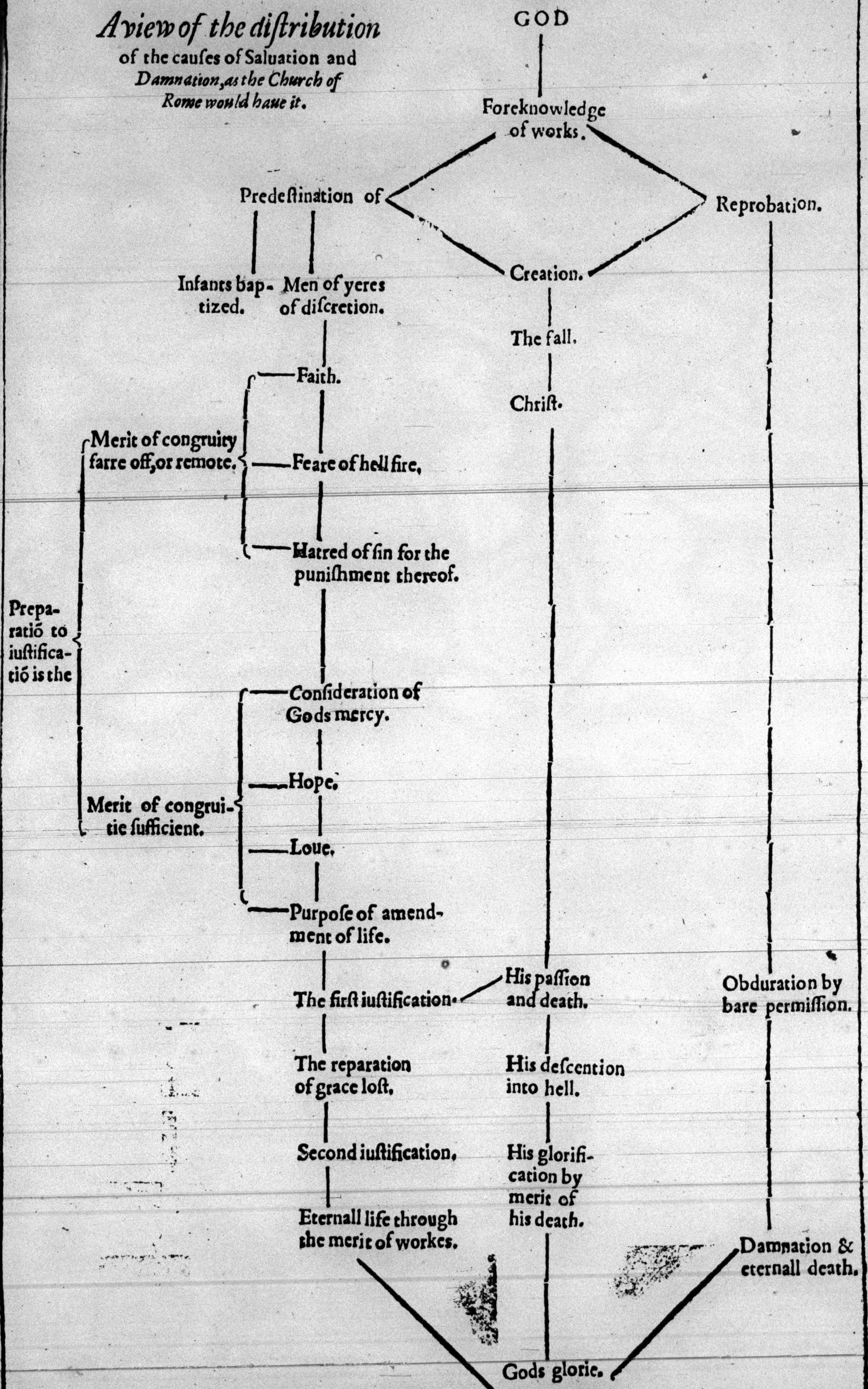
VI. God alone doth know the certaine and ſet number of them which are predeſtinate.

VII. There is one ſet number of them which are predeſtinate, or reiected, and that can neither be increaſed nor diminiſhed.

The Execution of predeſtination, is either in infants, or thoſe of yeares of diſcretion.

Concerning Infants, the merit of Chriſt is applied vnto thē, by baptiſm rightly adminiſtred.

A view of the diſtribution of the cauſes of Saluation and *Damnation, as the Church of Rome would haue it.*


GOD
Foreknowledge of works.
Predeſtination of
Reprobation.
Creation.
Infants baptized.
Men of yeres of diſcretion.
The fall.
Faith.
Chriſt.
Merit of congruity farre off, or remote.
Feare of hell fire,
Hatred of ſin for the puniſhment thereof.
Preparatiō to iuſtificatiō is the
Conſideration of Gods mercy.
Hope.
Merit of congruitie ſufficient.
Loue.
Purpoſe of amendment of life.
The firſt iuſtification.
His paſſion and death.
Obduration by bare permiſſion.
The reparation of grace loſt,
His deſcention into hell.
Second iuſtification.
His glorification by merit of his death.
Eternall life through the merit of workes.
Damnation & eternall death.
Gods glorie.

Place this Table betweene the fol. 96. and 97.

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ſo that whatſoeuer in original corruption may truly and properly be accounted for ſinne, is not onely, as I may ſay, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in ſuch as are renued. Concil.Trid.5.ſect.5.Can.

Neuertheleſſe we muſt confeſſe, that there remaineth yet in ſuch as are baptized, concupiſcence, or the reliques of ſin. The which ſeeing it is left in men for them to wraſtle withal, it hath no power to hurt ſuch as yeeld vnto it.

The execution of Predeſtination in ſuch as are of riper yeares, hath ſixe degrees.

The firſt, is Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Chriſt, are called to turne themſelues vnto God.

The ſecond, is a Preparation to righteouſneſſe, whereby men, through the inherent power of Free-will, doe apply themſelues to iuſtification, after that the ſame power is ſtirred vp by the holy Ghoſt. For Free-will is onely ſomewhat diminiſhed, and not extinguiſhed: and therefore ſo ſoone as the holy Ghoſt toucheth and enlighteneth the heart, it worketh together with the ſame ſpirit, freely aſſenting vnto the ſame. This Preparation hath ſeuen degrees. Biel.4.booke 14.diſt.2.queſt.

The firſt is faith, which is a knowledge and an aſſent, wherby men agree that thoſe things are true which are deliuered concerning God, and his will, reuealed in the word of God.

This is the foundation of iuſtification, and prepareth the heart: becauſe it ſtirreth vp free will, that it may affect the heart, with thoſe motions by which it is prepared to iuſtificatiō.

I. The act of faith, is to apprehend the vglineſſe of ſinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to diſlike, and in ſome ſort to deteſt ſinne.

And herein ſtandeth the diſpoſition of *Congruitie*, not immediatly, nor ſufficient, but farre remooued.

IV. At the length, faith turneth it ſelfe to the contemplation of Gods mercies, and beleeueth that God is readie to forgiue ſins, by the infuſion of charity into thoſe, which are before ſufficiently prepared and diſpoſed.

V. Out of this contemplation, proceedeth the act of hope, whereby they begin to deſire God, as the chiefeſt good.

VI. Out of this act of hope, ariſeth loue, whereby God is loued aboue all things, by the ſtrength of nature.

VII. After this loue, followeth a new diſlike, and deteſtation of ſinne, not ſo much in regard of feare of the puniſhment in hell fire, as in regard of the offence to God, who is finally loued more then all other things.

VIII. After all theſe, followeth a purpoſe of amendement of life: and here comes in the meaſure of congruitie, that is, ſufficient: or elſe, the immediate, ſufficient, and laſt A diſpoſition before the infuſion of grace.

The third degree of Predeſtination, is the firſt iuſtification, whereby men of vniuſt, are made iuſt, not onely through the remiſſion of their ſinnes, but alſo by a ſanctification of the inward man, by his voluntary receiuing of grace and gifts.

The efficient cauſe of this iuſtification, is the mercie of God, and the meritorious paſſion of our Sauiour Chriſt, wherby he purchaſed iuſtification for men. The inſtrumentall cauſe, is baptiſme. The formal cauſe, is not that iuſtice which was inherent in Chriſt, but which he infuſeth into man: and that is eſpecially hope, and charitie.

B The fourth degree, is the ſecond iuſtification, whereby men are of iuſt, made more iuſt: the cauſe hereof is faith, ioyned with good workes.

It is poſſible for ſuch as are renued, to keepe the commandements: and therefore it is falſe, that a iuſt man committeth ſo much as a veniall ſinne in his beſt actions, much leſſe, that he deſerueth eternall death for the ſame.

The fifth degree, is the reparation of a ſinner by the ſacrament of Penance. The which is, as it were, the ſecond boord after a ſhipwrack. The cauſe why this reparation is neceſſarie, is, becauſe men looſe the grace of iuſtification by euery mortall ſinne.

The laſt degree, is the fruit of iuſtification, namely, the glorie of eternall life, the which C workes done in grace, doe *ex condigno*, condignly merit, or ſufficient worthineſſe.

Condigne merit, is when as the reward is after ſuch ſort due, as that if it be not giuen, iniuſtice will be committed: This by the rigour of iuſtice is due.

Two conditions are requiſite to make a merit, I. That a reward ſhould by ſome compact or bargaine be due: And this condition is in works, in regard of God. For God in the Scriptures hath promiſed a reward to ſuch as worke well. II. That beſides this compact whereby the debter is bound, there ſhould be alſo ſome worthines in the worke, or ſome proportion of the worke to the reward.

The worthines or dignity of the worke, dependeth D I. on Chriſt, becauſe Chriſt did not onely merit that his owne proper actions ſhould be meritorious, but the actions alſo of his members. II. On the holy Ghoſt. For the holy Ghoſt doth inſpire, excite, & mooue men to doe. III. On an Habituall grace, which is a certen participation of the diuine eſſence.

Thus much concerning the degrees of executing *Predeſtination*. Now followeth the applying of Predeſtination particularly to the perſons of men.

No man, ſo long as he liueth in this mortall life, ought ſo much to preſume on the ſecret myſterie of Gods predeſtination, as to determine vndoubtedly that he is in the number of them whome God hath ordained to eternall happineſſe. For no man, without eſpeciall

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reuelation can knowe, whome God hath choſen to be his heires. Seſſ.6.c.12.

The ſumme of all theſe, is this. God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the which is tearmed an *eſpeciall ayde*, doth moue a man, that he may diſpoſe himſelfe vnto his iuſtifying grace, namely, that hee may beleeue, feare, repent, loue, and propound to himſelfe newnes of life, &c.

Furthermore, if a ſinner doe by his freewill yeeld his aſſent vnto this diuine motion, and doth conſequently and accordingly rightly diſpoſe himſelfe, God doth incontinently forgiue him his ſinne, and withall doth infuſe into him iuſtifying grace, by which he may doe good workes, and ſo by them merit eternall life. *Bellarm.*

Errours of the Papiſts in their diſtributing of the cauſes of ſaluation.

And this is the doctrine of the Church of Rome, ſurely a very blaſphemous doctrine, and no better to be accounted of, then as a gallowes ſet vp for the torture and maſſacre of mens conſciences. And that this may the more manifeſtly appeare to be ſo, I will ſet downe the moſt principall errours of popiſh doctrine in this caſe.

The I. errour.

Predeſtination is onely of the Elect, the Reprobate they are onely foreknowne.

The confutation.

The name of predeſtination, by a figure called Synecdoche, the whole for the part, is takē indeede ſometimes in the good part, and ſpoken of the Elect, and faithfull called, as Rom. 8.30. *Whome he predeſtinated, them alſo he called, and whome he called, them alſo he iuſtified, & whome he iuſtified, them alſo he glorified.* So are the Epheſians ſaid to be *predeſtinate into the adoption of the ſonnes of God*, Eph.1.5. Yet may this word Predeſtination, neuertheleſſe generally be extended vnto the decree of God, whether it be that of predeſtination to eternall life, or the other vnto eternall death. The reaſons: I. Act.4.27.28. *They gathered themſelues togither againſt thine holy ſonne Ieſus: to doe whatſoeuer thine hand and thy counſell had determined* (or fore-ordained, or predeſtinated, προώρισεν) *before to be done.* II. Auguſt. de Bono perſev. Chap. 17. he calleth *Predeſtination the diſpoſition of future workes:* and in his 15. booke of the Citie of God, chap.1. he deuideth *all mankind into two cities: whereof one is predeſtinate to raigne with God eternally, the other predeſtinate to vndergoe eternall puniſhment with the deuill.* And in his Manuel to Laurentius. chap.100. he ſaith, *That God hath iuſtly predeſtinated wicked men vnto puniſhment, and mercifully predeſtinated the good vnto grace.* Thomas of Aquaine 1. part. queſt.23. artic.4. *It mattereth not in regard of the name of predeſtination, whether a man be ſaid to be predeſtinate to life eternall or not.*

Furthermore, for a man to ſay that the Reprobates are fore-knowne, and not predeſtinate, is very iniurious: becauſe Gods foreknowledge, may in nothing which is to be, be ſeuered from his will and eternall decree. For that, which beeing hereafter to be, is foreknowne of God, that aſſuredly will come to paſſe, and ſhall be, and that either by the will of God, or without his will: if with his will, then no doubt, hee both decreed and preordained the ſame: if without or againſt his will, how is GOD then omnipotent? And ſurely euill it ſelfe, albeit God will it not in his approuing or allowing will; yet willeth he the free, and willing permiſſion thereof. Auguſt. in his Manuel or Enchiridion to Laurentius, cha. 100. hath an excellent ſaying to this purpoſe. *Although* (ſaith he) *that thoſe things which are euill, in that they are euill, cannot be good, yet that there are not onely good, but alſo euill things, it is very good: to the intent that after a marueilous & vnſpeakable manner, that thing may not be beſides, or without his will, which alſo is done, againſt his will, becauſe it ſhould not be done, vnleſſe he ſuffered it, neither doth he ſuffer it, againſt his will, but willingly.*

The II. Errour.

That Predeſtination is mutable. For, (according to the common opinion of the Papiſts) whoſoeuer is predeſtinate, he is contingently predeſtinated, as well on Gods part, as on mans: whence it followeth, that he which is predeſtinated, that is, appointed to ſaluation, may bee condemned; and he which is foreknowne, that is, appointed to damnation, may be ſaued.

The Confutation.

The contrary to this their doctrine is moſt true, Namely, that the decree of God concerning euery mans eternall both ſaluation and damnation, is from all eternity ſet downe, and immutable. The reaſons: I. Teſtimonies of Scripture. Rom.11.26. *The gifts and calling of God they are* ἀμεταμέλητα *ſuch as are without repentance.* Math.24.24. *There ſhall ariſe falſe Chriſts, and falſe prophets: and ſhall doe great ſignes and miracles, ſo that* [if it were poſſible] *they ſhould deceiue euen the elect.* Rom. 8.33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, who ſhall condemne?* 2. Tim.2.19. *The foundation of God ſtandeth ſure, & hath this ſeale, The Lord knoweth who are his.* II. Election and reprobation are in God, not in men: now there can be nothing in God which is not immutable. Mal.3.6. *I Iehouah am not changed.* Eſay.64.10. *My counſell ſhall ſtand, and I will doe whatſoeuer I will.* III. If this Popiſh concluſion ſhould be granted, then would it follow of neceſſitie, that the foreknowledge of God muſt bee made voide, his power weakened, and his will changed, each of which is impious once to dreame of. For he which changeth his

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counſell, or his will, doth therefore change it, A either becauſe he at the length ſeeth that he might haue taken better aduiſe, or elſe in that he ſeeth that he could not bring his former purpoſe about as he would: Either of which are far frō our Lord God. IV. If we reſolue that the counſell of God is any waies mutable, it will by this come to paſſe, that euery man muſt bee vncertaine whether he be predeſtinate to life or not: whereby that notable ſtay and onely ground of our full aſſurance to bee ſaued, is vtterly ſhaken and ouerturned. Wherefore let this truth bee maintained of vs, namely, that both the election and reprobation of God ſtand immutable, ſo that neither the Elect can become reprobates, nor B the reprobates elect; and conſequently neither theſe be ſaued; nor they condemned.

Againſt this doctrine, the popiſh ſort except. If you ſpeake in a compound ſenſe or meaning (*in ſenſu compoſito*) it is very true, that the predeſtinate cannot be damned, nor ſuch as are fore-knowne be ſaued: but if in a ſenſe diuided (*in ſenſu diuiſo*) it is not ſo. This diſtinction is plaine by this example. White colour in a compound meaning cannot be blacke, becauſe blackeneſſe is repugnant and contrarie to whiteneſſe: But in a diuided ſenſe, white colour now may afterwards be made blacke. In like ſort, one predeſtinated to ſaluation may, by reaſon of the free-will he hath, ſinne, and ſo be damned. *Anſw.* Theſe are ſilly ſhifts, C and meere ſophiſmes, becauſe ſuch as are predeſtinated to the ende, namely, ſaluation, are neceſſarily predeſtinate to the meanes of ſaluation, the which they cannot but vſe, and by them come to the ende it ſelfe.

The III. Errour.

All men are predeſtinate, that is diſpoſed and ordained of God, ſo as they might attaine eternall life. Sebaſt. Catteneus in his Enchirid. chap. of Predeſt.

The Confutation.

This is manifeſtly falſe. For I. infants, who ſo ſoone as they are borne, depart this life, ſeeing for want of time they cannot in this life vſe the means of ſaluation, albeit they may haue life eternall, yet obtaine they it not by D vſing the meanes vnto the ſame. II. That which the Lord indeede actually doth, the very ſame hath he determined to doe. For hee doth nothing neither vnaduiſedly, or vnwillingly: but he actually forſaketh a very great part of mākind, the which being ſhut vp vnder contumacie, hee doth leaue to it ſelfe. Act. 14. 16. *Who in times paſt ſuffered all the Gentiles to walke in their owne waies.* Hence alſo is it, that Eph. 2. 12. all the Gentiles are ſaid to be αθεοι, *without God in the world.* Therefore God decreed to forſake ſome men in this life, and conſequently hee ordained not all men to the obtaining of eternall life. Nay, if God once but would in his ſecret wil, that al men ſhould bee ſaued, it were vnpoſſible for any to periſh: becauſe God is willing, is his doing of it: and if hee that was ordained to ſaluation periſh, then muſt God now needes haue left off to will that, which he would from all eternitie, or els beginne to will that, which before hee would not; the which cannot bee ſaid of God, without blaſphemie. III. Paul 2. Theſſ. 2. 10. ſaith, that there bee certaine men, ἀπολλυμενοι, *which periſh*, and them he diſtinguiſheth from the elect. v. 13. Rom. 9. 21, 22. *Hath not the potter power, &c.* Where there is not onely mention made of veſſels of glorie, and mercie, but alſo of certaine, made & faſhioned in Gods eternal counſel, as veſſels of wrath. Now looke whome God hath made to wrath and deſtruction, them he neuer diſpoſed to obtaine eternall life.

The IV. Errour.

Predeſtination, in regard of the laſt effects thereof, hath his cauſe in man, that is, in mans free-will, and workes: for they whome God had foreſeene, that they would receiue grace offered in Chriſt, and lead their life according to the Law, them he predeſtinated; not of workes, but of his mercie; yet ſo, as that he had reſpect vnto workes, or to deale with them according to their workes: or (as others ſay) to ordaine them by their workes foreſeene. As for example: God did from all eternitie foreſee and fore-knowe that Peter ſhould be ſaued, and Iudas comdemned; becauſe he from the ſame eternitie did both foreſee and fore-know, that Peter would accept of the grace offered vnto him, and after vſe the ſame aright: and hee did alſo foreſee that Iudas ſhould receiue the grace offered, yet notwithſtanding by reaſon of his peruerſe will, vſe the ſame peruerſly.

The Confutation.

This their forged deuiſe of foreſeene workes, I. Paul doth ſhew to be plainely counterfeit, when as he ſaith, that the Epheſians were *elected in Chriſt before the foundations of the world were laid:* Ephe. 1. 4. and that not becauſe he did foreſee that they would be holy, but *that they might be holy and vnblameable before God with loue.* And c. 2. v. 10. he ſaith, they were *created to good workes in Chriſt, that they might walke therin.* In which places, good workes they are made effects of prediſtination; but the effect foreſeene can not bee the cauſe of his cauſe: for that euery cauſe, in the order both of nature and knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of workes which we haue done, but according to his mercie did God elect and ſaue vs.* III. God in electing vs, did not regard any thing out of himſelfe, but in himſelfe did he elect vs, Eph. 1. 4. and 9. Therefore did he not regard future workes. IV. Some of the Popiſh ſchoolemen confeſſe, that Predeſtination, doth put nothing in the partie predeſtinated, in reſpect of him, for which God did predeſtinate him. Thom. 1. primæ. quæſt. 23. art. 2.

V. Election is onely on Gods mercie. Rom. 9.16. VI. God ſaw no grace in man, but that which he himſelfe muſt beſtow vpon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either aboue God, or greater then God, it muſt needes be impious to aſſigne any cauſe of his will, either out of, or aboue his maieſtie: and therefore that his fore-knowledge of faith and works ſhould be accounted the impulſiue cauſe of his decree, concerning mans ſaluation, we doe rightly denie.

The V. errour.

By Baptiſme rightly adminiſtred, not onely the guiltines, but alſo the corruption of originall ſinne, is ſo waſhed away, as that it is not afterward properly accounted a ſinne.

The Confutation.

We contrarily doe thus diſtinguiſh of ſinne. Sinne in regard of the guiltineſſe of Gods wrath, and alſo in regard of the puniſhment togither by one act is taken away in Baptiſme: but in regard of that errour and corruption of nature, it is not at the firſt quite taken away, but ſucceſſiuely, and by little and little it is extinguiſhed; euen as our renouation wrought by the holy Ghoſt, is by little and little begun and increaſed in vs. Reaſons. I. Paul would not ſo greatly bewaile his originall ſinne, if after Baptiſme it ceaſed any more to be ſinne. *I ſee*, ſaith he, *another law in my members, rebelling againſt the law of my minde, and leading mee captiue vnto the lawe of ſinne which is in my members. O miſerable man! who ſhall deliuer me from this body of death?* Rom. 7.23.24. II. Originall ſinne, is called a *ſinne out of meaſure ſinfull*, Rom. 7.13. And, Heb. 12. 1. *a ſinne that hangeth faſt on*, or, *eaſily compaſſeth vs about.* III. Concupiſcence is the roote of actuall ſinne: and therefore euen after Baptiſme, it muſt properly be a ſinne. IV. Vnleſſe that cōcupiſcence were a ſinne, where would or could be that vehement and hote combate betweene the fleſh and the ſpirit? Gal. 5.17.

The VI. errour.

Baptiſme is abſolutely neceſſarie to ſaluation, eſpecially for children.

The Confutation.

Wee denie that Baptiſme is of abſolute neceſſity to ſaluation. Reaſons. I. Sacraments doe not conferre grace, but rather confirme grace, when God hath conferred the ſame. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, & are not firſt made holy by baptiſme: me: and as for ſuch as are of yeares of diſcretion before they be baptized, they can not be paptized vnleſſe they beleeue. Now all ſuch as beleeue, are both iuſtified, and reconciled to God; and therefore albeit they without their owne default, are depriued of the Sacraments, it is vnpoſſible for thē to periſh. II. God did preciſely appoint circumciſion to be on the eight day, not on
A the firſt, or the ſecond: now there is no doubt, but that many infants, before their eight day, were preuented of circumciſion by death, all which for a man peremptorily to ſet downe as condemned, were very abſurd. III. If circumciſion were of ſuch abſolute great neceſſitie, why was it for the ſpace of fourtie yeares in the deſart intermitted? and that onely becauſe the Iſraelites beeing often in iourney, ſuch as were circumciſed were by it in ieopardie of death: no doubt Moſes and Aaron would neuer haue omitted this Sacrament ſo long, if it had beene abſolutely neceſſary to ſaluation. IV. This doctrine of the abſolute neceſſitie of Baptiſme, was vnknowne to the auntient fathers. For the primitiue
B Church did tolerate very Godly men (though wee allow not their fact) that they ſhould deferre their baptiſme many yeares, yea often to the time of their death. Hence was it, that Conſtantine the great was not baptized till a litle before his death: and Valentinian by reaſon of his delay, was not at all baptized: whome notwithſtanding Ambroſe pronounceth to be in heauen. And Bernard in his 77. epiſt. diſputeth, that not euery depriuation of baptiſme, but the contempt or palpable negligence, is damnable.

The VII. Errour.

Man after the fall of Adam hath free will as well to doe that which is good, as that which is euill, although it be in a diuers manner, that is, hee hath
C *freewill to doe euill ſimply, and without any externall aide: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithſtanding euery man hath, and to the which grace it is in our freewill either to conſent and together work with the ſame, or not. And therefore the power of freewill to doe that which is good and acceptable to God, is onely attenuated and weakened before conuerſion, not quite taken away, and therefore man can of himſelfe worke a preparation to iuſtification.*

The Confutation.

Man not regenerated, hath freewill to doe onely that which is euill, none to doe good. Hee beeing not alreadie conuerted cannot ſo
D much as will to haue faith, and be conuerted. Reaſons. I. Man is not ſaid to be weake or ſicke, but *dead in ſinnes*. Eph. 2.1. Col. 1.13. As he therefore that is corporally dead cannot ſtirre vp himſelfe, that he may performe the workes of the liuing, no not then when others helpe him: ſo he that is ſpiritually dead, cannot moue himſelfe to liue vnto God. II. *Hee is the ſeruant of Satan, and bondſlaue of ſinne*, Eph. 2.2. Rom. 6.13. Nowe we knowe that a ſeruant ſtandeth at the becke and pleaſure of another, & can doe nothing els. III. That which no man can by himſelfe know and beleeue, the ſame he can not wil: but no man can know and beleeue thoſe things that appertaine to the kingdome of God. 1. Cor. 2.14. *The naturall man perceiueth not the things of the ſpirit of God.* 2. Cor. 3.5 *We are not ſufficient of our ſelues, to thinke*

any thing as of our ſelues. Therefore no man can will by himſelfe, thoſe things that appertaine to Gods kingdome. IV. That which is a deadly enemie to goodnes, and is directly repugnant thereunto, the ſame deſireth not that which is good; but the will is an enemie and directly repugnant vnto goodnes. Rom. 8.7. *The wiſdome of the fleſh is hatred againſt God: for it is not ſubiect to the law of God, neither indeede can be.*

Obiect. I. *The word is neere vnto thee in thine heart, and in thy mouth, that thou maieſt doe the ſame.* Deut. 30. 14. *Anſ.* It is not eaſie to performe the lawe legally, but Euangelically. Now this is done, when as any man doth fulfill the lawe by a Mediatour, and from him receiuing the ſpirit of God, doth endeauour to performe new obedience.

Obiect. II. God giueth many precepts by which wee are commanded to repent, beleeue, obey God, &c. Therefore to doe theſe, we haue freewill. *Anſ.* Such places doe admoniſh vs, not of our ſtrength, but of our duty & infirmitie: neither doe they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, wherby he doth renue and conuert ſuch as ſhall be ſaued. *They obiect againe.* God in commanding theſe, doth not require things impoſſible. *Anſ.* He doth not indeede t omen in their innocencie, but nowe to all ſuch as fell in Adam hee doth, and that by their owne default, not Gods.

Obiect. III. Phil. 2.12. *Worke your ſaluation with feare and trembling.* *Anſ.* Paul ſpeaketh of ſuch as are already conuerted, which haue their will in part freed.

Obiect. IV. If the will be a meere patient, it is conſtrained to doe that which is good. *Anſ.* The will both in it ſelfe, and of it ſelfe, is a meere patient in her firſt conuerſion vnto God; but if it be conſidered as it is mooued by the ſpirit of God, it is an agent. For, beeing moued, it moueth. It is not therefore compelled, but of a nilling will, is made a willing will.

The VIII. errour.

The holy Ghoſt doth not giue grace to will, but onely doth vnlooſe the will which before was chained, and alſo doth excite the ſame: ſo that the will by her owne power, doth diſpoſe her ſelfe to iuſtification.

The Confutation.

It is apparently falſe. To will thoſe things which concerne the kingdome of God, as faith, conuerſion, and new obedience, is the meere gift of Gods ſpirit. Math. 11. 27. *No man knoweth the Father but the Sonne, and he to whome the Sonne will reueale him.* Luk. 8. 10. *To you it is giuen to knowe the myſteries of the kingdome of God.* Philip. 2.13. *It is God which worketh in you to will and to doe.* 1. Cor. 12.3. *No man can ſay that Ieſus is the Lord, but by the holy Ghoſt.* Briefly, he who according to God is to be *created in righteouſnes and holynes*, Eph. 4. 24. cannot A any waies diſpoſe himſelfe to iuſtification, or new creation. For it is impoſſible that a thing not created, ſhould diſpoſe it ſelfe to his creation.

The IX. errour

That preparation to grace, which is cauſed by the power of freewill, may by the merit of congruitie deſerue iuſtification.

The Confutation.

Theſe things ſmell of more then Satanicall arrogancie. For what man, but ſuch an one, as were not in his right minde, would beleeue, that he, vnto whome ſo many millions of condemnations are due, could once merit the leaſt dramme of grace? The prodigall ſonne was not receiued into fauour by reaſon of his deſerts, but by fauour. Luk. 25. 21. *His ſonne* B *ſaid vnto him, I haue ſinned againſt heauen, and againſt thee, and am no more worthy to be called thy ſonne.*

The X. errour.

The faith of the godly, or that which iuſtifieth, is that whereby a man doth in generall beleeue the promiſed bleſſednes of GOD, *and by which alſo he giueth his aſſent to other myſteries reuealed of God concerning the ſame.*

The Confutation.

Faith is not onely a generall knowledge, and aſſent to the hiſtorie of the Goſpel, but further alſo a certaine power, both apprehending and ſeuerally applying the promiſes of God in Chriſt, whereby a man doth aſſuredly ſet downe that his ſinnes are forgiuen him, and that he is reconciled vnto GOD. Reaſons. I. C A particular aſſurance of the fauour of God, is of the nature of faith. Eph. 3. 10. *By whome we haue boldneſſe, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did he doubt of the promiſe of* GOD *through vnbeleefe, but was ſtrengthened in the faith, and gaue glorie vnto* GOD. 21. *Beeing fully aſſured that hee which had promiſed, was alſo able to doe it.* Heb. 10. 22. *Let vs draw neere with a true heart in aſſurance of faith.* II. Particular doubting is reprehended. Math. 14. 31. *O thou of little faith, why didſt thou doubt?* Luk. 12. 29. *Hang ye not in ſuſpence.* III. That which a man praieth for to God, that muſt he aſſuredly beleeue to receiue. Mark. 11. 24. But the faithfull in their D prayers make requeſt for adoption, iuſtification, & life eternall: & therefore they muſt certenly beleeue that they ſhall receiue theſe benefits. IV. Rom. 5. 1. *Wee beeing therefore iuſtified, haue peace with* GOD. But there can be no peace, where there is not a particular aſſurance of Gods fauor. V. That which the ſpirit of God doth teſtifie particularly, that muſt alſo be beleeued particularly: But the ſpirit of God doth giue a particular teſtimonie of the adoption of the faithfull. Rom. 8. 16. Gal. 4. 6. This therfore is in like ſort to be beleeued.

Whereas they ſay, that no man hath a particular aſſurance, but by eſpeciall reuelation, as was that which Abraham, and *Paul* had, is falſe. For the faith of theſe two is ſet downe in Scripture, as an example which we ſhould all follow. For this cauſe Abraham is called the *Father of the faithfull*, Rom.4.11. and Paule teſtifieth the very ſame of himſelfe, 1.Tim.1.16. *For this cauſe* (ſaith he) *was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhew on me all long ſuffering, vnto the example of them, which ſhall in time to come beleeue in him vnto eternall life.* Againe, whereas they ſay, that we haue a morall aſſurance, but not the aſſurance of faith, it is a popiſh deuiſe. For, Rom.8.16. *the ſpirit of adoption* (συμμαρτυρεῖ) *together beareth witneſſe to our ſpirits.* Where we ſee two witneſſes of our adoption, our owne ſpirit, and the Spirit of God. Our ſpirit doth teſtifie morally of our adoption, by ſanctification, and the fruites thereof: and therefore alſo the ſpirit of God witneſſeth after another manner, namely, by the certainty of faith, declaring and applying the promiſes of God.

Obiect. I. We are commaunded to worke our ſaluation with feare and trembling. *Anſw.* This feare is not in regard of Gods mercy forgiuing our ſinnes, but in reſpect of vs, and our nature, which is euer prone to ſlide away, and ſtarting from God.

Obiect. II. In reſpect of Gods mercie, we muſt hope for ſaluation: but in reſpect of our vnworthineſſe, we muſt doubt. *Anſw.* I. We may not all lawfully doubt of Gods mercie, becauſe doubtfulneſſe is not of the nature of faith, but rather a naturall corruption. II. If we conſider our owne vnworthineſſe, it is out of all doubt, we muſt be out of all hope, and deſpaire of our ſaluation.

Obiect. III. There be many ſinnes vnknowne vnto vs, and ſo alſo vncertaine whether they be pardoned vnto vs. *Anſw.* Hee that certainely and truly knoweth that but one ſinne is pardoned him, he hath before God all his ſinnes remitted, whether they be knowne or vnknowne.

Obiect. IV. No man dare ſweare, or dye in the defence of this propoſition: *I am the child of God*, or in Gods fauour, and iuſtified. *Anſw.* They which haue an vnfained faith, will, if they be lawfully called, not onely teſtifie their adoption by an oath, but ſeale it alſo by their blood.

Obiect. V. A man may haue this faith which the Proteſtants talke of, and lye in a mortall ſinne, and haue alſo a purpoſe to perſeuere in a mortall ſinne. *An.* It is farre otherwiſe: for Act.15.9. *True faith purifieth the heart.*

Theſe Sophiſters doe farther affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind, concerning the truth of Gods word, is the roote and foundation of iuſtification. The which, if it be true, why ſhould not the deuill be iuſt? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his aſſent; who notwithſtanding he haue ſuch a faith, yet can he not bee called one of the faithfull.

A *Here they except, and ſay:* The deuils faith is void of charity, which is the forme of faith. But this is a doting ſurmiſe of their owne braine. For charity is the effect of faith. 1.Tim.1.5. But the effect cannot informe the cauſe.

The XI. *Errour.*

Mans loue of God, doth in order and time goe before his iuſtification and reconciliation with God.

The confutation.

Nay contrarily, vnleſſe we be firſt perſwaded of Gods loue toward vs, wee neuer loue him. *For we loue him, becauſe he loued vs firſt.* 1.Ioh.4.19. Againe, it is impoſſible, that Gods enemie ſhould loue him: but he which is not as B yet iuſtified, or reconciled to God, he is Gods enemie. Rom.5.9.10. Neither is any man before the act of iuſtification, made of Gods enemie his friend.

The XII. *Errour.*

Infuſed or inherent iuſtice, is the formall cauſe of iuſtification, whereby men are iuſtified in the ſight of God formally.

The Confutation.

We doe contrarily hold, that the materiall cauſe of mans iuſtification, is the obedience of Chriſt in ſuffering and fulfilling the lawe for vs: but as for the formall cauſe, that muſt needes be Imputation, the which is an action of God the Father, accepting the obedience of C Chriſt for vs, as if it were our owne. *Reaſons,* I. Looke by what wee are abſolued from all our ſinnes, and by which we are accepted to eternall life, by that alone are we iuſtified: But by Chriſts perfect obedience imputed vnto vs, we are abſolued from all our ſinnes, and through it we are accepted of God to eternall life; the which we cannot attaine vnto by inherent holineſſe: Therefore by Chriſtes perfect obedience imputed vnto vs, are wee alone iuſtified. This will appeare to be true, in the exerciſes of inuocation on Gods name, and alſo of repentance. For in tentation, and conflicts with ſinne and Satan, faith doth not reaſon thus; Now I haue charitie and inherent grace, and for theſe God wil accept of me: But faith doth more rightly behold the Sonne of D God, as he was made a ſacrifice for vs, and ſitteth at the right hand of his Father, there making interceſſion for vs: to him, I ſay, doth faith flie, and is aſſured, that for this his Sonne, God will forgiue vs all our ſinnes, and will alſo be reconciled vnto vs, yea, and account vs iuſt in his ſight, not by any qualitie inherent in vs, but rather by the merit of Ieſus Chriſt. Rom.5.19. II. As Chriſt is made a ſinner, ſo by proportion ſuch as beleeue are made iuſt: But Chriſt was by imputation onely made and accounted a ſinner for vs. 2.Cor.5.21. For he became a ſuretie for vs, and a ſacrifice for our ſinnes, vpon which all both the guiltineſſe of Gods wrath, and puniſhment for vs was to be laide. Hence it is, that he is ſaid to become (κατάρα) *a curſe* for vs: therefore wee againe are made iuſt onely by imputation.

III. The

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III. The contrary to condemnation is remiſſion of ſinnes; and iuſtification is the oppoſite of condemnation. Rom. 8.33. *It is God that iuſtifieth, who ſhall condemne?* Therefore iuſtification is the remiſſion of ſinnes. Nowe remiſſion of ſinnes dependeth only vpon this imputation of Chriſts merits. IV. Albeit infuſed and inherent iuſtice may haue his due place, his praiſe, and alſo deſerts, yet as it is a worke of the holy Ghoſt, it is not in this life complete, and by reaſon of the fleſh wherto it is vnited, it is both imperfect, and infected with the dregs of ſinne. Eſay. 64.6. Therefore before Gods iudegment ſeat it cannot claime this prerogatiue, to abſolue any from the ſentence of condemnation.

Obiect. I. This imputation is nothing els but a vaine conceit. *Anſw.* I. Yes, it is a relation or diuine ordinance, whereby one relatiue is applyed to his correlatiue, or as the Logitians ſay, is as the *foundation* to the *Terminus.* II. As the imputation of our ſinnes vnto Chriſt, was indeede ſomething: ſo the imputation of Chriſts iuſtice vnto vs, muſt not be thought a bare conceit. III. Againe, the Church of Rome doth her ſelfe maintaine imputatiue iuſtice, namely, when as by eccleſiaſticall authoritie ſhe doth apply the merits and ſatisfactions of certaine perſons, vnto other members of that Church. Whence it is apparent, that euen the Popes indulgences they are imputatiue.

Obiect. II. Imputatiue iuſtice is not euerlaſting: but that iuſtice which the *Meſſiah* brings is euerlaſting. *Anſ.* Although after this life there is no pardon of ſinnes to be looked for, yet that which is giuen vs in this life, ſhall to our ſaluation continue in the life to come.

Obiect. III. If iuſtification bee by imputation, he may before God be iuſt, who indeed is a very wicked man. *Anſ.* Not ſo any waies: for he that is once by imputation iuſtified, he is alſo at that ſame inſtant ſanctified.

The XIII. *Errour.*

There is alſo a ſecond iuſtification, and that is obtained by workes.

The Confutation.

That popiſh deuice of a ſecond iuſtification, is a ſatanicall deluſion. For, I. the word of God doth acknowledge no more but one iuſtification at all, and that abſolute and complete of it ſelfe. There is but one iuſtice, but one ſatisfaction of God being offended: therefore there cannot be a manifold iuſtification. II. If by reaſon of the increaſe of inherent iuſtice, iuſtification ſhould bee diſtinguiſhed into ſeuerall kinds or parts, we might as well make an hundreth kinds, or parts of iuſtification, as two. III. That which by order of nature doth follow after full iuſtification before God, cannot be ſaid to iuſtifie: But good workes doe by order of nature followe mans iuſtification, and his abſolution from ſinnes: becauſe no worke can pleaſe
A God, except the perſon it ſelfe, that worketh the ſame, doe before pleaſe him: But no mans perſon can pleaſe God, but ſuch an one as beeing reconciled to God by the merits of Chriſt, hath peace with him. IV. Such workes as are not agreable to the rule of Legall iuſtice; they before the tribunall Seate of God, can not iuſtifie, but rather both in, and of themſelues are ſubiect to Gods eternall curſe. For this is the ſentence of the Law, Deut. 27. 26. *Curſed is euery one that continueth not in all things written in the booke of the Law to doe them.* Nowe the workes euen of the regenerate, are not ſquared according to the rule of Legall iuſtice: wherefore
B Dauid beeing, as it were ſtricken, with the conſideration of this, durſt not once oppoſe, no not his beſt workes to the iudgement of God, that by them he might plead pardon of his ſinnes; whence it is that he cryeth out and ſaith, Pſal. 143.2. *Enter not into iudgement with thy ſeruant, O Lord, for then no fleſh liuing ſhall be iuſtified in thy ſight.* The like doth Iob. 9.3. *If he* (namely, ſuch an one as ſaith he is iuſt) *contend with God, he cannot anſwere him one of a thouſand.* And, Dan. 9.18. *We doe not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies.* V. Iuſtification by workes, let them be whatſoeuer they can bee, doth quite ouerturne the
C foundation of our faith. Gal. 5. 2. *If ye be circumciſed, Chriſt will profit you nothing.* and verſ. 4. *Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the lawe: ye are fallen from grace.* In this place the Apoſtle ſpeaketh of them, not which did openly reſiſt Chriſt, and the Goſpell; but of ſuch, as did with the merit of Chriſt, mingle together the works of the Lawe; as though ſome part of our ſaluation conſiſted in them. *Exception.* This place doth onely exclude ſuch morall workes of the fleſh, as doe goe before faith, or the workes of the lawe of Moſes. *Anſw.* This is vntrue. For euen of Abraham beeing alreadie regenerated, and of thoſe his workes which were
D done when he was iuſtified, Paul ſpeaketh thus Rom. 4.5. *To him, not which worketh, but which beleeueth, is faith imputed.* Thoſe works which GOD hath prepared that the regenerate ſhould walke in them, are moral works, and workes of grace; but theſe are excluded from iuſtification, and working mans ſaluation. Eph. 2.10. And Paul being regenerate ſaith thus of himſelfe, 1. Cor. 4.4. *I am not guiltie vnto myſelfe of any thing, yet am I not thereby iuſtified.* VI. The cauſe of the cauſe, is the cauſe of the thing cauſed; but grace without works, is the cauſe of mans predeſtination; the which is the cauſe of his iuſtification: and therefore grace without workes ſhall much more be ſaid to be the cauſe of iuſtification.

Obiect. I. Leuit. 18.5. *He that keepeth my ſtatutes ſhall liue in them.* *Anſ.* This ſaying is a legall ſentence: and therfore ſheweth not what men can do, but what they ſhould doe.

Obiect. II. Pſal. 119.1. *Bleſſed are thoſe that walke in the Law of the Lord. Anſ.* Man is not here ſaid to be bleſſed, becauſe he walketh vprightly, but becauſe the perſon of ſuch a walker is by the merits of Chriſt, iuſtified before God.

Obiect. *III. Iudge me according to my righteouſnes.* Pſal. 7.8. And the fact of Phinees was imputed to him for righteouſnes. *Anſ.* Theſe places are not meant of that righteouſnes of the perſon, by which it is righteous before God; but of the righteouſnes of ſome particular cauſe, or worke. For where as Dauid was accuſed of this crime, that he did affect Sauls kingdome, he in this point doth in the words aboue mentioned, teſtifie his innocency before God.

Obiect. *IV.* Math. 25.v.34.35.*&c. We are iudged according to our workes; therefore alſo by them iuſtified. Anſ.* The reaſon is not like: becauſe the laſt iudgement is not the iuſtifying of a man, but a declaration of that iuſtification which he had before obtained. Therefore the laſt iudgement muſt be pronounced and taken, not from the cauſe of iuſtification, but from the effects and ſignes thereof.

Obiect. *V.* Luk 16.9. *Make you friends of vnrighteous Mammon, &c. that they may receiue you into eternall habitations. Anſ.* This they doe, not as authors of ſaluation, but as witneſſes of the ſame.

Obiect. *VI.* Dan. 4.24. *Redeeme thy ſinnes by righteouſnes, and thine iniquitie by mercie towards the poore. Anſ.* It is rather, *breake of thy ſinnes*, then redeeme, for ſo is the originall: now men breake off their ſinnes, by ceaſing from them, not ſatisfying for them.

Obiect. *VII. Euill workes condemne: therefore good workes iuſtifie. Anſ.* It followeth not; becauſe good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. *VIII. We are ſaued by hope.* Rom. 8.24. *Anſ.* Wee muſt diſtinguiſh betwixt iuſtification, and ſaluation: ſaluation is the ende; iuſtification, is one degree to come to the end: but there is more required to the end then to a degree ſubordinate to the end: therfore we are ſaued by hope and faith, but iuſtified by faith alone.

Obiect. IX. *Affliction cauſeth eternall glorie,* 2.Cor. 4.17. *Anſ.* This it doth not, as by it owne merit, effecting the ſame; but, rather as a path and way manifeſting and declaring the ſame.

Obiect. X. Iam.2.21. *Abraham was iuſtified by workes. Anſ.* Not as any cauſe of iuſtification, but as a manifeſtation thereof.

Obiect. XI. Reu. 22.11. *He that is iuſt, let him be more iuſt. Anſ.* This place muſt be vnderſtood of iuſtification before men, namely of ſanctification, or an holy life: not of iuſtification in the ſight of God.

Obiect. XII. *We are iuſtified by faith; therefore by a worke. Anſ.* We are iuſtified by faith, not as it is a vertue and a worke, but as it A is an inſtrument apprehending the iuſtice of Chriſt, whereby we are iuſtified. And in this reſpect, faith is ſaid by the figure called *Metonymia*, to be imputed to vs vnto righteouſnes.

Obiect. XIII. *The workes of grace are dyed in the blood of Chriſt. Anſ.* They are indeed dyed therein, but to the end they might the better pleaſe God, not iuſtifie man: and whereas they are ſo ſtained, as that they neede dying in the blood of Chriſt, therefore can they not any waies iuſtifie ſinfull man. And the perſon of the worker, is as well dyed in Chriſts blood, as is his worke, yet he can not ſay that his perſon doth therefore iuſtifie him.

And as I haue now prooued, that this doctrine of the Papiſts is very erronious; ſo I alſo auouch that it is moſt ridiculous. B Becauſe for a man to ſay that inherent righteouſnes is augmented by good workes, namely the fruits of righteouſnes, is as if a man ſhould ſay, that the vine is made more fruitfull by bearing grapes, or that the internall light of the ſunne is augemented by the externall emiſſion of the beames. Luthers ſaying is farre more true, *Good workes doe not make a good man, but a good man doth make workes good.*

The XIV. Errour.

Grace is quite extinguiſhed, or rather vtterly loſt by any mortall ſinne.

The Confutation.

I. The word of God doth manifeſtly C declare that it is farre otherwiſe. Ioh.6.37. *All that the Father giueth me, ſhall come vnto me: and him that commeth vnto me,* I *caſt not away.* Math. 16.18. *Thou art Peter, and vpon this rocke will* I *build my Church: ſo that the gates of hell ſhall not preuaile againſt it.* 1.Ioh.2.19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Rom.5.1. *Beeing therefore iuſtified, we haue peace with God.* Now how could this be true, if he that was before iuſtified, could any way quite fall from grace, and ſo periſh? II. The elect after their very grieuous fallings from God, forthwith repented them of their ſinnes, as we may ſee in the example of Dauid, Peter, &c. the which argueth that they had not quite D fallen from grace, and loſt the ſpirit of God. III. If grace be once vtterly loſt, then the ingraffing of that partie into Chriſt is quite aboliſhed: therefore for ſuch as repent, there muſt needes ſucceede a ſecond new ingraffing into Chriſt: and then it will alſo follow, that they muſt of neceſſitie be baptized anew, which is abſurd to thinke.

But for all this, we denie not, but grace may in part, and for a time be loſt, to the end that the faithfull may thereby acknowledge, and know their weakenes, and for it be humbled: but that there is any totall, or finall falling from grace, we vtterly denie.

The XV. Errour.

It is poſſible to fulfill the Law in this life.

The Confutation.

The law is euangelically fulfilled, by beleeuing

leeuing in Chriſt; but not legally, by doing the workes thereof. Reaſon. They which are carnall cannot poſſibly fulfill the law of God: but the moſt regenerate, ſo long as they liue in this life, are carnall in part. Rom. 7.14. *I am*, ſaith Paul of himſelfe, *carnall, and ſold vnder ſinne*. Prov. 20.9. *Who can ſay, Mine heart is pure, I am pure from ſinne?* Eccleſ. 7.22. *There is none ſo iuſt vpon earth, which doth good, and ſinneth not*. Pſal. 130.3. *If thou Lord, obſerue what is done amiſſe, Lord who ſhall abide it?* We are daily taught to pray vnto God, Mat. 6.12. *Forgiue vs our ſinnes. Exception.* Indeede if the iuſtice of the faithfull be abſolutely conſidered, it is imperfect, but as God doth exact it of our frailtie, it is perfect. *Anſ.* This is but the fanſie of ſome doting Ieſuite. For this ſentence of the law is ſimple, eternall, and immoueable. Gal. 3.10. *Curſed is euery one that continueth not in all things, which are written in this booke, to doe them.* Neither may we imagine, that God will not therefore exact the full accompliſhing of the law, becauſe wee are fraile. For wee are creatures and debters: now we know, that the debt doth not decreaſe, by reaſon of the debters pouertie.

Obiect. The faithfull are ſaide to bee perfect in this life. *Anſw.* There is a two-fold perfection, the one incomplete, the which is an endeauour or care to obey God in the obſeruation of all his precepts; the other is tearmed complete, this is that iuſtice which the law requireth, namely, a perfect and abſolute iuſtice, according to that meaſure which man performed to God in his innocencie. In the firſt ſenſe, the faithfull are ſaid to be perfect, not in this latter.

The XVI. *Errour.*

Workes done in grace, doe (ex condigno) *condignly merit eternall life.*

The confutation.

I. Eternall life is the free gift of God. Rom. 6.23. *The wages of ſinne is death, but the gift of God is eternall life thorough Chriſt Ieſus.* Therefore it is not obtained by the merit of workes. II. The merit of condignitie, is an action belonging to ſuch a nature as is both GOD and man, not to a bare creature. For the Angels themſelues cannot merit any thing at Gods hands: yea and Adam alſo, if he had ſtoode in his firſt innocencie, could haue deſerued nothing of God, becauſe it is the bounden dutie of the creature to performe obedience vnto his Creator. The merit therefore of condignitie, doth onely agree vnto Chriſt God and man, in whome each nature doth, to the effecting of this merit, performe that which belongeth to it. For the humanity doth miniſter matter vnto the meritorious worke, by ſuffering, and performing obedience: but the Deitie of Chriſt, whereunto the humanitie
A is hypoſtatically vnited, doth conferre full and ſufficient worthineſſe vnto the worke. Hence is it that the Father doth ſpeake thus of his ſonne, Mat. 3.17. *This is my beloued Sonne, in whom I am well pleaſed* (εὐδόκησα) III. In the ſecond commandement God doth promiſe eternall life to the keepers of his commandements, yet he ſaith not that they ſhall obtain it by deſert, but *that he will ſhew mercie to thouſands of them that loue him, and keepe his commandements.* IV. That a worke may be meritorious, firſt, it muſt haue an equall proportion with legal iuſtice, and eternall life: ſecondly, merit doth preſuppoſe this alſo, that in God there muſt be a due debt towards man; for
B GOD then ought on dutie, not by fauour, to accept of the perſon of man: But al our works, yea our moſt holy works, cannot come neere vnto legall righteouſneſſe. For, ſeeing all the regenerate are partly carnal, and partly ſpirituall, all their good workes in like ſort are imperfectly good. For looke what the cauſes are, ſuch muſt the effect needes be. Againe, good workes doe preſuppoſe a due debt in man, none in God. V. The auncient Fathers doe not acknowledge this merit of condignitie as currant. Auguſt. in his manuel. chap. 22. *My merit is Gods mercie.* Greg. mor. 2. booke, cha. 4. *Grace found mee void of merit at my firſt conuerſion, and the ſame grace hath kept mee void of merit euer ſince.* Bernard, ſerm. 68. vpon the
C Cant. *It is ſufficient to knowe this, that merits are not ſufficient.* And ſerm. 61. Cant. *Mans iuſtice is Gods goodneſſe.* And Epiſt. 190. *That the ſatisfaction of one may be imputed to all, as the ſinnes of all were borne by one.* And as for auncient Doctours, merit was nothing els to them, but a good worke acceptable to God. Aug. epiſt. 105. to Sixtus. *If it be grace, then is it not beſtowed by reaſon of any merit, but vpon free mercie. What merit of his owne can he that is ſet at libertie bragge of, who if he had his merits, ſhould haue beene condemned? good workes are wrought by man, but faith is wrought in man, without which no man could worke good workes.* So the word *merite* doth ſignifie *to doe well, to be acceptable, to pleaſe*; as the old interpreter hath,
D for εὐαρεστεῖται, ſignifying *to pleaſe God*, vſed this Latine word *promereri, to merit.*

Obiect. I. Workes haue attributed vnto them reward. *Anſwer.* Reward is not ſo much attributed to the worke, as to the worker, and to him, not for himſelfe, but for Chriſts merites apprehended by faith. Therefore not our merit, or perſonall merit; but Chriſts merit, and our reward are correlatiues.

Obiect. II. 2. Theſſ. 1. 6. *It is a righteous thing with God to recompence tribulations, &c.* *Anſ.* It is righteous, not becauſe God ought ſo to doe of dutie, but becauſe hee promiſed: nowe for God to ſtand to his word, is a part of iuſtice.

Obiect. III. Chriſt hath merited, that works might merit. *Anſ.* I. This taketh quite away the interceſſion of Chriſt. II. It is againſt

A the nature of a legall worke, to merit (*ex condigno*) condignly: becauſe both the Lawe of nature and creation doe bind man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with ſinne. III. This doctrine concerning workes, doth obſcure and darken the merit of Chriſt: becauſe that the obtaining of eternall life is withdrawne from his death and obedience, and attributed vnto workes. For they ſay thus,: that Chriſt by his paſſion did merit indeede for the ſinner iuſtification, but a ſinner once iuſtified, doth for himſelfe by his owne merits euen condignly merit eternall life.

Obiect. IV. The workes of the regenerate, B are the workes of the holy Ghoſt, therefore perfect and pure. *Anſw.* I. The workes of God are all perfect, but yet in their time, and by degrees: therefore ſanctification which is a worke of God, muſt in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God and impure man: but nowe good workes they doe come immediately from the naturall faculties of the ſoule, namely, from the vnderſtanding, and the will, (in which, they beeing as yet, but partly regenerated, ſome corrupt qualities of ſinne doe yet remaine) and are not imediately and ſimply, or wholly deriued from Gods ſpi- C rit. And hence it is that they are all ſtained with ſinne.

The XVII. Errour.

Man knoweth not but by eſpeciall reuelation, whether he be predeſtinated or not.

The Confutation.

The contrary to this, is a plaine truth. Reaſon. I. That which a man muſt certainely beleeue, that may he alſo certainely know without an eſpeciall reuelation: but euery faithfull man muſt beleeue that he is elected. It is Gods commandement that we ſhould beleeue in Chriſt. 1. Ioh. 3. 23. Now to beleeue in Chriſt, is not onely to beleeue that we are adopted, iuſtified, and redeemed by him; but alſo in him D elected from eternity, whereby it is apparent, that he which beleeues not this, doth not beleeue the whole Goſpel. II. That which is ſealed vnto vs by the ſpirit of God, of that we are very ſure without ſpeciall reuelation: but our adoption, and ſo conſequently our election, is ſealed vnto vs by the ſpirit of God. 1. Cor. 2. 12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of* GOD: *that we might know the things that are giuen to vs of God.* Therefore is our election certainely knowne vnto vs, Eph. 1. 13. *In whom alſo ye haue truſted after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.*

Exception. The holy Ghoſt doth ſeale vnto vs our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable. *Anſwer.* It ſealeth vnto vs our adoption, by begetting a ſpeciall truſt and confidence. For when as we heare Gods promiſes, and withall thinke vpon them, then doth the holy Ghoſt by the ſame promiſes mooue our vnderſtandings and wils to imbrace them, and in mouing them, doth make vs both to giue our aſſent vnto them, & in them to reſt our ſelues: whence ariſeth a ſpeciall aſſurance that we are adopted, and in the fauour of God. Luk. 10. 20. *Reioyce rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it or not. IV. 2. Pet. 1. 10. *Study to make your vocaton and election ſure,* βεβαίαν ποιεῖσθαι: but this is not in reſpect of GOD: but our ſelues.

Obiect. No man muſt by the Catholike faith beleeue any thing which God hath not reuealed either in the written or vnwritten word, namely tradition. But there is no ſuch either writing or tradition as this, namely, that ſuch a particular man, ſuppoſe Peter, or Henrie is predeſtinated of God. Therefore no man muſt particularly beleeue that he is ſaued. *Anſ.* Albeit this particular propoſition, *I am elected*, is not expreſſely ſet downe in the Scriptures, yet is it incluſiuely comprehended in them, as the *Species* in his *Genus*, as the Logitians ſpeake: ſo that it may by iuſt conſequent be gathered out of Gods word, if we reaſon thus: They which truly beleeue are elected, Ioh. 6. 35. I truly beleeue; for he which beleeueth doth know himſelfe to beleeue: therefore I am elected. The firſt propoſition, is taken from the Scriptures: the ſecond, from the beleeuers conſcience, & from them both, the concluſion is eaſily deriued.

CHAP. LII.

Concerning the decree of reprobation.

THus much ſhall ſuffice for the decree of Election, now followeth the decree of Reprobation.

The decree or Reprobation, is that part of predeſtination, whereby God, according to the moſt free and iuſt purpoſe of his will, hath determined to reiect certaine men vnto eternall deſtruction, and miſerie, and that to the praiſe of his iuſtice. Rom. 9. 21. *Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honour and another to diſhonour?* 1. Pet. 2. 8. *To them which ſtumble at the word, beeing diſobedient, vnto which thing* (ἐτέθησαν) *they were euen ordained.* Iud. v. 4. *There are certaine men crept in, which were before of old* (προγεγραμμένοι) *ordained to this condemnation.* 1. Theſſ. 5. 9. *God hath not appointed vs vnto wrath, but vnto ſaluation.* In the Scriptures Cain and Abel, Iſmael and Iſaac, Eſau and Iacob, are propounded vnto vs as types of mankind, partly elected, and partly reiected.

Neither doe we here ſet downe any abſolute decree of damnation, as though we ſhould

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thinke that any were condemned by the meere and alone will of God, without any cauſes inherent in ſuch as are to be condemned. For vnto the decree of God it ſelfe, there are certaine meanes for the execution thereof annexed, and ſubordinate. And therefore though wee neuer doe, or can ſeparate Gods decree, and the meanes to execute the ſame, yet do we diſtinguiſh them, and do conſider the purpoſe of God, ſometimes by it ſelfe alone; and ſometimes againe not by it ſelfe, but with middle cauſes ſubordinate thereto. And in this ſecond reſpect, Chriſt is ſaid to be predeſtinate: but in the former, namely, as the decree is conſidered by it ſelfe, he is not predeſtinated, but together with God the Father is a predeſtinatour.

Againe, the decree of God is ſecret. I. Becauſe it ariſeth onely from the good pleaſure of God, vnſearchable, and adored of the very Angels themſelues. II. Becauſe it is not knowne, but by that which is after it, namely, by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

IN the executing of this decree, there is to be conſidered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall he was ſubiect both to ſinne and damnation. Rom. 11.32. *For God hath ſhut vp all in vnbeleefe, that he might haue mercie on all.* 1. Pet. 2. 8. Here we muſt note, that God hath ſo decreed to condemne ſome, as that notwithſtanding, all the fault and deſert of condemnation remaineth in the men onely.

Further, whom God reiecteth to condemnation, thoſe he hateth: this hatred of God is, whereby he deteſteth and abhorreth the reprobate when he is fallen into ſinne, for the ſame ſinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent, nor a cauſe of Gods decree, but onely a conſequent, and followeth the decree.

Reprobates are either infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: Aſſoone as they are borne, for the guilt of originall and naturall ſinne, being left in Gods ſecret iudgement vnto themſelues, they dying are reiected of God for euer. Rom. chap. 5. verſ. 14. *But death raigned from Adam to Moſes, euen ouer them alſo that ſinned not after the like manner of the tranſgreſſion of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For ere the children were borne, and when they had neither done good nor euill, that the purpoſe of God might remaine according to election, not by workes, but by him that calleth.*

Reprobates of riper age, are of two ſortes: they that are called (namely, by an vneffectuall calling) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling, is whereby the reprobates for a time, do ſubiect themſelues to the calling of God, which calling is wrought by the preaching of the word, Mat. 22.14. *For many are called, but few are choſen.* And of this calling there are fiue other degrees.

The firſt is, an enlightning of their mindes, whereby they are inſtructed of the holy Ghoſt to the vnderſtanding and knowledge of the word. Heb. 6.4. *For it is impoſſible that they which were once lightned, &c.* 2. Pet. 2. 20. *For if they, after they haue eſcaped from the filthineſſe of the world, through the knowledge of the Lord, and of the Sauiour Ieſus Chriſt, are yet tangled againe therein, and ouercome, the latter end is worſe with them then the beginning.*

The ſecond, is a certaine penitencie, whereby the Reprobate, I. doth acknowledge his ſinne. II. Is pricked with the feeling of Gods wrath for ſinne. III. Is grieued for the puniſhment of ſinne. IV. Doth confeſſe his ſinne. V. Acknowledgeth God to be iuſt in puniſhing ſinne. VI. Deſireth to be ſaued. VII. Promiſeth repentance in his miſerie or affliction, in theſe words, *I will ſinne no more.* Mat. 27. 3. *Then when Iudas which betrayed him, ſawe that he was condemned, he repented himſelfe, and brought againe the thirtie peeces of ſiluer, to the chiefe Prieſts and Elders.* Heb. 12.17. *For ye know, how that afterward alſo when hee would haue inherited the bleſſing, he was reiected: for he found no place to repentance, though he ſought the bleſſing with teares.* 1. King. 21. 27. *Now when Ahab heard thoſe wordes, he rent his clothes, and put ſackcloth vpon him, and faſted, and lay in ſackcloth, and went ſoftly.* Num. 23.10. *Let me die the death of the righteous, and let my laſt end be like his.* Pſal. 78. 32. *For all this, they ſinned ſtill, and beleeued not his wondrous workes.* 33. *Therefore their dayes did he conſume in vanitie, and their yeares haſtily.* 34. *And when he ſlue them, they ſought him, and they returned, and ſought God early.* 35. *They remembred that God was their ſtrength, and the moſt high God their Redeemer.*

The third degree, is a temporarie faith, whereby the reprobate doth confuſedly beleeue the promiſes of God, made in Chriſt, I ſay, *confuſedly*, becauſe he beleeueth that ſome ſhall be ſaued, but hee beleeueth not, that he himſelfe particularly ſhall be ſaued, becauſe hee beeing content with a generall faith, doth neuer apply the promiſes of God to himſelfe, neither doth hee ſo much as conceiue any purpoſe, deſire, or indeauour to apply the ſame, or any wreſtling or ſtriuing againſt ſecuritie or careleſneſſe and diſtruſt. Iam. 2.19.

Thou beleeueſt that there is one God, thou doeſt wel: the deuils alſo beleeue it, and tremble. Math.13. 20. *And he that receiued ſeed in the ſtony ground, is he which heareth the word, and incontinently with ioy receiueth it.* 21. *Yet hath he no roote in himſelfe, and dureth but a ſeaſon.* Iohn. 2. 23. *Nowe when he was at Ieruſalem at the Paſſeouer in the feaſt, many beleeued in his Name when they ſawe his miracles which he did.* 24. *But Ieſus did not commit himſelfe vnto them, becauſe he knewe them all.*

The fourth, is a taſting of heauenly gifts: as of Iuſtification, and of Sanctification, and of the vertues of the worlde to come. This taſting is verely a ſenſe in the hearts of the Reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithſtanding they doe not inioy the ſame. For it is one thing to taſte of dainties and a banquet, and another thing to feede and to bee nouriſhed thereby. Heb. 6.4,5. *For it is impoſſible, that they which were once lightened, and haue taſted of the heauenly gifts, and were made partakers of the holy Ghoſt, and haue taſted, &c.*

The fifth degree is, the outward holines of life for a time, vnder which, is comprehended a zeale in the profeſſion of religion, a reuerence and feare towards Gods miniſters, and amendment of life in many things. Mark. 6.20. *For Herod feared Iohn knowing that he was a iuſt man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.* Act. 8. 13. *Then Simon himſelfe beleeued alſo, and was baptized, and continued with Philip, and wondred when he ſawe the ſignes and great miracles which were done.* Hoſ. 6. 4. *O Ephraim, what ſhall I doe vnto thee? O Iudah, howe ſhall I intreat thee? for your goodneſſe is as a morning cloud, and as the morning dewe it goeth away.*

The ſecond degree of the execution of Gods counſell of reprobation, in men of ripe age which are called, is a falling away againe, which for the moſt part is effected and wrought after this manner. Firſt, the reprobate is deceiued by ſome ſinne. Secondly, his heart is hardened by the ſame ſinne. Thirdly, his heart beeing hardened, becommeth wicked and peruerſe. Fourthly, then followeth his incredulitie and vnbeleefe, whereby he conſenteth not to Gods word, when he hath heard and knowne it. Fiftly, an Apoſtaſie, or falling away from faith in Chriſt, doth immediately followe this vnbeleefe. Heb. 3. 12, 13. *Take heede, brethren, leaſt at any time there bee in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.* 1. Tim. 1. 19.

This Apoſtaſie, is ſometimes ſinne againſt the holy Ghoſt. In the ſinne againſt the holy Ghoſt, wee haue theſe ſeuerall points to be conſidered: I. The name; it is called a ſinne againſt the holy Ghoſt, not becauſe it is done againſt the perſon, or deitie of the holy Ghoſt (for in this reſpect he that ſinneth againſt the holy Ghoſt, ſinneth in like ſort againſt both the Father, and the Sonne) but it is ſo called, becauſe it is done contrarie to the immediate action, namely, the illumination of the holy Ghoſt. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the ſame by the holy Ghoſt. II. The efficient cauſe of it; which is a ſet and obſtinate malice againſt God, and againſt his Chriſt. Therefore when a man doth in the time of perſecution, either for feare, or raſhly denie Chriſt, he doeth not commit this ſinne againſt the holy Ghoſt, as may appeare by the example of Peter who denyed Chriſt. Matth. 26. 73, 74, 75. Neither doth he which perſecuteth Chriſt and his Church vpon ignorance fall into this ſinne. *Paul perſecuted* the Church of Chriſt, and yet God had mercie on him, becauſe he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Sauiour Chriſt, who afterward, becauſe they committed that grieuous fact vpon ignorance, repenting at Peters ſermon, they did obtaine remiſſion of their ſinnes. Act. 3. 17. and 2. 37. III. The obiect, namely, God himſelfe, and the Mediatour Chriſt Ieſus. For the malice of this ſinne is directed againſt the very maieſtie of God himſelfe, and againſt Chriſt. Heb. 10. 29. *Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth vnder foote the ſonne of God, and counteth the blood of the teſtament as an vnholy thing, wherewith he was ſanctified, and doth deſpite the ſpirit of grace?* Therefore this ſinne doth directly reſpect the firſt table of the morall law, and is not ſome particular ſlipping aſide from the obſeruation of thoſe commandements which are contained in this firſt table, ſuch as are ſome doubtings concerning God, or of the truth of the Scriptures, or of Chriſt, &c. but it is a generall defection and apoſtaſie from God, and that totally. IV. The ſubiect in which it is. This ſinne is found in none at all, but ſuch as haue beene enlightned by the holy Ghoſt, and haue taſted of the good gift of God. Heb. 6. 5,6. Neither is it in him a bare cogitation alone, but an externall action, or rather ſuch a blaſphemie againſt God, as proceedeth from a malitious and obſtinate heart. Matth. 12. 31. V. The Elect cannot commit this ſinne: and therefore they who feele in themſelues a ſure teſtimonie of their election, neede neuer to deſpaire: nay, this ſinne is not in euery reprobate: for many of them die before they haue this illumination by Gods ſpirit. VI. This ſinne cannot be forgiuen, not becauſe it is greater then that Chriſts merit can ſatisfie for it, but becauſe after a man hath once committed this ſin, it is impoſſible for him to repent. For the gift of repentãce proceedeth from the holy Ghoſt, & the holy Ghoſt remaineth in vs thorough Chriſt apprehended by faith: nowe no man doth apprehend Chriſt, that doeth

A frame of the doctrine of Predeſtination, out of the writings of ſome later Diuines in Germany.

Gods eternall decree, whereby he decreed

1. To create mankind.

2. To giue a law to his creature with condition both of life and death.

3. After the giuing of the law to permit the fall.

4. To redeeme all mankind in Chriſt; ſo that *election* is in this place made *vniuerſall.*

5. To call mankind ſo redeemed in time: here is an *vniuerſall vocation.*

Predeſtination or ſpeciall election, whereby God purpoſed with himſelfe vpon his meere mercie, to beſtow faith vpon ſome certain of Adams poſteritie called: and in like ſort freely, not by faith or works foreſeene to iuſtifie, and glorifie.

Incredulitie and contumacie foreknowne: whereby the reſt of Adams poſteritie, refuſe grace offered in the Goſpell.

The decree of Reprobation, wherby God, for their contumacie foreknowne, decreed to condemne them to deſtruction.

The manifeſtation of Gods glorie.

Place this Table betweene Fol. 108. *and* 109.

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malitiouſly deſpiſe and contemne him.

VII. It is very hard to know when a man committeth this ſinne, becauſe the roote thereof, namely, ſet malice, lurketh inwardly in the heart, and is not ſo eaſily diſcerned.

Out of all this which hath beene ſpoken, we may thus define this ſinne. The ſinne againſt the holy Ghoſt, is a voluntarie, and obſtinate deniall of, and blaſphemie againſt the Sonne of God, or that truth which was before acknowledged concerning him, and ſo conſequently, an vniuerſall defection from GOD and his true Church. We haue an example of this ſinne, partly in the deuill, who albeit he knewe well enough that Ieſus was that Chriſt, yet hee neuer ceaſed both wittingly and willingly with all his power to oppugne the ſacred Maieſtie of GOD, togither with the kingdome of Ieſus Chriſt, and, as far forth as he could, vtterly to ſupplant the ſame; partly in the Phariſes, Math. 12.32. Ioh. 3.2.

After Apoſtaſie followeth pollution, which is the very fullneſſe of all iniquitie, altogither contrary to ſanctification. Gen. 15. 16. *And in the fourth generation they ſhall come hither agayne, for the wickedneſſe of the Amorites is not yet full.*

The third degree, is damnation, whereby the Reprobates are deliuered vp to eternall puniſhment. The execution of damnation beginneth in death, and is finiſhed in the laſt iudgement. Luk. 16. 22. *And it was ſo that the beggar died, and was carried by the Angel into Abrahams boſome: the rich man alſo died and was buried.* 23. *And beeing in hell tormentes, he lift vp his eies and ſaw Abraham a far off, and Lazarus in his boſome.*

The execution of the degree of reprobation in Infidels which are not called, is this. Firſt, they haue by nature ignorance and vanitie of minde. After that followeth hardneſſe of heart, whereby they become void of all ſorrowe for their ſinnes. Then commeth a reprobate ſenſe, which is, when the naturall light of reaſon, and of the iudgement of good and euill, is extinguiſhed. Afterward when the heart ceaſeth to ſorrow, then ariſeth a committing of ſinne with greedineſſe. Then commeth pollution, which is the fulneſſe of ſinne. Laſtly, a iuſt reward is giuen to all theſe, to wit, fearefull condemnation. Eph. 4. 18. *Hauing their cogitation darkened, and being ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardneſſe of their hearts.* Rom. 1. 28. *For as they regarded not to knowe God, euen ſo God deliuered them vp to a reprobate mind, to doe thoſe things which are not conuenient.*

CHAP. LIV.

Concerning a newe deuiſed doctrine of Predeſtination, taught by ſome new and late Diuines.

CErtaine new *Diuines* of our age, haue of late erected vp a newe doctrine of Predeſtination, in which, fearing belike, leaſt they ſhould make GOD both vniuſt and vnmercifull, they doe in the diſtribution of the cauſes of ſaluation and damnation, turne them vpſide downe; as may appeare by their deſcription in this table.

But this their doctrine hath ſome foule errours and defects, the which I, according as I ſhall be able, will briefly touch.

The I. Errour.

There is a certaine vniuerſall or generall election, whereby God, without any either reſtrainte, or exception of perſons, hath decreed to redeeme by Chriſt, and to reconcile vnto himſelfe all mankind wholly, fallen in Adam, yea euery ſingular perſon, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election doth fully confute this: for none can be ſaide to be *elected*, if ſo be that God would haue all men elected in Chriſt. For he that electeth, or maketh choiſe, cannot be ſaid to take all: neither can he that accepteth of all, be ſaid to make choiſe onely of ſome.

Obiect. Election is nothing els but dilection, or loue: but this we knowe, that God loueth all his creatures; therefore he electeth all his creatures.

Anſwer. I. I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore, this poſition doth flatly repugne the moſt plaine places of holy ſcripture. Tit. 2. 14. *Who gaue himſelfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himſelfe.* Ioh. 10. v. 15. *I giue my life for my ſheepe. Exception.* All men are the ſheepe of Chriſt. *Anſ.* Iohn addeth, v. 27. 28. *And my ſheepe heare my voice, and I knowe them, and they follow me, and I giue vnto them eternall life, neither ſhall they periſh.* Eph. 5. 23. Chriſt is *the head of the Church*, and the ſame is the Sauiour of his bodie, verſe 25. *Chriſt loued the Church, and gaue himſelfe for it.* Redemption, and remiſſion of ſinnes, is the inheritance of the Saints, and of ſuch as are made heires of the kingdome of Chriſt, Coloſſ. 1. 12. 13. 14.

Againe, looke for whome Chriſt is an aduocate, to them onely is he a redeemer; for redemption and interceſſion, which are parts of Chriſts prieſthood, the one is as generall and large as the other, and are ſo ſurely vnited and faſtened togither, as that one cannot be without the other. But Chriſt is onely an aduocate of the faithfull. Iohn 17. verſe, 9. In that his ſolemne praier, he firſt praieth for his owne, namely, his diſciples, elected not onely to the Apoſtleſhip but alſo to eternall life: and then verſe. 20. he praieth likewiſe for them that ſhould beleeue in him by their word.

Now againſt theſe, he oppoſeth *the world*, for which he prayeth not, that it may attaine eternall life. And Rom. 8. 34. *Who ſhall accuſe Gods elect? Chriſt ſitteth at the right hand of the Father, and maketh interceſſion for vs.* Furthermore, the members of Chriſts Church are called the *Redeemed of the Lord*, Pſal. 107. 2. Therefore this priuiledge is not giuen to all alike.

Exception. This vniuerſall reconciliation, is not in reſpect of man, but of God himſelf, who, both made it for all, and offereth it to all. *An.* If Chriſt became once before God a reconciliation for all mens ſinnes, yea and alſo ſatisfied for them all, it muſt needes follow, that before God all thoſe ſinnes muſt be quite blotted out of his remembrance. For the actuall blotting out of ſinnes, doth inſeparably depend vpon ſatisfaction for ſinnes: and ſatiſfaction with God, doth neceſſarily imply the very reall and generall aboliſhment of the guilt and puniſhment of ſinne.

Obiect. I. Chriſt tooke vpon him mans nature: therefore he redeemed mans nature generally. *Anſw.* I. It followeth not, except we would ſay, that Chriſt redeemed his owne humanitie, which cannot be any wayes poſſible. II. Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone, with whom by the couenant in matrimonie, hee is made one fleſh: and in like ſort Chriſt did by his incarnation (*ſua ενσαρκωσει*) take alſo vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the ſpirit and of faith. And by it the Church is become fleſh of his fleſh, and bone of his bone. Eph. 5. 30. And therefore ſhe alone may iuſtly claime title to the death of Chriſt and all his merits.

Obiect. II. Chriſts redemption is as general, as Adams fall was: and therefore it appertaineth to all Adams poſteritie. *Anſw.* Adam was a type of Chriſt, and Chriſt a counter-type correſpondent to Adam. Adam was the roote of all his ſucceſſours, or all that ſhould come of him, from the which firſt Adam, was ſinne and death deriued: againe, Chriſt is alſo a root, but of the elect onely, and ſuch as beleeue, to whome, from him, proceede righteouſnes, and life eternall. He cannot be ſaid to be the roote of all, and euery ſingular man, becauſe that all doe not drinke and receiue this his righteouſneſſe, and life, neither are they actually by him made righteous. Rom. 11. 17. 19. *Obiect.* The benefite of Chriſts death redounded to all. *Anſ.* It did, to all that beleeue. For as Adam deſtroyed all thoſe that were borne of him: ſo Chriſt doth iuſtifie and ſaue all thoſe that are borne anew by him, and none other. *Obiection.* If that Adams ſinne deſtroyed all, and Chriſts merit doth not ſaue all: then is Adams ſinne more forcible to condemne, then Chriſts mercie is to ſaue. *Anſwer.* Wee muſt not eſteeme of the mercie of
A Chriſt by the number of men which receiue mercie (for ſo indeed, I graunt, that as Adams fall made all vniuſt, ſo the mercie of Chriſt and his redemption ſhould actually iuſtifie all) but wee muſt rather meaſure it by the efficacy and dignitie thereof, then by the number on whome it is beſtowed. For it was a more eaſie thing to deſtroy all by ſinne, then by grace to ſaue but one. Man, beeing but meere man, could deſtroy all: but to ſaue euen one, none could doe it, but ſuch an one as was both God and man.

Obiection. III. Many places of Scripture there are which affirme this, that the benefite of Chriſts death doth appertaine vnto all. Rom. 11. 32. *God hath ſhut vp all vnder ſinne, that hee might haue mercie vpon all.* 1. Tim. 2. 4.
B *God would haue all men to be ſaued.* 2. Pet. 3. 9. *God would not haue any to periſh, but all come to repentance.* *Anſwer.* I. You muſt vnderſtand *all that beleeue*, as it is Matth. 11. 28. *All that are wearie, and heauie laden.* Ioh. 3. 16. *All that beleeue.* Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt, ſhould be giuen to them which beleeue.* Act. 10. 43. *All which beleeue.* And ſurely there is as well a generalitie of them that beleeue, as of the whole world. II. Wee may vnderſtand by [*all*] of all ſorts ſome, not euery ſingular perſon of all ſorts. So, Reuel. 5. 9. Chriſt is ſaid to haue redeemed ſome *out of euery kindred, and tongue, and people, and nation.* And Gal. 3. 28. *There is*
C *neither Iew nor Grecian, neither bond nor free, there is neither male nor female, for yee are all one in Chriſt* Ieſus. Matth. 4. 23. Chriſt is ſaid to haue healed *euery diſeaſe*, that is, euery kinde of diſeaſe. And Auguſtine to this purpoſe hath a fitte rule. All *is often vſed for* many, as Rom. 5. 18. 19. Auguſtine in his Manuel to Laur. chap. 103. *It is thus ſaid* (ſaith Auguſtine) *God would haue all to be ſaued, not becauſe there was no man which hee would haue damned, who therefore would not doe miracles amongſt them, which would, as hee ſaith, haue repented, if hee had done miracles, but that by all men, we ſhould vnderſtand all ſorts of men, howſoeuer diſtinguiſhed, whether Kings, priuate perſons, &c.* And in his booke de Corrept. &
D gratia. chap. 14. *It is ſaid*, he would haue all to be ſaued, *ſo as wee muſt vnderſtand all ſuch as are predeſtinate to be ſaued, becauſe amongſt them there are of all ſorts of men, as he ſaid to the Phariſies, You tithe euery hearbe.* III. Theſe two, to bee willing to ſaue a man, and that he ſhould come to the ſauing knowledge of the truth, are vnſeparably vnited together. 1. Tim. 2. 4. But the ſecond we ſee doth not agree to all and euery ſingular perſon: therefore the firſt cannot.

Obiect. IV. In many places of Scripture Chriſt is ſaid to redeeme the world, as 1. Ioh. 2. 2. *He is a propitiation for the ſinnes of the whole world.* *Anſw.* This word *world*, ſignifieth, I. The frame of heauen & earth. II. All men both

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good and bad togither. I I. The companie of vnbeleeuers, and malignant haters of Chriſt. IV. The congregation of the elect, diſperſed ouer the face of the whole earth, and to be gathered out of the ſame. In this fourth ſignification we muſt vnderſtand ſuch places as are aboue mentioned. Abraham is called *the heire of the world*, Rom.4.13. that is, of many nations, Gen.17.4.5.

Obiect. V. *God will not the death of a ſinner, but rather that he may repent and liue.* Ezech.18 23. *Anſw.* Auguſtine in his firſt booke to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt* (ſaith he) *diſtinguiſh betwixt man, as he is man, and man as hee is a ſinner. For God is not delighted with the deſtruction of man, as he is man, but as he is a ſinner: neither will he ſimply the death of any as he is a ſinner, or as it is the ruine and deſtruction of his creature: but in that, by the deteſtation and reuenge of ſinne with eternall death, his glorie is exceedingly aduanced.* God therefore will the death of a ſinner, but as it is a puniſhment, that is, as it is a meanes to declare and ſet out his diuine iuſtice; and therefore it is an vntruth for a man to ſay, that God would haue none condemned. For whereas men are once condemned, it muſt be either with Gods will, or without it: if without it, then the will of God muſt needes ſuffer violence, the which to affirme is great impietie; if with his will, God muſt needes change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

Obiect. V I. *God is the father of all*, Mal.2.10. *Anſ.* This place is meant of Gods church, out of which all men, ſtanding in that corrupt eſtate by Adam, are the children of wrath, and of the deuill, Eph.2.2. Ioh.8.44.

Obiect. V I I. If God did elect ſome, and reiect others, he muſt needes be [προσωπολήπτης] a reſpecter of perſons. *Anſwer.* I. One is ſaid then to accept, or haue reſpect of perſons, when as hee by ſome circumſtances inherent in the perſon, is moued to doe this or that. Nowe, as for God, he did vpon his meere pleaſure elect ſome, and reiect others eternally, not moued or vrged thereunto by any thing whatſoeuer out of himſelfe. II. He is debter to none, but may by good right doe with his creatures what ſeemeth good vnto him in his owne eies. I I I. It is one thing with God to accept of perſons, and another to make choiſe of men. This if we ſhould not grant, it would follow that God muſt be deemed blame-worthy, becauſe he made not all his creatures moſt glorious angels.

Obiect. V I I I. If God decreed to reiect certaine men, then did he hate his creature. *Anſw.* God decred to reiect his creature and workemanſhip, not becauſe he hated it, but becauſe he appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeed God doth not actually hate any thing, but for ſinne. That ſaying of Auguſtine to Simplicius is fit for this purpoſe. *When God maketh the wicked, whome he doth not iuſtifie, veſſels of wrath, he doth it not to hate that, which he made: for in that he made them veſſels, they haue their vſe, namely, that by their paines to which they were ordained, the veſſels of honour might reape profit. God therefore doth not hate them, in that they are men, or veſſels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them veſſels of deſtruction, he did it to inſtruct others. As for their impietie, which he neuer made, that he hateth vtterly. As therefore a iudge hateth theft in a man, but he doth not hate his puniſhment that he is ſent to worke in the mines; For the theefe doth the firſt, the iudge the latter; ſo God, whereas of the companie of them that periſh, he maketh veſſels of perdition, he doth not therefore hate that which he maketh, that is, the condemnation of thoſe which periſh in their due puniſhment for ſinne.*

Obiect. IX. The reprobates are ſaid in many places of ſcripture to be redeemed by Chriſt, as 2.Pet.2.1. *Anſw.* Firſt, we muſt not vnderſtād ſuch places meant of all reprobates, but of ſuch as are for a time in the Church. I I. They are ſaid to be redeemed, iuſtified, and ſanctified, both in their owne iudgements, and the Churches alſo, in as much as they make an externall profeſſion of the faith. But this is a iudgement of charitie, not of certentie.

Obiect. X. God might be thought cruell, if that he had ordained the greateſt part of the world to deſtruction. *Anſ.* God could well enough haue decreed, that euen all men ſhould vtterly haue beene reiected, and yet he ſhould haue beene neuer a whit either cruel or vniuſt. Reaſons. I. He adiudged all and euery one of thoſe foule and wicked ſpirits which fell from him to eternall torments. I I. He decreed alſo, as is apparent by the euent, that men ſhould liue by the ſlaughter of beaſts; and yet God is not therefore cruel againſt them: and ſu[illegible]ly God is no more bounden vnto man, then vnto the very bruit beaſts.

Exception. God appointed all to be ſaued, with this caueat and condition, *If they beleeue.* *Anſw.* This is abſurd to affirme: for I. by this meanes the decree of God ſhould depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour cauſes. I I. It quite taketh away the certentie of Gods decree, becauſe a conditionall propoſition doth ſet downe nothing as being; or, it doth not certenly affirme any thing.

Obiect. If the merit of Chriſt did not extend it ſelfe as farre as the fall of Adam, then is not the head of the *Serpent* broken, nor Sathans kingdome aboliſhed by Chriſt. *Anſw.* This bruiſing of the Serpents head, is ſeene in them onely which are at enmity with the Serpent, namely, in ſuch as truely beleeue. Gen.3.15. compared with Rom.16.20.

To conclude, that is not true which they ſay, namely, that this opinion of an vniuerſall and effectuall redemption of euery ſingular man, is a notable remedie to comfort afflicted conſciences

ences. For I appeale to the iudgements of all men, whether there is in this maner of conſolatiō, any great cōfort to the conſcience afflicted.

Chriſt dyed for all men.
Thou art a man:
Therefore Chriſt died for thee.

The II. Errour.

God did foreknow the fall of Adam, but he did not by his eternall decree fore-ordaine the ſame, and therefore that his fall was without the agent permiſſion of God.

The confutation.

It is falſe. For, I. there is not the leaſt thing in nature, but it commeth to paſſe by the decree and will of God. Mat. 10. 30. Wherefore ſuch as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the leaſt, imagine that it is a very idle prouidence. II. The fact of Herod and Pilate, in deliuering Chriſt, againſt their owne conſciences, to be crucified, may ſeeme to be as heinous as was Adams fall, and yet they are ſaid to haue done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4. 28. Againe, the fal of Adam was two manner of wayes by Gods actiue, or rather operatiue permiſſion. I. In as much as the fall was an action: for in God alone we liue, we mooue, and haue our beeing. II. In as much as that his fall was but a bare triall of his loyaltie to God, whereby God would trye both the power and will of his creature.

The III. Errour.

God by reaſon that he did foreſee the diſobedience of ſome, or, that they would contemne the Goſpell, did decree their deſtruction and condemnation.

The confutation.

We vtterly deny, that the foreſeeing of the contempt of grace in any, was the firſt and principall cauſe of the decree of reprobation. Reaſons. I. *Paul*, Rom. 1. 18. doth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in vnrighteouſneſſe*, that is, becauſe they did wittingly extinguiſh that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their conſciences inwardly checking them for the ſame. II. If that faith foreſeene, be not the cauſe of the decree of election, it can not be that the want of faith foreſeene, ſhould be the cauſe of the decree of reprobatiō; but rather, as faith doth, in order of cauſes, followe after election, ſo muſt incrudelity reprobation. For there is the like reaſon or proportion of contraries. III. Many infants depart this life, both being out of the true *Church*, and before they haue any vſe of reaſon: and againe, many there are, which albeit they liue long, yet beeing either idiots and fooles, or borne deafe, they cannot come to the true vſe of reaſon: in all which it is not credible, that their ſhould be ſuſpected any contempt of the Goſpel, which they could not learne. IV. Eſau was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9. 18. V. If this opinion ſhould bee true, then would it follow, that men ſhould be condemned for nothing els but incrudelitie, the which is not ſo. Ioh. 3. 36. *Chriſt* ſpeaking of vnbeleefe, ſaith not, that for it the wrath of God came vpon man, but *remaineth vpon him*. And why ſhould we daily aske pardon for our ſinnes, if nothing but incredulitie or vnbeleefe condemned vs? nay, although that there were neuer any contempt of the Goſpel, yet that corruption of original ſinne, were ſufficient enough to condemne men. VI. Alſo that admiration which *Paul* hath, Rom. 9. 20. *O man, who art thou, which diſputeſt with God!* doth plainely ſhewe that the cauſe of the decree of God in reiecting ſome, is vnſearchable: and that it doth not at all depend vpon any foreſeene contumacy towards the grace of God offered in the Goſpel. For if it were otherwiſe, wee might eaſily giue a reaſon of Gods decree. Auguſt. epiſt. 105. ſaith very well. *Who* (ſaith hee) *created the reprobates, but God? and why, but becauſe it pleaſed him? but why pleaſed it him? O man, who art thou that diſputeſt with God?*

Some Diuines perceiuing that this is an hard ſentence, they goe about to mitigate it in this ſort. *The matter*, ſay they, *or obiect of predeſtination, is a reaſonable creature, and that not ſimply or abſolutely conſidered, but partly as it fell, partly as of it ſelfe it was ſubiect to fall: and thereupon God preordaining men from euerlaſting, conſidered them, no ſimply as he was to make them men, but as they were ſuch men as might fall into ſinne, and againe bee redeemed by Chriſt, and after called to the light of the Goſpell. The efficient or firſt motiue cauſe, was not any foreknowne cauſe, either this or that, but the meere will of God. For he diſpoſeth all thinges not of, and by his foreknowledge, but rather according to the ſame.* But theſe things, albeit they may ſeeme to be ſubtile deuiſes, yet are they not altogether true. Reaſons. I. The Potter when he purpoſeth to make ſome veſſell, doth not conſider the clay, and regard in it ſome inherent quality, to make ſuch a veſſell, but he maketh it of ſuch and ſuch a forme, to this or that vſe, euen of his alone freewill and pleaſure. II. Rom. 9. 21 *Hath not the potter power to make of the ſame lumpe one veſſell to honour, & another to diſhonour.* In which place we may not vnderſtand by the name lumpe, all mankind corrupted & fallen, and ſo to be redeemed in Chriſt: for then Paul would not haue ſaid, that God made veſſels of wrath, but rather that hee did forſake them after they were made. III. This ſeemeth prepoſterous, that God did firſt foreknowe mankind created, fallen, and redeemed in Chriſt: and that afterward hee ordained them ſo foreknowne to life or to death. For the end is the firſt thing in the intention of the agent: neither will a very vnskilfull workeman firſt prepare meanes by which he may bee helped to doe a thing, before he hath ſet

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downe in his mind all the ends, both ſuch as are moſt neere, and them that are very farre off. Nowe we knowe this, that mans creation, and his fall in Adam, are but meanes to execute Gods predeſtination, and therefore are ſubordinate vnto it: but the ende of Gods decree, is the manifeſtation of his glory, in ſauing ſome, and condemning others. Therefore we may not once imagine, that God did firſt conſult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IV. Errour.

Gods calling to the knowledge of the Goſpell, is vniuerſall, yea, of all men, and euery ſingular perſon, without exception.

The Confutation.

This is a very vnreaſonable poſition. Reaſons. I. God would not haue all men called vnto Chriſt. Mat. 20. 16. *Many are called, but few are choſen.* He ſaith not that *all*, but *many* are called. Chriſt in his Diſciples firſt imbaſſage, chargeth them that they ſhould not preach to the Gentiles of his comming: and to the Cananitiſh woman hee ſaith. Mat. 15.26. *It is not meete to giue the childrens bread vnto dogges.* Math. 13. 11. *It is not giuen to euery one to know the myſteries of the kingdome of God.* Rom. 16.25. *The myſterie of the Goſpell* (whether it be meant of Chriſt, or the calling of the Gentiles) *was kept ſecret from the beginning of the world.* II. There be many millions of men, which haue not ſo much as heard of Chriſt. Act. 14. 16. *God in times paſt ſuffered all the Gentiles to walke in their owne waies.* III. The greateſt part of the world hath euer bin out of the couenant of grace. Eph. 2. 12. *Ye were, I ſay, at that time without Chriſt, and were aliants from the common-wealth of Iſraell, and ſtrangers from the couenants of promiſe, and had no hope, and were without God in the world: but nowe ye are no more ſtrangers and forreiners, but citizens with the Saints, &c.* verſ. 19.

Obiect. They are ſaid to be [ἀπηλλοτριωμένοι] not ſimply *alienated*, but *abalienated* from God: nowe howe could they be abalienated, except either they or their predeceſſours had beene in the couenant? *Anſw.* The Gentiles are not ſaid to be *abalienated* from the couenant, but from the common wealth of Iſrael: becauſe that God had then by certaine lawes, rites, and ceremonies, vtterly ſeuered, and diſtinguiſhed the people of the Iewes from all other nations.

Obiect. This generall calling, is not to be vnderſtood ſimply of the miniſtery of the word, but of the will of God deliuered preſently after the fall in his vnwritten word, and afterward in his written worde: and this all men ought to knowe, although many, through their owne default knowe it not. *Anſw.* But the Scriptures were committed to the cuſtodie of the Church of God, and euery one was not credited with them. Rom. 3. 2. *Vnto the Iewes were of credit committed the Oracles of God.* 1. Tim. 3. 15. *The Church is the pillar and the ground of truth.* Pſal. 147. 19. *He ſhewed his words vnto Iacob, and his ſtatutes and lawes to the houſe of Iſrael.* 20. *He hath not dealt ſo with euery nation: therefore they haue not knowne his lawes.* Pſal. 76. 1. *The Lord is famous in Iudea, and in Iſrael is his name great.*

Obiect. The couenant of Grace was made with Adam and Eue; and in them all mankinde was receiued both into the Church, and couenant, and alſo called to the knowledge of God. *Anſw.* I. This reaſon wanteth euen common reaſon and ſenſe, to ſay that God giuing his promiſe in the daies of Adam and Noah, did in them call all mankinde that ſhould come after. II. Adam before his fall, did indeede receiue the grace both for himſelfe, and for others alſo; and in the fall, he loſt it both for himſelfe, and for all others: but after the fall, he receiued the promiſe for himſelfe alone, and not for the whole world; otherwiſe the firſt Adam ſhould not onely haue beene a liuing creature, but a quickening ſpirit, the which is proper to the ſecond Adam. 1. Cor. 15. 45.

The concluſion.

If we ſhould graunt this doctrine to be true, then muſt we needes allowe of theſe abſurdities in diuinity, which follow. I. That God would haue all, and each ſingular man to be ſaued: and withall he would haue ſome ordained to hatred and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the euent many periſh. II. The guilt of Adams ſinne muſt not be imputed to any one of his poſterity, becauſe that God, hauing mercie of all generally in Chriſt, did take into the couenant of reconcillation all mankinde. Now if but the guiltineſſe of Adams fall be taken away, the puniſhment forthwith ceaſeth to be a puniſhment, and corruption it ſelfe is by litle and litle aboliſhed in all men.

CHAP. LV.

Of the ſtate and condition of the Reprobates when they are dead.

THe death of the Reprobate, is a ſeparation of the bodie and the ſoule: of the bodie, that for a time it may lie dead in the earth: of the ſoule, that it may feele the torments of hell, euen vntill the time of the laſt iudgement: at which time the whole man ſhall be caſt into the moſt terrible and fearefull fire of hell. 1. Pet. 3. 19. *By the which hee alſo went and preached vnto the ſpirits that are in priſon.* Luke. 8. 2. Pet. 2. 4. *For if God ſpared not the Angels that ſinned, but caſt them downe into hell, and deliuered them into chaines of darkenes to be kept vnto damnation, &c.*

The reprobate when they die; doe become without ſenſe and aſtoniſhed like vnto a ſtone: or elſe they are ouerwhelmed with a terrible horrour of conſcience, and deſpairing of their ſaluation, as it were with a gulfe of the ſea ouerturning them. 1. Sam. 25. 37. *Then* *in the morning when the wine was gone out of Naball,his wife told him thoſe wordes, and his heart died within him,and hee was like a ſtone.*38. *And about ten daies after the Lord ſmote Nabal that he died.* Math.27.5. *And when he had caſt downe the ſiluer peeces in the temple, he departed, and went and hanged himſelfe.*

CHAP. LVI.

Of the condemnation of the Reprobates at the laſt iudgement.

IN the laſt iudgement, at the ſound of the trumpet, the liuing beeing ſtricken with horrour and feare,ſhall bee changed in a moment,the dead ſhall riſe againe to condemnation:both the liuing and the dead ſhall then haue immortall bodies,but without glorie: & they ſtanding vpon the earth at the left hand of Chriſt the iudge, ſhall heare the ſentence of condemnation: *Depart from me ye curſed into euerlaſting fire,which is prepared for the deuill and his angels.* Mat.25.41. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill,vnto the reſurrection of condemnation.* Ioh.5.29. 1.Theſſ.4.16.*For the Lord himſelfe ſhall deſcend from heauen with a ſhout,and with the voice of the Archangell, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt.*17. *Then ſhall we, which liue and remaine,bee caught vp with them alſo in the cloudes to meete the Lord in the ayre: and ſo ſhall we be euer with the Lord.*

CHAP. LVII.

Of the eſtate of the Reprobates in hell.

AFter that the ſentence of condemnation is pronounced, then followeth euerlaſting death:whereof this is the eſtate.

I. The Reprobates are ſeparated from the preſence and glorie of God.

II. They are puniſhed with eternall confuſion,and moſt bitter reproches: becauſe all their ſecret wickedneſſes and ſinnes are reuealed. 2. Theſſ.1.9. *Which ſhall be puniſhed with euerlaſting perdition,from the preſence of the Lord, and from the glorie of his power.* Mat.5.8. *Bleſſed are the pure in heart, for they ſhall ſee God.* 1.Iohn.2.28. *And now litle children, abide in him, that when he ſhall appeare,wee may be bold,and not bee aſhamed before him at his comming.*

III. They haue fellowſhip with the deuill and his angels,Math.25.41.

IV. They are wholly in body and ſoule tormented with an incredible horrour, and exceeding great anguiſh,through the ſenſe & feeling of Gods wrath, powred out vpon them for euer. Eſay,66.24. *And they ſhall goe forth, and looke vpon the carkaſſes of men, that haue tranſgreſſed againſt me:for their worme ſhall not die, neither ſhall their fire bee quenched,and* A *they ſhall bee an abhorring vnto all fleſh.*

Hereupon is the puniſhment of thoſe that are condemned,called hell fire,a worme,weeping,and gnaſhing of teeth, vtter darkeneſſe, &c.Reu.21.8.*But the fearfull, and vnbeleeuing, and the abominable, and murtherers, and whoremongers,and ſorcerers,and Idolaters,and all lyars, ſhal haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death.* Mat.13.42. *And ſhall caſt them into a furnace of fire,there ſhall bee weeping and gnaſhing of teeth.* Eſay,66.24.

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B And this is the full execution of Gods decree of reprobation, whereby appeareth the great iuſtice of God in puniſhing ſinne: from whence alſo commeth Gods glorie, which he propoundeth to himſelfe,as the laſt and chiefeſt end in all theſe things. Therefore let euery Chriſtian propound the ſame end vnto himſelfe. Rom.9. 14. *What ſhall wee ſay then?is there vnrighteouſneſſe with God? God forbid.*15.*For hee ſaid to Moſes, I will haue mercie on him,to whome I will ſhewe mercie:and will haue compaſſion on him, on whome I will haue compaſſion.*16. *So then,it is not in him that willeth: nor in him that runneth, but in God that ſheweth mercie.*17.*For the Scripture ſaith vnto Pharaoh, For this ſame purpoſe haue I ſtirred thee vp,that I might ſhewe my power in thee,and that my name* C *might be declared throughout all the earth.* 1.Cor.10.31.*Whether therefore yee eate,or drinke, or whatſoeuer yee doe, doe all to the glorie of God.*

CHAP. LVIII.

Of the application of Predeſtination.

THe right applying of Predeſtination to the perſons of men,is very neceſſary: and it hath two parts.The firſt,is the iudgement of particular predeſtination, and the ſecond, is the vſe of it.

The iudgement and diſcerning of a mans D owne predeſtination,is to bee performed by meanes of theſe rules which follow.

I. The Elect alone, and all they that are elect, not onely may bee, but alſo in Gods good time,are ſure of Election in Chriſt to eternall life.1.Cor.2.12.2.Cor.13.5.

II. They haue not this knowledge from the firſt cauſes of Election,but rather from the laſt effects thereof: and they are eſpecially two:The teſtimonie of Gods ſpirit, and the workes of Sanctification.2.Pet.1.10. Rom.8.16.

III. If any doubt of this teſtimonie,it will appeare vnto them,whether it come from the ſpirit of God,or their owne carnall preſumption: Firſt, by a full perſwaſion which they ſhall haue; for the holy Ghoſt will not barely

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ſay it, but perſwadeth ſuch, that they are the children of GOD, the which the fleſh can not in any wiſe doe. Secondly, by the manner of perſwaſion: for the holy Ghoſt draweth not reaſons frō the workes, or worthineſſe of man, but from Gods fauour & loue: and this kind of perſwaſion is farre different from that which Satan vſeth. Thirdly, by the effects of that teſtimony. For if the perſwaſion ariſe from preſumption, it is a dead perſwaſion: but contrarily, it is moſt liuely and ſtirring, if it come from the holy Ghoſt. For ſuch as are perſwaded that they are elected, & adopted children of God, they will loue God, they will truſt in him, and they will call vpon him with their whole heart.

IV. If the teſtimonie of Gods ſpirit be not ſo powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghoſt; namely, Sanctification: like as we vſe to iudge by heate that there is fire, when we cannot ſee the flame it ſelfe.

V. And of all the effects of Sanctification, theſe are moſt notable. I. To feele our wants, & in the bitterneſſe of heart to bewaile the offence of GOD in euery ſinne. II. To ſtriue againſt the fleſh, that is, to reſiſt, and to hate the vngodly motions thereof, and with griefe to thinke them burthenous & troubleſome. III. To deſire earneſtly and vehemently the grace of GOD, and merit of Chriſt to obtaine eternall life. IV. When it is obtained, to account it a moſt pretious iewell. Phil. 3. 8. V. To loue the miniſter of Gods word, in that he is a miniſter; and a Chriſtian, in that he is a Chriſtian: and for that cauſe, if neede require, to be ready to ſpend our blood with them. Math. 10. 42. 1. Ioh. 3. 16. VI. To call vpon GOD earneſtly, and with teares. VII. To deſire and loue Chriſts comming, and the daie of iudgement, that an ende may be made of the daies of ſinne. VIII. To flie all occaſions of ſinne, and ſeriouſly to endeauour to come to newneſſe of life. IX. To perſeuere in theſe things to the laſt gaſpe of life. Luther hath a good ſentence for this purpoſe. *He that wil ſerue god, muſt,* ſaith he, *beleeue that which cannot be ſeene, hope for that which is deferred, & loue God when he ſheweth himſelfe an enemie, and thus remaine to the ende.*

VI. Nowe, if ſo be all the effects of the ſpirit are very feeble in the godly, they muſt knowe this, that God trieth them, yet ſo as they muſt not therewith be diſmaied, becauſe it is moſt ſure, that if they haue faith, but as much as a graine of muſtard ſeed, and be as weake as a young infant is, it is ſufficient to engraffe thē into Chriſt, & therfore they muſt not doubt of their electiō, becauſe they ſee their faith feeble & the effects of the holy ghoſt faint within thē.

VII. Neither muſt he, that as yet hath not felt in his heart any of thoſe effects, preſently conclude that he is a Reprobate: but let him rather vſe the word of God, & the ſacraments, that he may haue an inward ſēſe of the power of Chriſt, drawing him vnto him, & an aſſurāce of his redemption by Chriſts death & paſſion.

VIII. No man may peremptorily ſet down, that himſelfe, or any other is a Reprobate. For God doeth oftentimes perfer thoſe which did ſeeme to be moſt of all eſtranged from his fauour, to be in his kingdome aboue thoſe, who in mans iudgement were the children of the kingdome. Hence it is that Chriſt ſaith: Math. 21. 31. *The Publicanes and harlots goe before you:* and, Math. 20. 6. *many an one is called at the eleuenth houre,* as appeareth by that notable example of the theife vpon the croſſe.

The vſes, which may be made of this doctrine of predeſtination, are very many. Firſt, for our inſtruction, we are taught theſe things.

I. That there is neither any iuſtification by workes, nor any workes of ours that are meritorious. For election is by the free grace of GOD: and therefore in like ſort is iuſtification. For, as I haue ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſaluation, grace doth wholly challenge all to it ſelfe. Rom. 11. 5. *At this time there is a remnant through the election of grace.* 2. Tim. 1. 9. *Who hath ſaued vs, & called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs, through Chriſt Ieſus before the world was.* Phil. 1. 29. *Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue him, but alſo ſuffer for his ſake.* Rom. 3. 24. *We are iuſtified freely by grace.* Tit. 3. 5. *Not by the works of righteouſnes which wee had done, but according to his mercy he ſaued vs.* Ezec. 36. 27. *I will cauſe you to walk in my ſtatutes.* Ro. 6. 23. *The gift of God is eternal life.*

II. That Aſtrologie, teaching, by the caſting of Natiuities, what men will bee, is ridiculous, and impious: becauſe it determineth, that ſuch ſhall be very like in life, & conuerſatiō, whome God in his predeſtination hath made vnlike. Iacob and Eſau, borne of the ſame parents, and almoſt in the ſame momēt of time, (for Iacob Gen. 25. 26. held Eſau by the heele as he was born) were of moſt vnlike diſpoſitions, & had diuers euents. The like may we ſee in all twins, and others, which are borne at the ſame time.

III. That God is moſt wiſe, omnipotent, iuſt, and mercifull. Rom. 11. 33. *O the wonderfull riches, both of the wiſedome and knowledge of God! how vnſearchable are his iudgements, & his waies paſt finding out!* Eph. 1. 5. *Who hath predeſtinate vs, to be adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will.*

Secondly, beeing the ſeruants of Chriſt we are admoniſhed.

I. To fight againſt all doubting and diffidence of our ſaluation, becauſe it neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. Mat. 24. 24. Luk. 10. 20. *Reioyce that your names are written in the booke of life.* Rom. 8. 33. *Who ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth, who ſhall condemne?* 2. Tim. 2. 19. This teacheth, that the anker of hope muſt be fixed in that truth and ſtabilitie of the immutable good pleaſure of God: ſo that albeit our faith be ſo toſſed,as that in danger of ſhipwracke, neuertheleſſe it muſt neuer ſincke to the bottome,but euen in the midſt of danger take hold vpon repentance,as on a board, and ſo recouer it ſelfe.

II To humble our ſoules vnder the mighty hand of God: for we are as clay in the hand of the potter.Rom.11.20. *They through infidelitie are broken off, but thou ſtandeſt through faith. Be not high minded, but feare.*

III. To giue all glorie to God, 2. Theſſ.2.13. *Wee ought to giue thanks alway to God for you brethren, beloued of the Lord, becauſe that God hath from the beginning choſen you to ſaluation.*

IV. To beare croſſes patiently.Rom.8.29. *Thoſe which he knew before, he hath alſo predeſtinate,to be made like to the image of his ſonne.* This likenes to Chriſt, is in bearing afflictions.Phil.3.10.*That I may knowe him,and the vertue of his reſurrection,and the fellowſhip of his afflictions, to be made conformable to his death.*

V. To doe good workes.Eph. 2.10.*We are his workemanſhip created in Chriſt Ieſus to doe good workes, which God hath ordained, that we ſhould walke in them.*

Thus much concerning Theologie.

AN EXCELLENT TREATISE of comforting ſuch,as are troubled about their Predeſtination:

Taken out of the ſecond anſwer of M. Beza, to D. Andreas, in the act of their Colloquie at *Mompelgart, &c.*

VNleſſe (ſaith D. Andreas) *regeneration be alwaies united to baptiſme, and remaineth in ſuch as are baptized, howe ſhould the troubled conſciences of thoſe be eaſed and comforted, who becauſe they feele not in themſelues any good motions of Gods holy ſpirit, finde none other refuge, but the Word and Sacraments, eſpecially the Sacrament of Baptiſme? Now this remedy would be of ſmall force, except it be oppoſed againſt thoſe imaginations, which the deuill caſteth into a troubled heart; yea, except it taught ſuch, that God is greater then our heart, who in baptiſme hath not onely offered vs the adoption of ſonnes, but hath indeede beſtowed the ſame vpon vs: as it is ſaid by Chriſt,* Mark.16.16. He that beleeueth,and is baptized,ſhall be ſaued. *And by Paul,* Gal. 3.27. Yee which are baptized,haue put on Chriſt. *Dauid beeing armed with the like comfort from his circumciſion, feared not to ioyne battell with the Giant Goliah: and if this were not ſo, it muſt needes follow, that Baptiſme were nothing els, but an idle ceremonie, & alſo the perſons of the Trinitie would be thought lyars. Wherefore thoſe afflicted men, when Satan aſſaulteth them, muſt reſiſt him with theſe words: Depart from me Satan. thou haſt neither part nor portion in the inheritance of my ſoule, becauſe I am baptized in the name of the holy Trinity, and ſo am I truly made the Sonne of GOD by adoption.* And theſe are the ſtrong weapons, which ſo many times,and in ſo many words,haue beene obiected againſt me by D. Andreas? and whereby he hath gotten the victorie? But becauſe this his reaſon is ſomewhat intricate,I will explane it after this ſort. Firſt, for the place of Scripture which he alleadgeth,namely, that *GOD is greater then our hearts:* 1.Ioh.3. 20.It is ſo far from comforting an afflicted conſcience, that it will rather driue him to diſpaire. Neither doth Iohn.1.Epiſt. 3.20. make mention of it, to eaſe ſuch as are in deſpaire; ſhewing vnto them by that ſentence, the greatnes of Gods mercies; but rather that he might thereby euen bruiſe in pieces the hearts of proud perſons,when they conſider the greatnes of Gods maieſtie. And for the other place, when as a man doubteth of his ſaluation,and feeleth no teſtimonies of faith in himſelfe, (for ſuch an one we here ſpeake of) what comfort, thinke you,can he haue in theſe words: Mar.16.16.*He that beleeueth,& is baptized,ſhall be ſaued?* For he would rather reaſon contrarily thus: I indeede am baptized,yet for all that I beleeue not, and therefore my baptiſme is not auaileable, I muſt needes be condemned.For the ſaying of Auguſt.in his treatiſe vpon Ioh. 6.is very true, who ſpeaking of Simon Magus, ſaith, *What good did it to him to be baptized? brag not therefore,* ſaith he, *that thou art baptized, as though that were ſufficient for thee, to inherit the kingdome of heauen.* As for the place of Paul, Gal. 3.27. I ſhewed plainely before,how D. Andreas did violently wreſt it to his purpoſe.

Neither are his reaſons taken from the abſurditity that would follow,of more force then the former,albeit he maketh them eſpecial pillars to vnderproppe the truth of his cauſe, For, I pray you, is God of leſſe truth, becauſe his truth is neglected and derided of them that contemne it? Is the ceremonie of Baptiſme therfore in vain, becauſe ſome refuſe the grace offered in Baptiſme: others (if wee may beleeue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Goſpel therfore the power of God to ſaluation, becauſe it is to ſuch as beleeue not, the ſauour of death to eternall death? May not the Supper of the Lord,be a pledge of Gods couenant, becauſe ſo many abuſe theſe holy ſignes,or (as D. Andreas is of opinion) the very body and blood of our Sauiour Chriſt? And, that I may reaſon from that which is true in the experience of euery child: can the Sunne be ſaid to be without light, becauſe they which are blind,and aſleepe, haue no benefit by the light thereof, neither ſuch as ſhut their eies ſo cloſe that they will not enioy the comfort of the light? But amongſt all,this one is moſt childiſh, that D. Andreas will make this his principall argument,namely that in vaine did men,thus tempted,flie at all vnto baptiſme, vnleſſe we conclude with him, that all ſuch as are baptized, are in Baptiſme adopted the ſons of God. For firſt,if this were a good conſequent from baptiſme, it were in vaine, for ſuch an afflicted conſcience, to gather vnto himſelfe a teſtimonie from the word of God, and the other

Sacramẽt of the Lords Supper, vnleſſe we make all thoſe to be in like ſort regenerate and adopted, vnto whome the word of God is preached, & the Lords Supper adminiſtred, either of which, for D. Andreas to affirme, is a bold vntruth.

But to omit this, what if we graunt this which D. Andreas requireth concerning Baptiſme? may not for all that, any that is ſo tempted, by Satans policie, refell this great comforter, by his owne argument? after this ſort: I will graunt D. Andreas your queſtion: ſuppoſe I haue beene baptized & adopted the ſon of GOD, yet ſeeing you teach, that the grace of GOD is not ſo ſure, but that I may fall frō the ſame, as indeed I feele that I haue grieuouſly fallen, what doe you now els but lift me vp with one hand to heauen, and with the other caſt me downe into hell? What meane you therefore to teach me thoſe things which are ſo farre from eaſing me, as that contrarily, they doe more & more lay out vnto me mine abominable and vngratefull heart? See now what ſure conſolation, conſciences grieuouſly afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any be deſirous to knowe, what ſpirituall comfort is moſt meete to be miniſtred vnto conſciēces ſo troubled, I will ſhew thē that which is groūded vpon a ſure foundation, & which I my ſelfe haue often found to be true in mine own experience: the which alſo I purpoſe to handle more largely, for the benefit of the Chriſtian reader. Firſt therefore we teach, contrarily to that which D. Andreas doth moſt faſly obiect againſt vs, that the eternall decree, or as Paul ſpeaketh, the purpoſe of GOD, muſt not be ſought in the bottomleſſe counſell of God, but rather in the manifeſtation of it, namely, in his vocatiō, by the Word & Sacraments. This I ſpeake of ſuch as are of yeares of diſcretion, as they muſt needes be, whome wee ſeeke to comfort in this place.

Now becauſe that externall vocation, is not proper onely to the elect, Math. 22. 14. (*for many are called, but few are choſen*) but ſuch a vocation as is effectuall, that is, whereby the vnderſtanding is not onely inlightned with the ſauing knowledge of God, but in the will alſo there is created a true, though not a perfect hatred of ſinne, from whence ariſeth an abhorring of ſinne, and loue of that which is good, or rather a deſire to will, and doe that which is right. Therefore when we ſee one thus dangerouſly tempted, wee apply vnto his afflicted conſcience, that true Nepenthes, and comfortable and reſtoratiue medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with ſuch an one, who either was neuer called by the preaching of the Goſpel, or if he were called, yet ſeemeth both to himſelfe & others, neuer to haue regarded him that called: & hence concludeth that he is not in the number of them, whome God hath purpoſed to take pittie vpon: I forthwith tell him, that Satan plaieth the Sophiſter, in teaching him thus to conclude: for this his reaſon is as vntrue, as if a man looking at midnight, & ſeeing that the Sun is not then riſen, ſhould therefore affirme, that it A would neuer riſe. And this is that which when I obiected to D. Andreas. p. 482. he very boldly corrupting my meaning, printed this as mine aſſertion, *Say vnto a man that is afflicted, the Sunne is riſen, although as yet it be not riſen.* But I teach not lies, howſoeuer this deprauation of my wordes came from D. Andreas printers, or himſelfe. And whereas D. Andreas excepted, that this conſolation were to no purpoſe, becauſe he that was afflicted might doubt whether this ſunne would euer riſe or not: I anſwered to him, that which the printers haue quite left out, & which I will now therefore more fully repeate. I was wont therefore to tell the partie thus troubled, after he had forſaken his falſe and deueliſh poſition: that although an B externall vocation were not of force ynough to appeaſe an afflicted conſcience, yet it was of ſufficient force and efficacie againſt the deuill. For I tell him that they which neuer had externall nor internall calling, they (if we regard an ordinarie calling) muſt needs periſh: but whoſoeuer is once called, he hath ſet as it were, his foote in the firſt entrie into the kingdome of heauen: and vnleſſe it be by his own default, he ſhal come afterwards into the courts of God, and ſo by degrees into his Maieſties pallace. And for the confirmation of this, I vſe diuerſe waies. For why, ſay I, doubteſt thou of his good wil towards thee, who in mercy hath ſent me a miniſter to call thee vnto him? thou haſt no cauſe, vnleſſe thou alleadge the number of thy ſinnes. If this be al, why oppoſe C the infinite greatnes of Gods mercy againſt thy ſinnes, who hath ſent me to bring thee vnto him. The Lord vouchſafeth to bring thee into the way of the elect, why art thou a ſtumbling blocke vnto thy ſelfe? and refuſeſt to followe him? if thou feeleſt not as yet inwardly thy ſelfe to be ſtirred forward, pray that thou maieſt knowe this for a moſt ſure truth, that this deſire in thee is a pledge of Gods fatherly good wil towards thee. Hee neither can, nor will be wanting to this which he hath ſtirred vp in thee. After theſe exhortations, I ſhew him, how ſome are called at the eleuenth houre, how the Gentiles after many thouſand yeres were called to be Gods people, how the theiſe was ſaued vpon the croſſe: theſe and other remedies I vſed, whereof, I neuer remember, that D it repented me.

But if I deale with ſuch as haue before obeyed the Lords calling, and either by reaſon of ſome grieuous ſinne into which they haue fallen, or becauſe they haue abſented themſelues from the Church of God, or in that they, refuſing publike & priuate admonitions, haue bin offenſiue to the Church, or which in mine experience, hath befallen many very good and godly perſons, whilſt they ſatisfie not themſelues, they are ſo altogither buſily conuerſāt in reprehēding & iudging themſelues, that they for a while forget the mercy of God: with theſe, to omit ſuch as for ſome naturall infirmities, are if they procure not ſpeedie helpe of ſome expert Phiſition, moſt dangerouſly tempted: with theſe, I ſay, I vſe this order.

Firſt, I deſire that they intimate vnto me, that which eſpecially grieueth them, and as I vnderſtand both the thing,& meaſure therof by them: I take eſpececiall care of this,that they beeing alreadie ouermuch caſt down,that I then,by the ſeuere denunciation of the law,doe not quite ouerturne them : yet ſo,as that I doe not altogither withdraw them,either from condemning their former ſinnes, or the meditation of Gods iudgemẽt:And ſo,as much as I can,I temper the words of conſolation,as that I nothing cloake Gods anger againſt them for their ſinnes.

After I haue thus prepared them, I then demaund,whether they haue beene euer in this caſe or no? Nay,(ſay they,for the moſt part)the time was,when in great ioy & peace of conſcience,I ſerued the Lord,then was I an happie perſon,full of faith,full of hope:But now wretch that I am,I haue loſt my firſt loue,and there is nothing vexeth me more,then to remember thoſe times paſt. But ſay I,whether conſideration is more grieuous vnto thee,the appehenſion of Gods iudgements, or the diſlike of thy ſelfe that thou ſhouldeſt offend ſo gratious & louing a father? Both,ſay they, but eſpecially the latter.Therefore,ſay I, ſinne alſo diſpleaſeth thee in that it is ſinne, namely, becauſe it is euill,& God who is goodnes it ſelfe, is offended with it? It is euen as you told vs, ſay they,and I am now aſhamed that ſo vile and wicked a wretch as my ſelfe, ſhould come before ſo gratious and mercifull a father. Then I tell them, that no man is offended,but rather is glad, when hee can iniurie one whom hee hateth: this they grant,and withall ſay,God forbid,that albeit the Lord hate mee,I in like ſort ſhould hate him,vnto whom,if it were poſſible, I would be reconciled again. Then I adde this: Be of good comfort, my deare brother,you are in good caſe. For who can loue God, eſpecially when he is wounded by him? who can bewaile the loſſe of his friendſhip? who can deſire to come againe into his fauour,but he,whom God ſtill loueth, although for a time he be angrie with him? except peraduenture you haue not learned thus much, that the knowledge of our ſaluation commeth not from fleſh and blood,but from God himſelfe, who firſt vouchſafed to inſtruct vs, and from Chriſt Ieſus,manifeſting the Father vnto vs: And that it is Gods bleſſing,that wee doe loue God, who loued vs firſt, when we were his enemies. You haue therefore,my good brother,iuſt cauſe, why you ſhould bee greatly diſpleaſed with many things paſt,but there is no cauſe why you ſhould deſpaire. Briefly, you haue inwardly, and, as it were,dwelling with you, euident teſtimonies of your future reconciliation with God: eſpecially if you ceaſe not to pray vnto him earneſtly, who hath laid the *foundation of repentance in you,to wit,a diſlike of ſinne,and a deſire to bee reconciled vnto him.* The ſheepe which wandered out of the fold,ceaſed not to be a ſheepe, albeit it went aſtray for a time: you now are that ſheepe, to whom that faithfull ſheapheard of all thoſe ſheepe, which the father hath committed to him, leauing thoſe ninetie and nine, doth not ſo much by my miniſterie,declare that he ſeeketh you,as hauing alreadie ſought you,though you not ſeeking him,hath indeed found you. Mat.7.7. *Knocke* (ſaith he) *and it ſhall be opened vnto you.* And haue you now forgotten thoſe promiſes, which were ſo often made to them that repent? and alſo, which they had experience of,who in the ſight of the world were in a deſperate caſe. But I, ſaith he, againe feele no ſenſe of faith,or hope: but I feele all the contrary. Nay,ſay I, you deceiue your ſelfe, as I told you before. For it is the comforter alone, which teacheth you to hate ſin, not ſo much for the puniſhment, as becauſe it it is euill and diſliketh God,albeit he ſhew not himſelfe ſo fully at the firſt : becauſe you had ſo many waies grieuouſly offended him: as that he ſeemeth for a while quite to forſake you. And, that you haue not quite loſt him,but that hee is yet in ſome ſecret corner of your ſoule, from whence at your inſtant prayers he will ſhewe himſelfe vnto you, this will plainely declare vnto you,which I now admoniſh you of the ſecond time. But let vs graunt as much as you can ſay:yet,ſure it is, that your faith was not dead,but onely poſſeſſed with a ſpirituall lethargie. You liued in the wombe of of your mother,and there were ignorant of your life. A drunken man, although hee looſe for a time the vſe of reaſon,& alſo of his limmes,yet he neuer looſeth reaſon it ſelfe. You would think that in winter the trees were dead, but they ſpring againe in the ſommer ſeaſon. At night the Sunne ſetteth,but in the next morning it riſeth again. And how often ſee we by experiẽce,that he which at one time tooke the foyle in a combat, at another did win the prize? And know this,that in a ſpiritual combate of the fleſh with the ſpirit, the like we may ſee in many, partly by reaſon of the weakenes of our nature, partly thorough ſloth to reſiſt, and partly for default to beware. To theſe he replieth,for ſuch temptations are very hardly remoued,I would to God, ſaith hee, I could perſwade my ſelfe that theſe promiſes belonged to mee. For my preſent eſtate conſtraineth mee to doubt, whether I am the childe of God, or not.

Laus Chriſto neſcia finis.

AN

EXPOSITION

OF THE SYMBOLE OR CREED of the Apoſtles, according to the tenour *of the Scripture, and the conſent of Orthodoxe* Fathers of the Church.

Reviewed and corrected by WILLYAM PERKINS.

Aug. Lib. quæſt. in Mat. cap. 11.
They are good Catholikes, which are of ſound faith and good life.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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TO THE RIGHT HONOVRABLE, EDWARD LORD RVSSELL, EARLE OF BEDFORD, GRACE, AND PEACE, *&c.*

R*IGHT Honourable, excellent is the ſaying of Paule to Titus*: To the pure all things are pure: but to the impure and vnbeleeuing is nothing pure, but euen their minds and conſciences are defiled. *In which words he determines three queſtions. The firſt, whether things ordained and made by God, may become vncleane or no? His anſwer is, that they may: and his meaning muſt be conceiued with a diſtinction.* By nature *things ordained of God are not vncleane: for Moſes in Geneſis ſaith, that God ſaw all things which he had made, and they were very good: yet they may become vncleane either by* lawe, *or* by the fault *of men.* By lawe, *as when God forbids vs the things which in themſelues are good: without whoſe commaundement, they are as pure as things not forbidden. Thus, for the time of the old Teſtament, God forbad the Iewes the vſe of certaine creatures; not becauſe they were indeed worſe then the reſt, but becauſe it was his pleaſure vpon ſpeciall cauſe to reſtraine them, that he might put a difference betweene his owne people, and the reſt of the world: that he might exerciſe their obedience, and aduertiſe them of the inward impurity of mind. Now this* legall impurity *was aboliſhed at the aſcenſion of Chriſt.* By the fault of men *things are vncleane when they are abuſed, and not applyed to the ends for which they were ordained. The ſecond queſtion is, to whom things ordained of God are pure? He anſwers,* to the pure: *that is, to them whoſe perſons ſtand iuſtified and ſanctified before God in Chriſt in whome they beleeue, who alſo doe vſe Gods bleſſings in holy maner to his glorie and the good of men. The third queſtion is, who they are to whom all things are vncleane? His anſwer is,* to the vncleane: *by whom he vnderſtands all ſuch:* I. *whoſe perſons diſpleaſe God, becauſe they doe not indeed beleeue in Chriſt.* II. *Who vſe not the gifts of God in holy manner, ſanctifying them by the word and prayer.* III. *Who abuſe them to bad ends, as to ryot, pride, and oppreſſion of men, &c. Now that to ſuch, the vſe of all the creatures of God is vncleane, it is manifeſt: becauſe all their actions are ſinnes, in that they are not done of faith: and a mans perſon muſt firſt pleaſe God in Chriſt, before his action or worke done can pleaſe him. Againe, they vſe the bleſſings and creatures of God with euill conſcience, becauſe ſo long as they are forth of Chriſt, they are but vſurpers thereof before God. For in the fall of the firſt Adam, we loſt the title and intereſt to all good things: and though God permit the vſe of many of them to wicked men; yet is not the former title recouered but in Chriſt the ſecond Adam, in whom we are aduanced to a better ſtate, then we had by creation.*

Tit. 1. 15.

Act. 15. 10.
1. Tim. 4. 3.

Hence it followes neceſſarily, that (to omit all other things) Nobility, though it be a bleſſing and ordinance of God in it ſelfe, is but an vncleane thing, if the inioyers thereof be not truly engraffed into Chriſt, and made bone of his bone, and fleſh of his fleſh. The blood vnſtained before men, is ſtained blood before God by the fall of Adam, if it be not reſtored by the blood of Chriſt the Lambe of God. And hence it followes againe, that Nobilitie muſt not dwell ſolitary, but combine her ſelfe in perpetuall fellowſhip with heartie loue and ſincere obedience of pure and ſound religion: without the which all pleaſant paſtimes, all ſumptuouſneſſe of building, all brauery in apparell, all gliſtering gold, all delicate fare, all delightfull muſicke, all reuerence done with cappe and knee, all earthly pleaſures and delights that heart can wiſh, are but as a vaniſhing ſhadowe, or like the mirth, that begins with laughing, and ends in woe. A happy thing were it, if this conſideration might take place in the hearts of all Noble men: it would make them honour God, that they might be honoured of God with euerlaſting honour: and it would make them kiſſe the Sonne leſt he be angry, and they periſh in the way.

1. Sam. 2. 22. 26.
Pſal. 2. 12.

I ſpeake not this as though I doubted of your Lordſhips care in this very point: but my onely meaning is, to put you in mind, that as you haue begun to cleaue vnto Chriſt with full purpoſe of heart, ſo you would continue to do it ſtill, and doe it more: and withall to manifeſt the ſame vnto the whole world, by honouring Chriſt with your owne honour, and by reſembling him ſpecially in one thing, in that, as he grew in ſtature and years, he alſo grew in grace and fauour with God and men. And for this very cauſe (without any further conſideration of earthly reſpects) I further preſent vnto you an Expoſition of another part of the Catechiſme, namely, the Symbole or Creed of the Apoſtles: which is indeed the very pith and ſubſtance of Chriſtian religion, taught by the Apoſtles, embraced by the auncient Fathers, ſealed by the blood of Martyrs, vſed by [a] *Theodoſius the Emperour, as a meanes to end the controuerſies of his time: and hereupon hath bene called the* [b] rule of faith, *the* [c] key of faith. *And furthermore, I hope that your Lordſhip will accept the ſame in good part, the rather becauſe you vouchſafed when you were in* Cambridge, *to be an hearer thereof when it was taught and deliuered. Thus crauing pardon for my boldneſſe, I take my leaue, commending your* L. *and yours to the protection of the Almightie.* Anno 1595. Apr. 2.

Prou. 3. 9, 10.
Luk. 2. 15.
a Socrat. hiſt. Eccl. li. 5. cap. 10.
b Aug. de temp. ſerm. 119.
c Ambr. ſer. 38.

Your L. to commaund,
W. Perkins.

The Contents of the Booke.

The Creede.
Faith.
God.
The three Perſons.
The Father.
Gods omnipotencie.
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The creation of Angels.
The creation of man.
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Of the holy Ghoſt.
The Church.
Predeſtination.
The myſticall vnion.
The communion of Saints.
The forgiueneſſe of ſinnes.
The reſurrection of the bodie.
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In handling of the foreſaid points for orders ſake, is conſidered,

1. The *meaning*, or ſuch *points of doctrine* as are neceſſarie to be knowne thereof.
2. The *Duties* to be learned thereby.
3. The *comforts* that Gods people may gather thence.

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AN EXPOSITION OF THE CREEDE.

I beleeue in God, &c.

NO man iuſtly can be offended at this, that I beginne to treate of the Doctrine of faith without a text, though ſome bee of mind, that in Catechizing the Miniſter is to proceed as in the ordinarie courſe of Preaching, onely by handling a ſet portion of Scripture: and therefore that the handling of the Creede beeing no ſcripture, is not conuenient. Indeede I graunt, that other courſe to be commendable: yet I doubt not, but in Catechizing the Miniſter hath his libertie to followe or not to follow a certaine text of Scripture, as we do in the vſuall courſe of preaching. My reaſon is taken from the practiſe of the primitiue Church; whoſe Catechiſme (as the author of the epiſtle to the Hebrewes ſheweth) was contained in ſixe principles or grounds of religion, which were not taken out of any ſet text in the old Teſtament: but rather was a forme of teaching gathered out of the moſt cleare places thereof. Hence I reaſon thus; That which in this point was the vſe and maner of the primitiue church, is lawfull to be vſed of vs now: but in the primitiue Church it was the maner to catechize without handling any ſet text of ſcripture: and therefore the Miniſters of the Goſpel at this time may with like libertie doe the ſame: ſo be it they doe confirme the doctrine which they teach with places of ſcripture afterward.

Now to come to the Creede, let vs beginne with the name or title thereof. That which is in Engliſh wee call the Apoſtles Creede, in other tongues is called *Symbolum,* that is a *ſhot* or a *badge*. It is called a *ſhot*, becauſe as in a feaſt or banquet euery man payeth his part; which being all gathered, the whole (which is called the *ſhot*) amounteth: and ſo out of the ſeuerall writings of the Apoſtles, ariſeth this Creede or briefe confeſſion of faith. It is a *badge*, becauſe as a ſouldier in the field by his badge and liuery is knowne of what band he is, and to what Captaine he doth belong: euen ſo by this beleefe a chriſtian man may be diſtinguiſhed and knowne from all Iewes, Turkes, Atheiſts, and all falſe profeſſours: and for this cauſe it is called a *badge*.

A Againe, it is called the Creede of the Apoſtles, not becauſe they were the penners of it, conferring to it beſides the matter, [a] the very ſtyle and frame of wordes, as we haue them now ſet downe. Reaſons. I. There are in this Creede certaine words and phraſes, which are not to be found in the writings of the Apoſtles: and namely theſe; *He deſcended into hell:* the *Catholike Church*. The latter whereof, no doubt, [b] firſt began to be in vſe, when after the Apoſtles daies the Church was diſperſed into all quarters of the earth. B II. If both matter and words had beene from the Apoſtles, why is not the Creede Canonicall ſcripture, as well as any other writings? III. The Apoſtles had a ſummary collection of the points of Chriſtian Religion which they taught, and alſo deliuered to others to teach by; conſiſting of two heads, *faith* & *loue*: as may appeare by Pauls exhortation to Timothy, wiſhing him *to keepe the patterne of wholeſome wordes: which hee had heard of him in faith and loue, which is in Chriſt Ieſus.* Now the Creede conſiſts not of two heads, C but of one, namely of faith onely, and not of loue alſo. Wherefore I rather thinke, that it is called the Apoſtles Creed, becauſe it doth ſummarily containe the chiefe and principall points of religion, handled and propounded in the doctrine of the Apoſtles: and becauſe the points of the Creede are conformable and agreeable to their doctrine and writings.

And thus much of the title. Now let vs heare what the Creede is. It is a ſumme of things to be beleeued concerning GOD and concerning the Church, gathered forth of the Scriptures. For the opening of this deſcription: D firſt I ſay, it is a ſum of things to be beleeued, or an abridgement: It hath bin the practiſe of teachers both in the new & old teſtamēt to abridge & contract ſummarily the religiō of their time. This the Prophets vſed. For when they had made their ſermons to the people, they did abridge them & penned them briefly: ſetting them in ſome open place, that all the people might read the ſame. So the Lord bad Habakuk *to write the viſion which he ſawe, and to make it plaine vpon tables, that he may runne that readeth it.* And in the new teſtament, the Apoſtles did abridge thoſe doctrines, which otherwiſe they did handle at large, as may appeare in the place of Timothie, afore named.

Now

[a] Ruffin. in expoſ. Symb. & Hieron. ad Pam.

[b] Pacianus epiſt. 1. ad Symp.

2. Tim. 1. 13.

Hab. 2. 2.

2. Tim. 1. 13.

Nowe the reaſon why both in the olde and newe teſtament the doctrine of religion was abridged, is that the vnderſtanding of the ſimple, as alſo their memories might bee hereby helped, and they better inabled to iudge of the truth, and to diſcerne the ſame from falſhood. And for this end the Apoſtles Creed beeing a ſummary collection of things to be beleeued, was gathered briefly out of the word of GOD [d] for the helping of memory and vnderſtanding of men. I adde that this Creede is concerning God and the Church. For in theſe two points conſiſteth the whole ſumme thereof. Laſtly, I ſay, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, and to ſhew the authority of it; which I will further declare on this maner.

[d] Aug. ſerm. 119. de temp. Caſſian. lib. 6. de incar. dom.

There be two kind of writings in which the doctrine of the Church is handled, and they are either *Diuine* or *Eccleſiaſticall*. Diuine, are the bookes of the olde and newe Teſtament, penned either by Prophets or Apoſtles. And theſe are not onely the pure *word of God*, but alſo the *ſcripture of God*: becauſe not only the matter of them, but the whole diſpoſition thereof, with the ſtyle and the phraſe was ſet downe by the immediate inſpiration of the holy Ghoſt. And the authority of theſe bookes is *diuine*, that is, abſolute and ſoueraigne: and they are, of ſufficient credit in and by themſelues, needing not the teſtimony of any creature; not ſubiect to the cenſure either of men or Angels; binding the conſciences of all men at al times; and beeing the onely foundation of faith, and the rule and canon of all truth.

Eccleſiaſticall writings, are all other ordinarie writings of the Church conſenting with Scriptures. Theſe may be called the *word* or *truth of God*, ſo farre forth as there matter or ſubſtance is conſenting with the written word of God: but they cannot be called the Scripture of God, becauſe the ſtyle and phraſe of them was ſet downe according to the pleaſure of man, and therefore they are in ſuch ſort the word of God, as that alſo they are the word of men. And there authoritie in defining of truth and falſhood in matters of religion is not ſoueraigne, but ſubordinate to the former: and it doth not ſtand in the authority and pleaſures of men and Councels, but in the conſent which they haue with the Scriptures.

Eccleſiaſticall writings, are either generall, particular, or proper. *Generall*, are the creedes and confeſſions of the Church, diſperſed ouer the whole world, and among the reſt the *Creede of the Apoſtles*, made either by the Apoſtles themſelues, or by their hearers and diſciples Apoſtolicall men deliuered to the Church, and conueied from hand to hand to our times. *Particular* writings, are the confeſſions of *particular* Churches. *Proper* writings, are the bookes and confeſſions of priuate men. Nowe betweene theſe we muſt make difference. For the generall Creede of the Apoſtles, (other vniuerſall Creedes in this caſe not excepted) though it be of leſſe authority then Scripture; yet hath it more authority then the particular and priuate writings of Churches and men. For it hath beene receiued and approued by vniuerſall conſent of the catholike church in all ages, and ſo were neuer theſe: in it the meaning and doctrine cannot be changed by the authority of the whole Catholike Church: and if either the order of the doctrine, or the wordes whereby it is expreſſed, ſhould vpon ſome occaſion bee changed, a particular Church of any countrey can not doe it, without catholike conſent of the whole Church: yet particular writings and confeſſions made by ſome ſpeciall Churches, may be altered in the wordes, and in the points of doctrine by the ſame churches, without offence to the Catholike church. Laſtly, it is receiued as a rule of faith among all churches, to try doctrines and interpretations of Scriptures by, not becauſe it is a rule of it ſelfe, for that the Scripture is alone; but becauſe it borroweth his authoritie from Scripture with which it agreeth. And this honour no other writings of men can haue.

Here ſome may demand the number of Creedes. *Anſ.* I ſay but one creede, as there is but one faith: and if it bee alleadged, that we haue many Creedes, as beſides this of the Apoſtles, the Nicene creede, and Athanaſius creede, &c. I anſwere, the ſeuerall creedes and confeſſions of Churches, containe not ſeuerall faithes and religions, but one & the ſame: and this called the Apoſtles creed, is moſt ancient, and principal: al the reſt are not new creeds in ſubſtance, but in ſome points penned more largely for the expoſition of it, that men might better auoid the hereſies of their times.

Further, it may be demaunded, in what forme this creede was penned? *Anſ.* In the forme of an anſwer to a queſtion. The reaſon is this. In the Primitiue church, when any man was turned from Gentiliſme to the faith of Chriſt, and was to be baptized, this [a] queſtion was asked him. What beleeueſt thou? then hee anſwered according to the forme of the creede, *I beleeue in God, &c.* And this maner of queſtioning was vſed euen from the time of the Apoſtles. When the Eunuch was conuerted by Philip, he ſaid, What doth let mee to bee baptized? Philip ſaide, *If thou doeſt beleeue with all thine heart, thou maiſt.* Then he anſwered, I *beleeue that Ieſus Chriſt is the ſonne of God.* By this it appeares, that although all men, for the moſt part, amongſt vs can ſay this creede, yet not one of a thouſand can tell the ancient and firſt vſe of it: for commonly at this day of the ſimpler ſort it is ſaide for a prayer, being indeede no prayer: and when it is vſed ſo, men make it no better then a charme.

[a] Cyrill Catec. 1 Myſtag. Tertul. de reſurrect. Origen. hom. 5. in Num.

Act. 8. 37.

Before wee come to handle the particular points of the creede, it is very requiſite that wee ſhould make an entrance thereto by deſcri-

Faith deſcribed generally.

bing the nature, properties, and kinds of faith, the confeſſion and ground whereof it is ſet forth in the creede. *Faith therefore is a gift of God, whereby we giue aſſent or credence to Gods word.* For there is a neceſſary relation between faith and Gods word. The common property of faith, is noted by the author of the Hebrewes, when he ſaith, *Faith is the ground of things hoped for:* and, *the demonſtration of things that are not ſeene:* For all this may bee vnderſtood, not onely of iuſtifying faith, but alſo of temporarie faith, and the faith of miracles. Where faith is ſaid to bee a *ground*, the meaning is, that though there are many things promiſed by God, which men doe not preſently enioy, but onely hope for; becauſe as yet they are not: yet faith doth after a ſort giue ſubſiſting or beeing vnto them. Secondly, it is an *euidence* or *demonſtration*. &c. that is, by beleeuing a man doth make a thing as it were viſible, beeing otherwiſe inuiſible and abſent.

Heb. 11. 1.

Faith is of two ſorts: either commõ faith, or the faith of the elect: as Paul ſaith, he is an Apoſtle according *to the faith of Gods elect:* which is alſo called *faith without hyprocriſie*. The common faith is that, which both the Elect and reprobate haue, and it is threefold. The firſt, is *hiſtoricall faith*, which is, when a man doth beleeue the outward letter and hiſtorie of the word. It hath two parts; knowledge of Gods word, and aſſent vnto the ſame knowledge: and it is to be found in the deuill and his angels. So Saint Iames ſaith, *the deuills beleeue and tremble*. Some will ſay, what a faith haue they? *Anſ.* Such as thereby they vnderſtand both the Law and the Goſpell; beſides they giue aſſent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not ſo much. For amongſt vs, there is many a one which hath no knowledge of God at all, more then hee hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will ſay, that hee beleeueth with al his heart: but without knowledge it cannot bee that any ſhould truly beleeue, and therefore hee deceiueth himſelfe. *Queſt.* But whence haue the deuils hiſtoricall faith? were they illuminated by the light of the ſpirit? *Anſ.* No: but when the Goſpell was preached, they did acknowledge it, and beleeued it to be true, and that by the vertue of the reliques of Gods image, which remained in them ſince their fall. And therefore this their faith, doth not ariſe from any ſpeciall illumination by his ſpirit, but they attaine to it euen by the very light of nature, which was left in them from the beginning.

Tit. 1. 1.
1. Tim. 1. 5.
Iam. 2. 19.

The ſecond kind of faith, is *Temporarie faith*, ſo called becauſe it laſteth but for a time, and ſeaſon, and commonly not to the end of a mans life. This kinde of faith is noted vnto vs in the parable of the ſeed, that fell in the ſtonie groũd. And there bee two differences or kinds of this faith. The firſt kinde of temporarie faith, hath in it three degrees. The firſt, is to knowe the word of God, and particularly the Goſpell. The ſecond, to giue an aſſent vnto it. The third, to profeſſe it, but to goe no further: and all this may bee done without any loue to the word. This faith hath one degree more then hiſtoricall faith. Examples of it wee haue in Simon Magus, Act. 8. 13. who is ſaid to beleeue, becauſe hee held the doctrine of the Apoſtle to bee true; and withall profeſſed the ſame: and in the deuils alſo, who in ſome ſort confeſſed, that Chriſt was the ſonne of the moſt higheſt, and yet looked for no ſaluation by him. Mark. 5. 7. Act. 19. 15. And this is the common faith that abounds in this land. Men ſay they beleeue as the prince beleeueth, and if religion change, they will change. For by reaſon of the authoritie of princes lawes, they are made to learne ſome litle knowledge of the word: they beleeue it to be good, and they profeſſe it: and thus for the ſpace of thirtie or fortie yeares men heare the word preached, and receiue the Sacraments, beeing for all this as voide of grace as euer they were at the firſt day: and the reaſon is, becauſe they doe barely profeſſe it, without either liking or loue of the ſame. The ſecond kinde of temporarie faith, hath in it fiue degrees. For by it firſt, a man knowes the word. Secondly, hee aſſenteth vnto it. Thirdly, he profeſſeth it. Fourthly, hee reioyceth inwardly in it. Fiftly, hee bringeth forth ſome kind of fruit: and yet for all this hath no more in him, but a faith that will faile in the end; becauſe he wanteth the effectual application of the promiſe of the Goſpel, and is without all maner of ſound conuerſation. This faith is like corne in the houſe top, which groweth for a while, but when heat of ſommer commeth, it withereth. And this is alſo ſet forth vnto vs in the parable of the ſeede, which fel in ſtony ground, which is haſty in ſpringing vp: but becauſe of the ſtones, which will not ſuffer it to take deepe roote, it withereth. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the word, and for a time bring forth ſome fruits accordingly, with ſhewe of great forwardnes, yet afterward ſhake off religion and all. But (ſome will ſay) howe can this bee a temporarie faith, ſeeing it hath ſuch fruits? *Anſ.* Such a kinde of faith is temporarie, becauſe it is groũded on temporary cauſes, which are three. I. A deſire to get knowledge of ſome ſtrange points of religion. For many a man doeth labour for the fiue former degrees of temporarie faith, onely becauſe hee deſires to get more knowledge in Scripture then other men haue. The ſecõd cauſe, is a deſire of praiſe amõg men, which is of that force, that it will make a man put on a ſhew of al the graces which god beſtoweth vpon his owne children, though otherwiſe hee want them: and to goe very

Luk. 8. 13.

farre

farre in religion; which appeareth thus. Some there are which ſeeme very bitterly to weepe for the ſinnes of other men, and yet haue neither ſorrowe nor touch of conſcience for their owne: and the cauſe hereof is nothing elſe but pride. For hee that ſheds teares for another mans ſinnes, ſhould much more weepe for his owne, if he had grace. Againe, a man for his owne ſinnes will pray very ſlackly and dully, when he prayeth priuately: and yet when he is in the company of others, he praies very feruently and earneſtly. From whence is this differēce? ſurely often it ſpringeth from the pride of heart and from a deſire of praiſe among men. The third cauſe of temporarie faith, is profit, commoditie, the getting of wealth and riches: which are common occaſions to moue to chooſe or refuſe religion, as the time ſerueth: but ſuch a kinde of beleeuers imbrace not the Goſpell becauſe it is the Goſpell, that is, the glad tidings of ſaluation; but becauſe it brings wealth, peace, and libertie with it. And theſe are the three cauſes of temporary faith.

The third kinde of faith, is the faith of Miracles: when a man grounding himſelfe on ſome ſpecial promiſe or reuelation from God, doth beleeue, that ſome ſtrange and extraordinarie thing, which he hath deſired or foretould, ſhall come to paſſe by the worke of God. This muſt be diſtinguiſhed from hiſtoricall and temporarie faith. For Simon Magus hauing both theſe kinds of faith, wanted this faith of miracles, and therefore would haue bought the ſame of the Apoſtles for mony.

Act.8.19.

Yet we muſt knowe, that this faith of miracles may be in hypocrites, as it was in Iudas, and at the laſt iudgement it ſhall bee found to haue beene in the wicked and reprobate; which ſhall ſay to Chriſt, *Lord in thy name we haue propheſied; and caſt out deuils, and done many great miracles.*

Math.7.22.
1.Cor.13.2.

And thus much for the three ſorts of common faith: Nowe wee come to true faith, which is called the faith of the Elect. It is thus defined: Faith is a ſupernaturall gift of God in the minde, apprehending the ſauing promiſe withall the promiſes that depend on it. Firſt, I ſay, it is a gift of God, Phil.1.29. to confute the blinde opinion of our people, that thinke that the faith whereby they are to be ſaued, is bredde and borne with them. I adde that this is a gift ſupernaturall, not onely becauſe it is aboue that corrupt nature in which we are borne, but alſo becauſe it is aboue that pure nature, in which our firſt parents were created, for in the ſtate of innocencie they wanted this faith, neither had they then any neede of faith in the ſame GOD as he is Meſſias: but this faith is a new grace of GOD added to regeneration after the fall, and firſt preſcribed and taught in the couenant of grace. And by this one thing, faith differeth from the reſt of the giftes of GOD, as the feare of GOD, the loue of GOD, the loue of our brethren, &c. for theſe were in mans nature before the fall; and after it, when it pleaſeth God to call vs they are but renewed; but iuſtifying faith admittes no renewing. For the firſt ingrafting of it into the heart, is in the conuerſion of a ſinner after his fall.

The place and ſeate of faith (as I thinke) is the mind of man, not the will: for it ſtands in a kind of particular knowledge or perſwaſion, and there is no perſwaſion but in the minde. Paul ſaith indeede, that wee beleeue with the heart, Rom.10.9. But by the heart he vnderſtandes the ſoule without limitation to any part. Some doe place faith partly in the mind, and partly in the will, becauſe it hath two parts; knowledge and affiance: but it ſeemes not greatly to ſtand with reaſon, that one particular and ſingle grace ſhould be ſeated in diuers parts or faculties of the ſoule.

The forme of faith, is to apprrehend the promiſe, Gal.3.14. *That we might receiue the promiſe of the ſpirit through faith*, and Ioh.1.12. *to receiue Chriſt* and to *beleeue*, are put one for another; and to beleeue, is to eate and drinke the bodie and blood of Chriſt; to apprehend properly, is an action of the hand of man, which laies hold of a thing, and puls to himſelfe: and by reſemblance it agrees to faith, which is the hand of the ſoule, receiuing and applying the ſauing promiſe.

The apprehenſion of faith, is not performed by any affection of the will, but by a certaine and particular perſwaſion, whereby a man is reſolued that the promiſe of ſaluation belongs vnto him, which perſwaſiō is wrought in the minde by the holy Ghoſt, 1.Cor.2.12. And by this, the promiſe which is generall, is applyed particularly to one ſubiect.

By this one action, ſauing faith differeth from all other kindes of faith. From hiſtoricall; for it wanteth al apprehenſion, and ſtandeth onely in a generall aſſent. From temporarie faith, which though it make a man to profeſſe the Goſpel and to reioyce in the ſame, yet doth it not thoroughly apply Chriſt with his benefits. For it neuer brings with it any thorough touch of conſcience, or liuely ſenſe of Gods grace in the heart. And the ſame may bee ſaide of the reſt.

The principall and main obiect of this faith, is the ſauing promiſe, *God ſo loued the world, that hee gaue his onely begotten ſonne, that whoſoeuer beleeues in him, ſhall not periſh, but haue euerlaſting life.* But ſome will ſay, Chriſt is commonly ſaid to be the obiect of faith. *Anſ.* In effect it is all one to ſay the ſauing promiſe, and Chriſt promiſed, who is the ſubſtance of the couenant. Chriſt then, as he is ſet forth vnto vs in the word and Sacraments, is the obiect of faith. And here certaine queſtions offer themſelues to be skanned.

Ioh.3.16.

The firſt, What is that particular thing, which faith apprehendeth? *Anſ.* Faith apprehendeth whole Chriſt God and man. For his Godhead without his manhood, and his manhood without his Godhead, doth not reconcile

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A vs to God. Yet this which I ſay muſt be conceiued with ſome diſtinction according to the difference of his two natures. His Godhead is apprehended, not in reſpect of his efficacie or nature, but in reſpect of his efficacie manifeſted in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in reſpect of the ſubſtance or thing it ſelfe, and alſo in reſpect of the efficacie and benefits thereof.

The ſecond, in what order faith apprehends Chriſt? *Anſ.* Firſt of all it apprehends the very bodie and blood of Chriſt: and then in the ſecond place the vertue and benefits of his bodie and blood: as a man that would feele in his bodie the vertue of meate and drink, muſt firſt of all receiue the ſubſtance thereof.

To goe forward. Beſides this maine promiſe, which concernes righteouſneſſe and life euerlaſting in Chriſt, there be other particular promiſes touching ſtrength in temptations, comfort in afflictions, and ſuch like, which depend on the former: and they alſo are the obiect of iuſtifying faith: and with the very ſame faith wee beleeue them, wherewith wee beleeue our ſaluation. Thus Abraham by the ſame faith wherewith he was iuſtified, beleeued that he ſhould haue a ſonne in his old age, Rom. 4.19.22. And Noe by that faith whereby he was made heire of righteouſneſſe, beleeued that he and his family ſhould be preſerued in the flood: this concluſion being alwayes laid downe, that to whom GOD giues Chriſt, to them alſo hee giues all things needfull for this life, or the life to come, in and by Chriſt. And hereupon it comes to paſſe, that in our prayers, beſides the deſire of things promiſed, wee muſt bring faith, whereby we muſt be certainly perſwaded, that God will graunt vs ſuch things as he hath promiſed: and this faith is not a new kind or diſtinct faith from iuſtifying faith. Thus wee ſee plainely what ſauing faith is.

Whereas ſome are of opinion, that faith is an affiance or confidence, that ſeemes to be otherwiſe; for it is a fruite of faith: and indeed no man can put any confidence in God, till he bee firſt of all perſwaded of Gods mercie in Chriſt towards him. Eph.3.12.

Some againe are of mind, that *loue* is the very nature and forme of faith: but it is otherwiſe. For as confidence in God, ſo alſo loue is an effect which proceedeth from faith. 1. Tim. 1. 5. *The end of the lawe is loue from a pure heart, and good conſcience, and faith vnfained.* And in nature they differ greatly. Chriſt is the fountaine of the waters of life. Faith in the heart is as the pipes and leades, that *receiue in*, and hold the water: and Loue in ſome part is as the cocke of the conduit, *that lets out* the water to euery commer. The propertie of the hand is to hold, and of it ſelfe it cannot cutte: yet by a knife or other inſtrument put into the hand, it cuts: the hand of the ſoule is faith, and his propertie is to apprehend Chriſt with all his benefites: and by it ſelfe it can doe nothing elſe: yet ioyne loue vnto it, and by loue it will bee effectuall in all good duties. Gal. 5. 6.

Now to proceed further: firſt, we are to conſider, how faith is wrought: ſecondly, what be the differences of it. For the firſt, faith is wrought in and by the outward miniſterie of the Goſpell, accompanyed by the inward operation of the Spirit; and that not ſuddenly, but by certaine ſteps and degrees: as nature frameth the body of the infant in the mothers wombe, 1. by making the braine B and heart; 2. by making veines, ſinewes, arteries, bones: 3. by adding fleſh to them all. And the whole operation of the ſpirit ſtands in two principall actions. Firſt, the enlightening of the mind: the ſecond, the moouing of the will. For the firſt, the holy Ghoſt enlightens mens minds with a further knowledge of the lawe, then nature can affoard; and thereby makes them to ſee the ſinnes of their hearts and liues with the vglineſſe thereof, and withall to tremble at the curſe of the lawe. Afterward the ſame ſpirit opens the eye to vnderſtand and conſider ſeriouſly of righteouſneſſe and life eternall promiſed in Chriſt. This done, then comes the ſecond worke of the holy Ghoſt, which is the inflaming of the will, that a man hauing conſidered his fearefull e- C ſtate by reaſon of ſinne, and the benefite of Chriſts death, might hunger after Chriſt; and haue a deſire not ſo much to haue the puniſhments of ſinne taken away, as Gods diſpleaſure; and alſo might enioy the benefites of Chriſt. And when he hath ſtirred vp a man to deſire reconciliation with God in Chriſt, then withall he giues him Grace to pray not onely for life eternall, but eſpecially for the free remiſſion and pardon of all his ſins: and then the Lords promiſe is, *Knock and it ſhal be opened, ſeek and ye ſhal find.* Mat.7.7. After which he further ſends his ſpirit into the ſame heart, that deſireth reconciliation with God, and remiſſion of ſinnes in Chriſt: and doth ſeale vp the ſame in his heart by a liuely and plentifull aſſurance thereof.

D The differences and degrees of faith are two: I. a weake faith: II. a ſtrong faith. Concerning the firſt, this weake faith ſhewes it ſelfe by this grace of God, namely, an vnfained deſire, not onely of ſaluation, (for that the wicked and graceleſſe man may haue) but of reconciliation with God in Chriſt. This is a ſure ſigne of faith in euery touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them alſo the ground and ſubſtance of true ſauing faith: which afterwards in time will grow vp to greater ſtrength. *Reaſons.* I. Promiſe of life euerlaſting, is made to the deſire of reconciliation, Pſal. 10. 17. *Lord thou haſt heard the deſire of the poore.* Pſalm. 143. 6. *My ſoule deſi-*

A *reth after thee, as the thirſty land.* Pſal. 145. 19. *He will fulfill the deſire of them that feare him.* Math. 5. 6. *Bleſſed are they that hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* Revelat. 21. 6. *I will giue vnto him which is a thirſt, of the well of the water of life freely.* II. The hungring deſire after grace is a ſanctified affection: where one affection is ſanctified, all are ſanctified: where all are ſanctified the whole man is ſanctified: and hee that is ſanctified, is iuſtified and beleeues. III. God accepts the will and deſire to repent and beleeue, for repenting and beleeuing indeede: wherefore this deſire of reconciliation (if it be ſoundly wrought in the heart) is in accepta- B tion with God as true faith indeede. But carnall men will ſay, If faith, yea true faith ſhew it ſelfe by a deſire of reconciliation with God in Chriſt for all our ſinnes, then wee are well inough, though wee liue in our ſinnes: for we haue very good deſires. *I anſwer*, that there be many ſundrie fleeting motions and deſires to doe good things which growe to no iſſue or head, but in time vaniſh as they come. Now ſuch paſſions haue no ſoundneſſe in them, and muſt be diſtinguiſhed from the deſire of reconciliation with God, that comes from a bruiſed heart, & brings alwaies with it reformation of life: therefore ſuch, whatſoeuer they are that liue after the courſe of this world, and thinke C notwithſtanding that they haue deſires that are good, deceiue themſelues.

Now faith is ſaid to be weake, when a man either failes in the knowledge of the goſpel; or els hauing knowledge, is weake in grace to apply vnto himſelfe the ſweete promiſes thereof. As for example, wee knowe that the Apoſtles had all true ſauing faith (except Iudas) and when our Sauiour Chriſt asked them, whome they thought he was; Peter in the perſon of the reſt, anſwered for them all, and ſaid: Mat. 16. 16. *Thou art Chriſt the ſonne of the liuing God:* for which our Sauiour commended him, and in ver. 18. him, them all, ſaying: *Thou art Peter and vpon this rocke*, (that is, vpon Chriſt, which Peter D confeſſed in the name of them all) *will I build my Church.* And yet about that time we ſhall finde in the Goſpel, that they are called men Math. 8. 26. and 16. 8. of *litle faith.* Now they failed in knowledge of the death of Chriſt, and of his paſſion, and reſurrection; and were carried away with a vaine hope of an eartly kingdome. And therefore when our Sauiour ſhewed them of his going downe to Hieruſalem, and of his ſufferings there, *Peter* a litle after his notable confeſſion Mat. 16. 22. beganne to rebuke Chriſt and ſaid, *Maſter haue pitie on thy ſelfe, this ſhall not be vnto thee.* And vntill hee had appeared vnto them after his death, they did not diſtinctly beleeue his reſurrection.

Againe, weake faith, though it be ioyned with knowledge, yet it may faile in the applying or in the apprehenſion and appropriating of Chriſts benefits to a mans owne ſelfe. This is to be ſeene in ordinarie experience. For many a man there is of humble and contrite heart, that ſerueth God in ſpirit and truth, yet is not able to ſay without great doubtings and wauerings; I knowe and am fully aſſured that my ſinnes are pardoned. Now ſhall wee ſay, that all ſuch are without faith? God forbid. Nay, we may reſolue our ſelues, that the true childe of God, may haue a hungring deſire in his heart after reconciliation with God in Chriſt for all his ſinnes, with care to keepe a good conſcience, and yet be weake ſometime in the apprehenſion of Gods mercy, and the aſſurance of the remiſſion of his owne ſinnes.

But if faith faile either in the true knowledge, or in the apprehenſion of Gods mercies, how can a man be ſaued by it? *Anſ.* We muſt knowe, that this weake faith will as truly apprehend Gods mercifull promiſes for the pardon of ſinne, as ſtrong faith, though not ſo ſoundly. Euen as man with a palſie hand can ſtretch it out as well to receiue a gift at the hand of a king, as hee that is more ſound, though it be not ſo firmely and ſteadfaſtly. And Chriſt ſaith, that he will not breake the bruiſed reede, nor quench the ſmoking flaxe.

The Church of Rome beares men in hand, that they are good Catholikes, if they beleeue as the Church beleeues; though in the meane ſeaſon they cannot tell what the Church beleeues. And ſome papiſts commend this faith, by the example of an old deuout father, who beeing tempted of the deuill, and asked how he beleeued; anſwered, that he beleeued as the Church beleeued; beeing again asked how the Church beleeued, he anſwered, as I beleeue: whereupon the deuill (as they ſay) was faine to depart. Well, this fond and ridiculous kind of faith we renounce, as beeing a meanes to nuzle men in blindneſſe, ſuperſtition, and perpetuall ignorance: yet withall we doe not denie but there is an implicite or infolded faith; which is, when a man as yet hauing but ſome litle portion of knowledge in the doctrine of the goſpel, doth truly performe obedience according to the meaſure therof; and withal hath care to get more knowledge, and ſhewes good affection to all good meanes whereby it may be increaſed. In this reſpect a certaine ruler, who by a miracle wrought vpon his child, was moued to acknowledge Chriſt for Ioh. 4. 53. and 42. the meſſias, and further to ſubmit himſelfe to his doctrine, is commended for a beleeuer: and ſo are in like caſe the Samaritans.

And thus much of weake faith: which muſt be vnderſtood to be in a man, not all the daies of his life, but while hee is a young babe in Chriſt. For as it is in the ſtate of the bodie, firſt wee are babes and grow to greater ſtrength as we growe in yeares; ſo it is with a chriſtian man. Firſt he is a babe in Chriſt, hauing weake faith, but after growes from grace to grace, till he come to haue a

ſtrong

A ſtrong faith: example whereof we haue in Abraham, who was ſtrong and perfect both in knowledge & apprehenſion. This *ſtrong faith,* is when a man is indued with the knowledge of the Goſpell, and grace to apprehend and apply the righteouſneſſe of Chriſt vnto himſelfe for the remiſſion of his owne ſinnes: ſo as he can ſay diſtinctly of himſelfe and truly, that he is fully reſolued in his owne conſcience, that he is reconciled vnto God in Chriſt for all his ſinnes, and accepted in him to life euerlaſting. This degree of faith is proper to him that beginnes to be a tall man, and of ripe yeares in Chriſt. And it commeth not at the firſt calling of a man vnto grace: and if any ſhall thinke that he can haue it at B the firſt, he deceiueth himſelfe: for as it is in nature, firſt, we are babes, and then as we increaſe in yeares, ſo we grow in ſtrength: ſo it is in the life of a Chriſtian: firſt, ordinarily he hath a weake faith, and after growes from grace to grace, till he come to ſtronger faith: and at the laſt hee be able to ſay, he is fully aſſured in his heart and conſcience of the pardon of his ſinnes, and of reconciliation to God in Chriſt. And this aſſurance ariſeth from many experiences of Gods fauour and loue in the courſe of his life by manifold preſeruations and other bleſſings, which being deeply and duly conſidered, bring a man to be fully perſwaded that God is his God, and God C the Father his Father, and Ieſus Chriſt his redeemer, and the holy Ghoſt his ſanctifier.

Now howſoeuer this faith be ſtrong, yet is it alwaies imperfect, as alſo our knowledge is; and ſhall ſo long as we liue in this world bee mingled with contrarie vnbeleefe and ſundrie doubtings more or leſſe. A great part of men amongeſt vs, blinded with groſſe ignorance, ſay they haue faith, and yet indeede haue not. For aske them what faith they haue, they will anſwer, they beleeue that God is their father, and the Sonne their redeemer, &c. aske them how long they haue had this faith, they will anſwer, euer ſince they could remember: aske them whether they euer doubt of Gods fauour? they will ſay, they would not once D doubt for all the world. But the caſe of theſe men is to be pitied: for howſoeuer they may perſwade themſelues, yet true it is, that they haue no ſound faith at all: for euen ſtrong faith is aſſaulted with temptations and doubtings: and God wil not haue men perfect in this life, that they may alwaies goe out of themſelues, and depend wholly on the merit of Chriſt.

And thus much of theſe two degrees of faith. Now in whomſoeuer it is, whether it be a weake faith, or a ſtrong, it bringeth forth ſome fruite, as a tree doth in the time of ſommer. And a ſpeciall fruit of faith, is this confeſſion of faith; *I beleeue in God, &c.* ſo Paule Rom.10.10. ſaith. *With the heart a man may beleeue vnto righteouſneſſe, and with the mouth man confeſſeth to ſaluation.* Confeſſion of faith, is when a man in ſpeech and outward profeſſion doeth make manifeſt his faith for theſe two cauſes. I. That with his mouth outwardly hee may glorifie God and doe him ſeruice both in bodie and ſoule. II. That by the confeſſion of his faith, hee may ſeuer himſelfe from all falſe Chriſtians, from Atheiſts, hypocrites, and all falſe ſeducers whatſoeuer. And as this is the duty of a Chriſtian man, to make profeſſion of his faith: ſo here in this Creede of the Apoſtles, wee haue the right order and forme of making confeſſion ſet downe, as wee ſhall ſee in handling the parts thereof.

The Creede therefore ſets downe two things concerning faith, namely, the action of faith, and his obiect, which alſo are the partes of the Creede. The action, in theſe wordes, *I beleeue:* the obiect, in all the wordes following, *in God the Father Almightie, maker, &c.* And firſt let vs beginne with the action.

I beleeue in God.] We are taught to ſay, *I beleeue,* not *we beleeue,* for two cauſes: Firſt, becauſe (as we touched before) in the Primitiue Church this Creed was made to be an anſwer to a demaund or queſtion, which was demaunded of euery particular man that was baptized: for they asked him thus; What doſt thou beleeue? then he anſwered, *I beleeue in God the Father, &c.* And thus did euery one of yeares make profeſſion of his faith, and it is likely that Peter alluded hereunto, ſaying: *The ſtipulation or anſwer of a good conſcience maketh* 1.Pet.3.21. *requeſt to God.* The ſecond cauſe is, howſoeuer wee are to pray one for another, by ſaying, *O our Father, &c.* yet when wee come to yeares, wee muſt haue a particular faith of our owne: no man can bee ſaued by another mans faith, but by his owne, as it is ſaid: *The iuſt ſhall liue by his faith.* Heb.2.4. But ſome will ſay, this is not true, becauſe children muſt be ſaued by their parents faith: the anſwer is this, the faith of the parent doeth bring the child to haue a title or intereſt to the couenant of grace, and to all the benefits of Chriſt: yet doth it not apply the benefits of Chriſts death, his obedience, his merits, and righteouſneſſe vnto the infant: for this the beleeuer doth onely vnto himſelfe, and to no other. Againe, ſome may ſay, if children doe not apprehend Chriſts benefites by their parents faith, how then is Chriſts righteouſneſſe made theirs and they ſaued? *Anſwer.* By the inward working of the holy Ghoſt, who is the principall applyer of all graces, whereas faith is but the inſtrument. As for the places of Scripture that mention iuſtification and ſaluation by faith, they are to be reſtrained to men of yeares: whereas infants dying in their infancie, and therefore wanting actuall faith, which none can haue without actuall knowledge of Gods will and word, are no doubt ſaued by ſome other ſpeciall working of Gods holy ſpirit, not knowne to vs.

Furthermore, to beleeue, ſignifieth two

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things, to conceiue or vnderſtand any thing, and withall to giue aſſent vnto it to be true: and therefore in this place, to beleeue, ſignifieth to know and acknowledge that all the points of religion which followe, are the truth of God. Here therefore wee muſt remember, that this clauſe (*I beleeue*) placed in the beginning of the Creede, muſt be particularly applyed to all and euery article following. For ſo the caſe ſtands, that if faith faile in one maine point, it faileth a man in all: and therefore faith is ſaid to be *wholly copulatiue*. It is not ſufficient to hold one article, but he that will hold any of them for his good, muſt hold them all: and he which holds them all in ſhew of words, if he ouerturne but one of them in deede, he ouerturnes them all.

Fides eſt tota copulatiua.

Againe, *to beleeue* is one thing, and *to beleeue in this or that*, is another thing: and it containeth in it three points or actions of a beleeuer. I. To knowe a thing. II. To acknowledge the ſame. III. To put truſt and confidence in it. And in this order muſt theſe three actions of faith bee applyed to euery article following which concerneth any of the perſons in Trinitie. And this muſt be marked as a matter of ſpeciall moment. For alwaies by adding them to the words following, wee doe apply the article vnto our ſelues in a very comfortable manner. As I beleeue in the father, and doe beleeue that he is my father: and therefore I put my whole truſt in him, and ſo of the reſt.

Now wee come to the obiect of generall faith, which is either God or the Church; in handling of both which, I wil obſerue this order. I. I will ſpeake of the meaning of euery article. II. Of the duties which wee ought to learne thereby. III. And laſtly, of the conſolations which may be gathered thence. Concerning GOD, three things are to bee conſidered. And firſt, by reaſon of manifold doubtings that riſe in our mindes, it may be demanded, whether there be a GOD? many reaſons might be vſed to reſolue thoſe that haue ſcruple of conſcience: otherwaies wee are bound to beleeue that there is a God without all doubting. As for the Atheiſts which confidently auouch there is no GOD, by Gods law they ought to die the death: nay, the earth is too good for ſuch to dwell on. Malefactours, as theeues and rebels, for their offences haue their reward of death: but the offence of thoſe, which denie that there is a God, is greater: and therefore deſerues a moſt cruell death.

Exod.33.20.23.

The ſecond point followeth, namely what God is? *Anſw.* Moſes deſiring to ſee Gods face, was not permitted but to ſee his hinder parts: and therefore no man can be able to deſcribe God by his nature, but by his effects and properties, on this or ſuch like manner: *God is an eſſence ſpirituall, ſimple, infinite, moſt holy*. I ſay firſt of all, that God is an eſſence, to ſhewe that he is a thing abſolutely ſubſiſting in himſelfe, and by himſelfe, not receiuing his beeing from any other. And herein he differeth from all creatures whatſoeuer, which haue ſubſiſting and beeing from him alone. Againe, I ſay hee is an eſſence ſpirituall, becauſe he is not any kinde of body, neither hath hee the parts of the bodies of men or other creatures, but is in nature a ſpirit inuiſible, not ſubiect to any mans ſenſes. I adde alſo, that hee is a ſimple eſſence, becauſe his nature admits no maner of compoſition of matter or forme or parts. The creatures are cōpounded of diuers parts, and of varietie of nature, but there is no ſuch things in God: for whatſoeuer thing he is, he is the ſame by one and the ſame ſingular & indiuiſible eſſence. Furthermore he is infinite, and that diuers waies: infinite in time, without any beginning and without end: infinite in place; becauſe he is euery where, and excluded no where, within all places, and forth of all places. Laſtly, he is moſt holy, that is, of infinite wiſdome, mercie, loue, goodneſſe, &c. and he alone is rightly tearmed moſt holy, becauſe holineſſe is of the very nature of God himſelfe: whereas among the moſt excellent creatures it is otherwiſe. For the creature it ſelfe is one thing, and the holines of the creature an other thing. Thus wee ſee what God is, and to this effect God deſcribes himſelfe to be *Iehouah Elohim:* and *Paul* deſcribes him to bee a King *euerlaſting, immortall, inuiſible, and onely wiſe, to whome is due all honour and glorie for euer.*

Exod.3.6.14.

1.Tim.1.17.

The third point, is touching the number of Gods, namely, whether there be more Gods then one or no. *Anſ.* There is not, neither can there be any more Gods then one. Which point the Creede auoucheth, in ſaying, *I beleeue in God*, not *in Gods:* and yet more plainely the Nicene Creede, and the Creede of Athanaſius, both of them explaining the words of the Apoſtles Creede in this manner, *I beleeue in one God*. Howſoeuer ſome in former times haue erroniouſly held, that two Gods were the beginning of all things, one of good things, the other of euill things: others, that there was one God in the old teſtament, an other in the new: others againe, namely the *Valentinians*, that there were thirtie couple of Gods: and the heathen people (as *Auguſtine* recordeth) worſhipped thirtie thouſand gods: yet we that are members of Gods Church, muſt hold and beleeue one God alone, and no more, Deut.4.39. *Vnderſtand this day and conſider in thine heart, that Iehouah hee is God in heauen aboue, and vpon the earth beneath: there is none other.* Epheſ.4.6. *One god, one faith, one baptiſme.* If it be alleadged that the Scripture mentioneth many Gods, becauſe [a] Magiſtrates are called Gods, [b] Moſes is called Aarons God, [c] the deuill and all idols are called Gods. The anſwer is this: They are not properly or by nature Gods, for in that reſpect there is onely one God: but they are ſo tearmed in other reſpects. Magiſtrates are Gods, becauſe they be Vicegerents placed in the roome of the true God, to gouerne their ſubiects: Moſes is

[a] Pſal.82.6.
[b] Exo.4.16.
[c] 2.Cor.4.4.

A Aarons God, becauſe he was in the roome of
God to reueale his will to Aaron: the deuill is
a god, becauſe the hearts of the wicked would
giue the honour vnto him, which is peculiar
to the euerliuing God: Idols are called Gods,
becauſe they are ſuch in mens conceits and opinions
who eſteeme of them as gods. Therefore
1.Cor.8.4. Paul ſaith, *an idol is nothing in the world*,
that is, nothing in nature ſubſiſting, or nothing
in reſpect of the diuinitie aſcribed vnto it.

To proceed forward: to beeleeue in this
one God, is in effect thus much: I. To know
and acknowledge him as he hath reuealed
himſelfe in his word: II. To beleeue him
to bee my God: III. From mine heart to
B put all mine affiance in him. To this purpoſe
Iohn.17.3 Chriſt ſaith, *This is eternall life to knowe thee
the onely God, and whome thou haſt ſent Ieſus
Chriſt*. Nowe the knowledge here meant, is
not a bare or generall knowledge, for that the
deuills haue, but a more ſpeciall knowledge,
whereby I know God not onely to be God,
but alſo to be my God, and thereupon doe
put my confidence in him.

And thus much of the meaning of the firſt
wordes, *I beleeue in God, &c.* Nowe followe
the duties which may be gathered hence. Firſt
of all, if wee are bound to beleeue in God, then
wee are alſo bound to take notice of our naturall
vnbeleefe, whereby wee diſtruſt God,
C to checke our ſelues for it, and to ſtriue againſt
it. Thus dealt the father of the childe
that had a dumbe ſpirit, *Lord* (ſaith hee) *I*
Mark.9.24. *beleeue, Lord helpe mine vnbeleefe.* And Dauid,
Pſal.42.11. *why art thou caſt downe my ſoule? and why
art thou ſo diſquieted within me? wait on God.*
And that which our Sauiour Chriſt ſaid once
to Peter, men ſhould daily ſpeake to themſelues:
Math.14.31. *O thou of litle faith, why haſt thou doubted?*
But ſome may ſay, wherein ſtands our
vnbeleefe? *Anſw.* It ſtands in two things: I.
In diſtruſting the goodnes of God, that is, in
giuing too litle or no affiance to him; or in
putting affiance in the creature. For the firſt,
few men wil abide to be told of their diſtruſt in
D God: but indeede it is a common and riſe corruption:
and though they ſooth themſelues
neuer ſo, yet their vſuall dealings proclaime
their vnbeleefe. Goe through all places, it ſhall
be found that ſcarſe one of a thouſand in his
dealings makes conſcience of a lie: a great part
of men gets their wealth by fraud and oppreſſion,
and all kinde of vniuſt and vnmercifull
dealing. What is the cauſe that they can doe
ſo? Alas, alas, if there be any faith, it is pinned
vp in ſome by-corner of the heart, and vnbeleefe
bearers ſway as the Lord of the houſe. Again,
if a man had as much wealth as the world
comes to, he could find in his heart to wiſh for
another; and if he had two worlds, he could
be caſting for the third, if it might be compaſſed:
the reaſon hereof is, becauſe men
haue not learned to make God their portion,
and to ſtay their affections on him: which
if they could doe, a meane portion in temporall
A bleſſings would be enough. Indeede
theſe and ſuch like perſons will in no wiſe
yeeld that they doe diſtruſt the Lord, vnleſſe
at ſome time they be touched in conſcience
with a ſenſe and feeling of their ſinnes, and
be throughly humbled for the ſame: but the
truth is, that diſtruſt of Gods goodnes is a generall
and a mother ſinne, the ground of all
other ſinnes, and the very firſt and principall
ſinne in Adams fall. And for the ſecond
part of vnbeleefe, which is an affiance in the
creatures, read the whole booke of God, and
we ſhall finde it a common and vſuall ſinne
in all ſortes of men, ſome putting their truſt
in riches, ſome in ſtrength, ſome in pleaſures,
B ſome placing their felicity in one ſinne, ſome
in another. When king Aſa was ſicke, he 2.Chro.16.
put his whole truſt in the Phiſitians, and not 12.
in the Lord. And in our daies the common
practiſe is when croſſes and calamities fal, then
there is trotting out to that wiſe man, to this
cunning woman, to this ſorcerer, to that wizzard,
that is, from God to the deuill; and their
counſell is receiued and practiſed without any
bones making. And this ſhewes the bitter
roote of vnbeleefe, and confidence in vaine
creatures; let men ſmooth it ouer with goodly
tearmes as long as they will. In a worde,
there is no man in the world, be he called or
not called, if he looke narrowly vnto himſelf,
C he ſhall finde his heart almoſt filled with manifold
doubtings and diſtruſtings, whereby he
ſhall feele himſelfe euen carried away from
beleeuing in God. Therefore the duty of euery
man is, that will truely ſay that he beleeues
in God, to labour to ſee his owne vnbeleefe
and the fruits thereof in his life. As for ſuch as
ſay they haue no vnbeleefe, nor feele none;
more pitifull is their caſe, for ſo much the
greater is their vnbeleefe.

Secondly, conſidering that we profeſſe our
ſelues to beleeue in God, we muſt euery
one of vs learne to knowe God. As Paul
ſaith, *Howe can they beleeue in him, of whome* Rom.10.14.
*they haue not heard? and how can they heare without
D a preacher?* therefore none can beleeue in
God, but he muſt firſt of all heare and be taught
by the miniſterie of the word to know God aright.
Let this be remembred of young and
old, it is not the pattering ouer of the beleefe
for a prayer, that will make a man a good beleeuer,
but God muſt be knowne of vs and acknowledged
as he hath reuealed himſelf partly
in his word, & partly in his creatures. Blinde
ignorance, and the right vſe of the Apoſtles
Creede will neuer ſtand togither. Therefore it
ſtandes men in hand to labour and take paines
to get knowledge in religion, that knowing
God aright, they may come ſtedfaſtly to beleeue
in him, and truly make confeſſion of their
faith.

Thirdly, becauſe we beleeue in God,
therefore another dutie is, to denie our ſelues
vtterly, and to become nothing in our
ſelues. Our Sauiour Chriſt requires of vs to

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become as litle children, if we would beleeue. The beggar depends not on the reliefe of others, till he finde nothing at home: and till our hearts be purged of ſelfe loue and pride, wee cannot depend on the fauour and goodneſſe of God. Therefore he that would truſt in God, muſt firſt of all be abaſed and confounded in himſelfe, and in regard of himſelfe be out of all hope of attaining to the leaſt ſparke of the grace of God.

Fourthly, in that we *beeleeue in God*, and therfore put our whole truſt and aſſurance in him: we are taught, that euery man muſt commit his body, his ſoule, goods, life, yea all that he hath into the hands of God, and to his cuſtodie. 2.Tim.1.12. So Paul ſaith, *I am not aſhamed of my ſufferings, for I knowe whome I haue beleeued, and am perſwaded that he is able to keepe that which I haue committed vnto him againſt that day.* A worthy ſaying: for what is the thing which Paul committed vnto the Lord? it was his owne ſoule, and the eternall ſaluation thereof. But what mooues him to truſt God? ſurely his perſwaſion, whereby he knewe that God would keepe it. 1.Pet.4.19. And Peter ſaith: *Let them that ſuffer according to the will of God, commit their ſoules to him in well doing, as vnto a faithfull creatour.* Looke as one friend layeth downe a thing to be kept of another: ſo muſt a man giue that he hath to the cuſtodie of God. Few or none can practiſe this, and therefore when any euill befalls them either in body or in goods, or any other way whatſoeuer, then they preſently ſhew themſelues rather beaſts, then men in impatience. For in proſperity they had no care to put their truſt in God, and therefore in aduerſitie when croſſes come, they are void of comfort. But when a man hath grace to beleeue, & truſt in God, he commits all into Gods hands: and though all the world ſhould periſh, yet he would not be diſmaied. And vndoubtedly, if a man will be thankefull for the preſeruation of his goods, or of his life, hee muſt ſhewe the ſame by committing all he hath into Gods hands, and ſuffer himſelfe to be ruled by him.

Now followes the conſolations and comforts which Gods Church and children reape hereby. He that beleeues in God, and takes God for his God, may aſſure himſelfe of ſaluation, and of a happie deliuerance in all dangers and neceſſities. When God threatned a plague vpon Iſraell for their Idolatrie, 2.Chr.34.27. good King Ioſiah humbled himſelfe before the Lord his God: and hee was ſafe all his daies. 2.Chr.32. And ſo king Hezekiah, when Senacherib the king of Aſhur offered to inuade Iudah, truſted likewiſe in the Lord, and praied vnto him, and was deliuered: 2.Chr.20.20. Whereby we ſee, if a man puts his whole truſt in God, he ſhall haue ſecuritie and quietnes, as Iehoſaphat ſaide to the men of Iudah. And our Sauiour Chriſt when hee was vpon the croſſe, and felt the whole burden of the terrible wrath of God vpon A him, cryed, Mark.15.34. *My God, my God, why haſt thou forſaken mee?* And it appeareth in the epiſtle to the Hebrewes, Hebr.5.7. that Chriſt *was heard in that hee feared*: whereby we are giuen to vnderſtand, that they ſhall neuer bee vtterly forſaken, that take God for their God. And king Dauid hauing experience of this, Pſal.22.10. vſeth moſt excellent ſpeeches for this ende, to ſhew that the ground of his comfort was, that God was his God. Dan.6.23. And it is ſaid that Daniell had no manner of hurt in the Lyons denne: becauſe he truſted in the Lord his God. And contrariwiſe, ſuch as diſtruſt God are ſubiect to all miſeries and iudgements. The Iſraelites Pſal.78.21.22. in the wilderneſſe *beleeued not God, and truſted* B *not in his helpe, therefore God was angrie, and his fire was kindled in Iacob, and wrath came vpon Iſraell.*

God, the Father almightie.] Some haue thought that theſe wordes are to be coupled to the former without diſtinction, as if the title of God had beene proper to the firſt perſon the father, and not common to the reſt: and thus haue ſome heretickes thought. But indeede there muſt a pauſe or diſtinction bee made, that the name or title of God may bee ſet in the fore front, as common to all the three perſons following. For that is the very intent of the order of this Creede, to teach vs to beleeue in one God, who is diſtinct into three C ſubſiſtances or perſons called the Father, the Sonne, and the holy Ghoſt. And here offers it ſelfe to be conſidered, euen one of the greateſt myſteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghoſt: and againe, that the Father, the Sonne, and the holy Ghoſt are one and the ſame God. Some at the firſt may poſſibly ſay, that this cannot ſtand, becauſe it is againſt all reaſon that one ſhould bee three, or three one. The anſwere is, that indeede if one and the ſame reſpect be kept, it is not poſſible, but in diuers conſiderations and reſpects it may. And thus the Father, the Sonne, and the holy Ghoſt are three, namely in perſon; and againe, they three are one, not D in perſon, but in nature. By nature is meant, a thing ſubſiſting by it ſelfe, that is common to many: as the ſubſtance of man conſiſting of bodie and ſoule common to all men, which wee call the *humanitie* of a man, is the nature of man. By perſon is meant, a thing or eſſence ſubſiſting by it ſelfe, not common to many, but incommunicable: as among men, theſe particulars, Peter, Iohn, Paul, are called perſons. And ſo in the myſtery of the Trinity, the diuine nature is the Godhead it ſelfe, ſimply and abſolutely conſidered; and a perſon is that which ſubſiſteth in this Godhead, as the Father, the Sonne, and the holy Ghoſt. Or againe, a perſon is one and the ſame Godhead, not abſolutely conſidered, but in relation, and as it were reſtrained by perſonall or caracteriſticall properties: as the godhead or God begetting is the Father; God againe conſidered not ſimply, but ſo far forth as hee is begotten, is the Sonne; and God proceeding of the Father, and the Sonne, the holy Ghoſt. And if any man would conceiue in minde rightly the diuine nature, he muſt conceiue God or the Godhead abſolutely; if any of the perſons, then he muſt conceiue the ſame Godhead relatiuely with perſonall properties. Thus the Godhead conſidered with the proprietie of fatherhood or begetting, is the Father: and conceiuing the ſame Godhead with the propriety of generation, wee conceiue the Sonne, and the Godhead with the proprietie of proceeding, wee conceiue the holy Ghoſt. Neither muſt it ſeeme ſtrange to any that wee vſe the names of nature and perſon, to ſet forth this myſterie by: for they haue beene taken vp by common conſent in the Primitiue Church, & that vpon waightie conſideration, to manifeſt the truth, & to ſtoppe the mouthes of heretickes: and they are not ſo vſed againſt the proper ſenſe of the ſcriptures, nay they are therein [a] contained. Thus wee ſee howe it comes to paſſe that the three things ſignified by theſe names, Father, Sonne, and holy Ghoſt, are each of them one and the ſame God. And this myſterie may well bee conceiued by a compariſon borrowed from light. The light of the Sunne, the light of the moone, and the light of the aire, for nature and ſubſtance are one and the ſame light: and yet they are three diſtinct lights. The light of the ſunne beeing of it ſelfe and from none, the light of the moone from the ſunne, and the light of the aire from them both. So the diuine nature is one, and the perſons are three, ſubſiſting after a diuers manner in one and the ſame nature.

And for the further clearing of this point, wee muſt yet further marke and remember two things: namely, the vnion and the diſtinction of the perſons. The vnion is, whereby three perſons are one not ſimply, but one in nature, that is, coeſſentiall, or conſubſtantiall; hauing all one Godhead. For the Father is God, the Sonne is God, and the holy Ghoſt is God: nowe there are not three diſtinct Gods, but one God, becauſe there is one God and no more in nature; conſidering that the thing which is infinite is but one, and is not ſubiect to multiplication: and the Father is this one God, as alſo the Sonne, and the holy Ghoſt. And as theſe three perſons are in nature, ſo whatſoeuer agrees to God ſimply conſidered, agrees to them all three. They are all coequall and coeternall: all moſt wiſe, iuſt, mercifull, omnipotent, by one and the ſame wiſdome, iuſtice, mercie, power. And becauſe they haue all one Godhead, therefore they are not onely one with another, but alſo each in other, the Father in the ſonne, and the Sonne in the Father, and the holy Ghoſt in them both. And wee muſt not imagine that theſe three are one God, as though the Father had one part of the Godhead, the Sonne another part, and the holy Ghoſt a third. For that is moſt falſe, becauſe the infinite and the moſt ſimple Godhead is not ſubiect to compoſition or diuiſion: but euery perſon is whole God, ſubſiſting not in a part, but in the whole Godhead: and the whole entire Godhead, is communicated from the Father to the Sonne, and from both Father & Sonne to the holy Ghoſt. But ſome may yet ſay, that this doctrine ſeemes to be impoſſible; becauſe three creatures, as for example, Peter, Paul, Timothy be three perſons, and ſo remaining, cannot haue one and the ſame nature, that is, the ſame body, and the ſame ſoule. *Anſ.* Three or moe men may haue the ſame nature [b] in kind, but the truth is, they cannot poſſibly haue a nature which ſhall be one and the ſame [c] in number, in them all three. For a man is a ſubſtance created and finite, and the bodies of men are quantities, and therfore diuiſible and ſeparable one from another. Hereupon it comes, that the perſons of men are not onely diſtinguiſhed by proprieties, but alſo diuided and ſundered one from another. And though Peter, Paul, Timothy haue all one common and vniuerſall forme, yet they three are not one man but three men. Now it is otherwiſe with the diuine nature or Godhead which is vncreated and infinite, and therefore admits neither compoſition nor diuiſion, but a diſtinction without any ſeparation: ſo as the three perſons ſubſiſting in it, ſhall not be three Gods, but one and the ſame God.

Yet further ſome will obiect, that it is truely ſaid of the Father, that hee is God, but the ſame Godhead is not in the Sonne, nor in the holy Ghoſt; for the Sonne and the holy Ghoſt, haue their beginning from the Father. *Anſ.* The Sonne and the holy Ghoſt haue not a beginning of their nature or of their Godhead from the Father, but of their perſon onely: the perſon of the Sonne is from the Father; and the perſon of the holy Ghoſt is both from the *Father* and from the Sonne: but the Godhead of al three perſons is vncreate and vnbegotten, and proceeding from none. Yet ſome may ſay, both the Sonne and the holy Ghoſt haue receiued from the *Father* all their attributes, as wiſedome, knowledge, power, &c. Nowe he that receiueth any thing from another, is in that reſpect inferiour to him that giueth it: and therefore the Sonne and the holy Ghoſt are not God as he is. *Anſ.* We muſt knowe, that that which the Sonne receiueth of the Father, he receiueth it by nature, and not by grace: and he receiueth not a part, but all that the *Father* hath, ſauing the perſonall proprietie. And the holy Ghoſt receiueth from the *Father* and the Sonne by nature, and not by grace: and therefore though both the Sonne and the holy Ghoſt receiue from the Father, yet they

[a] Heb.1.3. Gal.4.8.

[b] Specie.

[c] Numero

are not inferiour to him, but equall with him. And thus much is both neceſſarie and profitable to be learned of the vnion betweene the three perſons in Trinitie, whereby they beeing three haue all one and the ſame Godhead.

The ſecond point to be conſidered is, that though theſe three haue but one Godhead, & all make but one *God*, yet they are diſtinguiſhed one from another: for the Father is the Father, and not the Sonne or the holy *G*hoſt: the Sonne is the Sonne, and not the Father nor the holy *G*hoſt: and the holy *G*hoſt is the holy Ghoſt, not the Father nor the Sonne. This diſtinction of the perſons is notably ſet forth vnto vs in the baptiſme of our Sauiour Chriſt; where it is ſaid, that *when Ieſus was baptized he came out of the water:* there is the ſecond perſone: and the holy Ghoſt deſcended vpon him in the forme of a doue; there is the third perſon: and the Father the firſt perſon pronounced from heauen, that hee was his onely beloued Sonne in whome he was well pleaſed. And we muſt not conceiue this diſtinction in ſuch manner, as though theſe three, Father, Sonne, and holy Ghoſt, were three names of one God: For the three perſons doe not in name or word, but really in truth diſtinctly ſubſiſt in the ſame diuine nature. Neither muſt we imagine that the three perſons are three formes or differences of one God, as ſome heretickes haue dreamed, who taught that the Father alone is God, and that he is called a Father in one reſpect, the Sonne in another, and the holy Ghoſt in a third. For this were nothing els, but to make the perſonall proprieties to be nothing but imaginarie accidents, which indeed, or at the leaſt in mans conceit, might come and goe, and be either in the perſons, or forth of them. For the perſonall relations, though in [a] mind they may beſtinguiſhed from the diuine eſſence, yet [b] indeed they are one with it. But ſome will ſay, if they make this diſtinction, there is rather a quaternity then a Trinity: for the Godhead is one, the Father another, the Sonne a third, and the holy Ghoſt a forth. Thus ſome heretickes haue obiected againſt the diſtinction of the Trinity: but it is vntrue which they ſay. For the Godhead muſt not be ſeuered from the Father, nor from the Son, nor from the holy Ghoſt: for the Father is God or the whole Godhead, ſo alſo is the Sonne and the holy Ghoſt: and the Godhead likewiſe is in euery one of theſe three perſons, & euery one of thē ſubſiſting in the Godhead, the ſame muſt be conceiued to be in thē all, & not as a fourth thing out of them. And therefore we muſt ſtill maintaine, that theſe three perſons are diſtinguiſhed and not deuided, as three men are deuided in beeing and ſubſtance: for this diuiſion cannot be in them; becauſe all three haue one diuine nature and one Godhead. This is the myſterie of all myſteries to be receiued of vs all, namely, the Trinitie of the perſons in the vnity of the Godhead. This forme of doctrine muſt bee retained and holden for theſe cauſes: I. Becauſe by it we are able to diſtinguiſh this true God from all falſe Gods and Idols. II. Becauſe among all other pointes of religion this is one of the chiefeſt, beeing the very foundation thereof. For it is not ſufficient for vs to know GOD as we can conceiue of him in our owne imagination: but we muſt knowe him as he hath reuealed himſelfe in his word. And it is not ſufficient to ſaluation to beleeue in GOD confuſedly, but we muſt beleeue in one GOD diſtinct in three perſons, the Father, the Sonne, and the holy Ghoſt: yea and more then this, we muſt hold and beleeue, that GOD the Father is our Father, the Sonne our redeemer, the holy Ghoſt our ſanctifier and comforter. Well then, if we muſt in this manner beleeue in God, then we muſt alſo know him; for we can haue no faith in the thing which is vtterly vnknowne. Wherfore if we would beleeue in the Father, Sonne or holy Ghoſt, we muſt know them in part, Ioh. 17. 3. *This is life eternall to know thee the onely God, and whom thou haſt ſent Ieſus Chriſt.* Ioh. 14. 17. *The world can not receiue the ſpirit of truth becauſe it hath neither ſeene him nor knowne him.* 1. Ioh. 2. 23. *Whoſoeuer denieth the Sonne hath not the Father.* Thirdly, this doctrine directs vs in worſhipping God aright: for vnity in trinitie, and trinity in vnity is to be worſhipped; one God muſt be worſhipped in the Father, in the Sonne, and in the holy Ghoſt: and if we worſhip God the Father, without the Sonne and the holy Ghoſt: or if we worſhip the Sonne, without the Father and the holy Ghoſt: and the holy Ghoſt, without the Father and the Sonne, we worſhippe nothing but an idol. Againe, if wee worſhip the three perſons not as one *God*, but as three *G*ods, then likewiſe we make three idols.

Math. 3. 16. 17.

[a] τῷ λόγῳ

[b] τῷ εἶναι

A B C

Note further, that of all the three perſons, the firſt perſon the father is ſet in the firſt place, and deſcribed to vs by three things. I. by his title, that he *is a father.* II. by his attribute, that he is *Almighty.* III. by his effect, that he *is maker of heauen and earth:* of theſe in order as they lie in the Creede. And firſt of the title (*Father*) It may ſeeme that he hath ſome prerogatiue ouer the Sonne and the holy Ghoſt, becauſe he is ſet before them: but wee muſt know, that he is ſet before them neither in regard of time, nor of dignitie, for therein all three are equall; but in regard of order onely. The Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: as may appeare by this ſimilitude. If three Emperours equall in dignity ſhould meete all in one place, beeing equall alſo in power and maieſty, if all three ſhould ſit downe, though one bee no better then another; yet one of them

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needes ſit downe the firſt, and another in the ſecond place, and then the third: but yet we cannot ſay, that he which ſate downe firſt is the cheifeſt. And ſo it is in the Trinity, though none be greater or aboue another, yet the Father is in the firſt place, not becauſe he is before the Sonne, or the holy Ghoſt in dignity or honour, but becauſe he is the fountaine of the deity, the Sonne being from him, and the holy Ghoſt from them both.

The meaning.

Nowe let vs come to the title of the firſt perſon. The name *Father* in Scriptures, is aſcribed either to God taken indefinitely, and ſo by conſequent to all the three perſons in trinity: or particularly to the firſt perſon alone. For the firſt, God is a Father properly and principally, according to the ſaying of Chriſt, *Call no man father vpon earth: for there is but one your Father which is in heauen:* that, is, principally: whereas earthly parents, whome we are commaunded to worſhip and honour are but certaine images or reſemblances of our heauenly father, hauing this bleſſing, that they are fathers from him. And hereupon this title agrees to men, not ſimply, but ſo farre forth as God honoureth them with fatherhood in calling them to be fathers, whereas God himſelfe receiues this honour from none. God is tearmed a father in reſpect both of nature and grace. He is a father in regard of nature, becauſe he created and gouerneth all things. In this regard he is called the [a] *father of ſpirits*; and [b] Adam is called the Sonne of God. He is a father in reſpect of grace, becauſe we are regenerate by him, and accepted to be his ſonnes by adoption through the merit of Chriſt. And in this reſpect the ſecond perſon as well as the firſt is called [c] a Father, and ſaid to haue an offſpring [d] or ſeede and [e] children. But when the name of father is giuen to the firſt perſon, it is done vpon a ſpeciall conſideration, becauſe he is a father by nature to the ſecond perſon, begetting him of his owne ſubſtance before all worldes. By this it appeares, that out of the title of the firſt perſō, we may fetch a deſcription thereof on this manner. The Father is the firſt perſon in Trinity, begetting the Sonne. Nowe to begette, is the perſonal propriety wherby he is diſtinguiſhed from the other two. If it bee ſaid, that creatures doe beget, and that therefore to beget is not proper to the father: the anſwere is, that in this point there are many differences betweene God the father and all creatures. Firſt, the Father begets the Sonne before all eternitie: and therefore God the father begetting, and the Sonne begotten are equall in time: whereas in earthly generation the father is before the ſonne in time. Secondly, God the Father begets his Sonne by communicating to him his whole eſſence or Godhead, which can not bee in earthly parents, vnleſſe they ſhould bee aboliſhed and come to nothing: Whereas neuertheleſſe, God the Father giuing his whole nature to his Sonne, retaines the ſame ſtill, becauſe it is infinite. Thirdly, the father begets the Sonne in himſelfe, and not forth of himſelfe: but in earthly generation the father begetting is forth of the child, and the child foorth of the father. And that muſt not trouble vs which heretickes alledge againſt this doctrine, namely, that if the Father who is of one nature with the Sonne, did beget the Sonne, then he did beget himſelfe: for the Godhead of the Father doth not beget either the Godhead or the perſon of the Sonne: but the perſon of the Father begets the perſon of the Sonne, both which in one Godhead are really diſtinct.

Mat. 23. 9.

a Heb. 12. 9.
b Luk. 3. 38.

c Eſay. 9. 6.
d Eſa. 53. 10.
e Eſay. 8. 18.

B

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Thus wee ſee what the Father is. Now to beleeue in the Father, is to bee perſwaded, that the firſt perſon in Trinitie, is the Father of Chriſt, and in him my Father particularly, and that for this cauſe I intend and deſire for euer to put my truſt in him.

Ier. 34. 19.
Math. 6. 4.

Duties 1.

The duties which we may learne hence are manifold. And here wee haue occaſion offered, firſt of all to conſider who is our father by nature, *I ſhall ſay to corruption* (ſaith Iob) *thou art my father: and to thee worme thou art my mother:* ſeeing God vouchſafeth this great prerogatiue to them that loue him, that he will be their father: therefore Iob in conſideration hereof would haue euery man to haue recourſe to his owne naturall condition, to ſee who is his father by nature. Iob ſaith, corruption is his father: but if we marke well the condition of our nature, wee ſhall further ſee euery man to be the childe of wrath, and that Satan is his father: for ſo long as a man walkes in his ſinnes (which euery man doth by nature) ſo long doth he ſhewe himſelfe to be the liuely childe of the deuill. And thus Chriſt reaſoneth againſt the Scribes and Phariſies. *Ye are of your father the deuill, and the luſts of your father yee will doe.* And true it is, that no child is ſo like his father that begot him, as euery man by nature is like the deuill: and the whole tenour and courſe of his naturall life without grace, is a liuely reſemblance of the diſpoſition of Satan.

Iob. 17. 14.

Ioh. 8. 44.

2

Secondly, euery one that beleeues God to bee a Father, and in Chriſt his Father, muſt as a good childe be obedient to his fathers will. So Salomon ſaith, *A wiſe ſonne maketh a glad father.* Howe? by doing his will: and therefore when one told our Sauiour Chriſt that his mother and brethren ſtood without, deſiring to ſpeake with him, he ſaid, *Whoſoeuer ſhall doe my fathers will which is in heauen, the ſame is my brother, my ſiſter, and mother:* wherein we may note, that he that wil haue God the Father to be his father, and Chriſt Ieſus his brother, muſt doe the will of God the father. And hence God ſaith, *If I be a maſter, where is my feare? If I be a*

Prou. 10. 1.

Math. 12. 50.

Mal. 1. 6.

father

Father where is my honour ? Where is plainly taught this ſecond duty; that if God be our Father, then as good children wee muſt ſhew obedience vnto him: but if we diſobey him, then wee muſt know, that that former ſaying of Chriſt will be verified vpon vs: that becauſe men doe the luſtes of the deuill, therefore they are the children of the deuill. But leaſt this fearefull ſentence be verified of vs, it is the duty of euery man that maketh this confeſſion, that he beleeues God to be his Father, firſt, to labour to know Gods will; and ſecondly, to performe continuall obedience vnto the ſame: like vnto a good child, that would faine pleaſe his father, and therefore is alwaies readie to do the beſt he can. And without doubt, that man which vnfainedly takes God for his Father, is then moſt grieued, when as by any ſinne hee diſpleaſeth him, and no other croſſe or calamitie is ſo grieuous vnto him. The greateſt griefe that the prodigall ſonne vpon his repentance had, was that he had offended his Father, by ſinning againſt heauen, and againſt him: the ſame alſo muſt be our griefe: and all our care muſt be ſet on this, to conſider how wee may be obedient children to this our louing father.

3 Thirdly, that man that beleeues God to be his Father, muſt imitate and follow him: for it is the will of God that his children ſhould be like vnto himſelfe. Now we follow God ſpecially in two things. I. In doing good to them that perſecute vs: ſo ſaith our Sauiour

Mat.5.45. Chriſt. *Pray for them that hurt you, that you may be the children of your father which is in heauen: for he maketh the Sunne to riſe on the euill and on the good, and ſendeth raine on the iuſt and vniuſt.* II. Our heauenly Father is mercifull: for he is the father of the fatherleſſe, and therefore hee that will be a ſonne of this father, muſt bee mercifull to his poore brethren; as Iob ſaith of

Ioh.29.15.16. himſelfe, *I was the eyes to the blind, and I was the feet vnto the lame, I was a father to the poore.*

4 Fourthly, ſeeing we beleeue God to be our father, wee are hereby taught to vſe moderate care for the things of this life; for if a man know himſelfe to be the child of God, then hee alſo knowes, that God will prouide for him, as we know in a family the father prouideth for all. Now God is a father, and his church is his family: therefore if thou wilt be a member of *Gods* church, and a child of God, thou muſt caſt thy care on *God*, and

Mat 6.25. follow the counſell of Chriſt. *Be not too carefull for your life, what ye ſhall eate, or what ye ſhall drinke.* And marke his reaſon drawne from the point which wee haue in hand; *The foules of*

Verſ.26. *the heauen* (ſaith he) *they neither ſow, nor reape, nor carrie into barnes: and yet your heauenly father feedeth them: are ye not much better then they?* But alas, the practiſe of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the meanes of

A their ſaluation: all their mindes are ſet on the things of this life, when as Chriſt ſaith: *Firſt ſeeke the kingdome of heauen, and the righteouſnes* Verſ.33. *thereof, and all theſe things ſhall be miniſtred vnto you.* If you ſhould ſee a young man prouide for himſelfe, and no man elſe for him, we ſhould preſently ſay, ſurely his father is dead: euen ſo, when a mans care is ſet wholly both day and night for the things of this life, it argues that God hath either caſt him off, or elſe that hee takes him for no father of his.

5 Fifthly, if God be our father, then wee muſt learne to beare any croſſe patiently, that he ſhall lay vpon vs, either in bodie or in mind, and alwayes looke for deliuerance

B from him: for whom the Lord loueth, them hee chaſtiſeth: and *if yee endure chaſtiſing* Heb.12.7. (ſaith the Apoſtle) *God offereth himſelfe vnto you as vnto children*: which may appeare more plainly by this compariſon: If two children ſhould fight, and a man comming by, ſhould part them, and after beate the one, and let the other go free: euery man that ſeeth this will ſay, that that child which he beates is his owne ſonne. Euen ſo, when God chaſtiſeth vs, he ſheweth himſelfe vnto vs a father, if we ſubmit our ſelues. *Now if our* Verſ.9. *earthly fathers corrected vs, and we gaue them reuerence, taking it patiently, ſhould we not much*

C *rather be in ſubiection to the father of ſpirits, that we may liue?* Therefore the concluſion is this, If wee diſpleaſe God, be yee ſure, he will correct vs; and when his hand is vpon vs, wee muſt not murmure againſt him, but beare it with a mild ſpirit: and furthermore when we are vnder the croſſe, we muſt alwayes looke for deliuerance from this Father onely. If a ſonne when hee is beaten ſhould flie to his fathers enemies for help and counſell; it would argue that hee were but a graceleſſe child. Sundrie and diuers calamities and croſſes befall men in this life; which they cannot brooke: and therefore it is a common practiſe of many among vs in theſe dayes, when Gods hande is vpon

D them, to go for helpe to the deuill; they ſeek for counſell at witches and Wiſemen (as I haue ſaid) but let them looke vnto it, for that is the right way to double their miſerie, and to ſhew themſelues lewd children.

6 Laſtly, if we confeſſe and beleeue God to be the Father of Chriſt, and in him our Father alſo; then in regard of our conuerſation, we muſt not frame our ſelues like vnto the world: but the courſe of our liues muſt bee in righteouſneſſe and true holineſſe. Paule exhorteth the Corinthians to ſeparate themſelues from Idolaters, alledging the place out of the old 2.Cor.6.17. Teſtament, where the Lord biddeth the Iſraelites *to come out from Idolaters, and to touch* Iſa.52.11. *no vncleane thing*: and the reaſon followeth out of Ieremie, that if they doe ſo, *then God will be their Father, and they ſhall* Ier.31.1. *be his children, euen his ſonnes and daughters*;

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2.Cor.7.1. which reaſon Paul vrgeth in the next chapter to this effect: conſidering we haue theſe promiſes, that therefore wee ſhould clenſe our ſelues from all filthineſſe of the fleſh and ſpirit, and grow vp vnto holineſſe in the feare of the Lord. Where, if we marke the place diligently, we ſhall finde this leſſon; That euery man who takes God for his father, muſt not onely in this ſinne of Idolatry, but in all other ſinnes ſeparate himſelfe, that men by his godly life may know whoſe childe he is. But ſome will ſay, this exhortation is needeleſſe amongſt vs, for we haue no cauſe to ſeparate our ſelues from others, becauſe all amongſt vs are Chriſtians, all beleeue in God and are baptized, and hope to be ſaued by Chriſt. *Anſ.* In outward profeſſion, I confeſſe, we carrie the ſhew of Chriſtians, but in deede and truth, by our liues and conuerſations, very many among vs denie Chriſt: for in euery place the common practiſe is, to ſpend the time in drunkenneſſe and ſurfetting, in chambering and wantonneſſe: yea, great is the companie of thoſe that make a trade of it: take this lewd conuerſation from many men, and take away their liues. And on the Lords day it may be ſeene both publikely and priuately, in houſes and in the open ſtreetes, there is ſuch reuell, as though there were no God to ſerue. In the ſixe daies of the weeke, many men walke very painfully in their callings: but when the Lords day commeth, then euery man takes licenſe to doe what hee will: and becauſe of the Princes lawes, men will come formally to the Church for faſhions ſake: but in the meane time how many doe nothing els but ſcorne, mocke, and deride, and as much as in them lyeth, diſgrace both the word and the miniſters thereof: ſo that the common ſaying is this: oh he is a preciſe fellow, he goes to heare Sermons, he is too holy for our company. But it ſtands men in hand to take out a better leſſon; which is, if we will haue God to be our Father, we muſt ſhew our ſelues to be the children of God by repentance and newneſſe of life: he can not be but a graceleſſe child, that will lead a rebellious life flat againſt his fathers minde. Let vs then ſo behaue our ſelues, that we may honour our Father which is in heauen, and not diſhonour him in our liues and callings: rather let vs ſeparate our ſelues from the filthineſſe of the fleſh, loathing thoſe things which our father loatheth, and flying from thoſe things which our father abhorreth.

Conſolations. And thus much for the duties. Nowe follow the conſolations which ariſe from this point. But firſt we are to know, that there are three ſorts of men in the world. The firſt, are ſuch as will neither heare nor obey the word of God. The ſecond ſort, are thoſe which heare the word preached vnto them, but they will not obey: both theſe ſorts of men are not to looke for any comfort hence. Now there is a third ſort of men, which as they heare Gods word: ſo they make conſcience of obeying the ſame in their liues and callings: and theſe are they to whom the conſolations that ariſe out of this place, doe rightly belong, and muſt be applyed.

1 Firſt therefore, ſeeing God the Father of Chriſt, and in him the father of all that obey and doe his will, is our father, here note the dignitie and prerogatiue of all true beleeuers: for they are ſons & daughters of God, as ſaith S. Ioh. *So many as receiued him, to them he gaue a prerogatiue to be the ſons of God: euen to them that beleeue in his name.* This priuiledge will appeare the greater, if we conſider our firſt eſtate: for as Abraham ſaith, *We are but duſt and aſhes*, and in regard of the deprauation of our natures, we are the children of the deuill: therefore of ſuch rebels to be made the ſonnes of God, it is a wonderfull priuiledge and prerogatiue, and no dignitie like vnto it. And to inlarge it further, he that is the Sonne of God, is the brother of Chriſt, and fellow heire with him; and ſo heire apparent to the kingdome of heauen: and in this reſpect, is not inferiour to the very angels. This muſt be laide vp carefully in the hearts of Gods people, to confirme them in their conuerſation among the companie of vngodly men in this world.

Ioh.1.12.

Gen.18.27.

2 Mal.3.17. Pſal.103.13. Secondly, if a man doe indeauour himſelfe to walke according to Gods word, then the Lord of his mercie will beare with his wants: for as a father ſpareth his owne ſonne, ſo will God ſpare them that feare him. Now a father commands his childe to write, or to applie his booke: though all things herein be not done according to his minde, yet if he finde a readineſſe with a good indeauour, he is content, and falls to praiſe his childes writing or learning. So God giueth his commandement, and though his ſeruants faile in obedience; yet if the Lord ſee their heartie indeauour, and their vnfained willingneſſe to obey his will, though with ſundry wants, he hath made this promiſe, and will performe it, that as a father ſpareth his ſonne, ſo will he ſpare them. If a childe be ſicke, will the father caſt him off? nay, if through the grieuouſnes of his ſickneſſe he cannot take the meate that is giuen him, or if he take it, and for faintneſſe picke it vp againe, will the father of the childe thruſt him out of doores? no: but he will rather pitie him. And ſo when a man doth indeauour himſelfe through the whole courſe of his life to keepe Gods commandements, God will not caſt him away, though through weakeneſſe he faile in ſundrie things, and diſpleaſe God. This prerogatiue can none haue, but he that is the childe of God: as for others when they ſinne, they doe nothing els but draw downe Gods iudgements vpon them, for their deeper condemnation.

3 Thirdly, hence we learne, that the childe of

God cannot wholly fall away from Gods fauour, I doe not ſay, that hee cannot fall at all: for hee may fall away in part, but hee cannot wholly. Indeed ſo oft as he ſinnes, he depriues himſelfe wholly of Gods fauour as much as in him lyeth: yet God for his part ſtill keepeth the mind and purpoſe of a Father. Dauid loued his ſonne Abſolon wonderfully, but Abſolon like a wicked ſonne played a lewd pranck, and would haue thruſt his father out of his kingdome: and Dauid although he was ſore offended with Abſolon, and ſhewed tokens of his wrath, yet in heart hee loued him, and neuer purpoſed to caſt him off. Hereupon when he went againſt him, he commaunded the captaines to *intreate the young man Abſolon gently for his ſake.* 2.Sam.18.5 And when hee was hanged by the haire of the head in purſuing of his father, then Dauid wept and cryed, *O my ſonne Abſolon, my ſonne Abſolon, would God I had dyed for thee, Abſolon my ſonne.* verſ.33. And ſo it is with God our heauenly Father, when his children ſinne againſt him, and thereby looſe his loue and fauour, and fall from grace, hee forſakes them: but how farre? Surely hee ſhewes ſignes of anger for their wickedneſſe, and yet indeed his loue remaines towards them ſtill: and this is a true concluſion, The grace of God in the adoption of the elect is vnchangeable, and hee that is the child of God can neuer fall away wholly or finally. On the contrarie, that is a bad and comfortleſſe opinion of the church of Rome; which holdeth, that a man may be iuſtified before God, and yet afterward by a mortall ſinne, finally fall from grace and bee condemned. Torren. confeſſ. Auguſt.

4 Fourthly, the child of God that takes God the Father for his Father, may freely come into the preſence of God, and haue libertie to pray vnto him. We know it is a great priuiledg to come into the chamber of preſence before an earthly Prince: and few can alwaies haue this prerogatiue though they be great men: yet the kings owne ſonne may haue free entrance, and ſpeake freely vnto the king himſelfe, becauſe he is his ſonne. Now the children of God haue more prerogatiue then this: for they may come into the preſence, not of an earthly king, but of almightie God the King of kings: and as they are the ſonnes of God in Chriſt, ſo in him they may freely ſpeake vnto God their father by prayer. And this ouerthrowes the doctrine of ſuch as be of the church of Rome, which teach and hold, that a man muſt come to ſpeake to God by prayer through the interceſſion of Saints; for, ſay they, the preſence of God is ſo glorious, that we may not bee ſo bold, as of our ſelues to ſpeake vnto him; but needes muſt haue the interceſſion of others.

5 Laſtly, God will prouide for all his Church and children all things needfull both for their bodies and ſoules: ſo our Sauiour Chriſt bids his diſciples take no thought what they ſhould eate, or what they ſhould drinke, or wherewith they ſhould be cloathed, adding this reaſon: *for your heauenly Father knoweth all your wants.* Mat.6.32. And if we take thought, it muſt be moderate, and not diſtruſtfull: it is a part of the fathers dutie to prouide for his family & children, and not the children for the father. Now ſhall an earthly father haue this care for his children: and ſhall not our heauenly Father much more prouide for thoſe that feare and loue him? Nay, marke further, in Gods church there be many hypocrites which receiue infinite benefites from God, by reaſon of his elect children with whom they liue: and we ſhall ſee this to be true, that the wicked man hath euer fared better for the godly mans cauſe. Sodome and Gomorrha receiued many benefits by reaſon of righteous Lot: and when the Lord was purpoſed to deſtroy Sodome, hee was faine to pull Lot forth of the citie: for the text ſaith, the Angell of the Lord *could not doe any thing, till he was come out of it.* Gen.19.22. So alſo in Paules dangerous voyage towards Rome, all the men in it fared better for Paules company: for the Lord told Paul by an Angell, that there ſhould be no loſſe of any mans life, for *the Lord had giuen to him all that ſayled with him.* Act.27.24. And vndoubtedly, if it were not for ſome fewe that feare God, he would powre downe his vengeance vpon many nations and kingdomes, there is ſuch exceſſe of wickedneſſe in all ſorts. Againe, if the Lord doe thus carefully prouide for his children all kind of benefits; what a wonderfull wickedneſſe is this, for men to get their liuing by vngodly meanes; as vſury, carding, dicing, and ſuch like exerciſes. If a man were perſwaded, that God were his Father, and would prouide ſufficiently both for his bodie and ſoule; ſo that vſing lawfull meanes he ſhould euer haue enough: out of all doubt he would neuer after the faſhion of the world vſe vnlawfull and prophane meanes to get a liuing. But this prooueth, that howſoeuer ſuch men ſay, God is their Father, yet indeed they deny him.

And thus much of this title, *Father*, the firſt thing wherby the firſt perſon is deſcribed. Now followeth the ſecond point, namely, his attribute of *Omnipotencie*, in the word *Almightie*. And whereas the Father is ſaid to be almighty, it is not ſo to be vnderſtood as though the Son were not almightie, or the holy Ghoſt not almightie; for euery propertie or attribute (ſaue the perſonall properties) is common to all the three perſons. For as God the Father doth impart his godhead vnto the Sonne, and to the holy Ghoſt, ſo doth he communicate the properties of the Godhead to them alſo.

God is omnipotent two waies: I. Becauſe he is able to doe whatſoeuer he will. II. Becauſe he is able to doe more then he will doe. For the firſt, that God is able to doe whatſo-

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Pſal.115.3. uer hee will, Dauid ſaith, *Our God is in heauen, and he doth whatſoeuer he will*: for there is nothing that can hinder God; but as he willeth, ſo euery thing is done. Secondly, that God can doe more then he willeth to be done, it is Math. 3.9. plaine where Iohn Baptiſt ſaith, *God is able of theſe ſtones to raiſe vp children vnto Abraham*: for though God can doe thus much, yet he will not doe it. So likewiſe when Chriſt was betraied, the Father could haue giuen him Mat.26.53. more then 12. legions of Angels to haue deliuered him out of their hands, but yet he would not: and the like may be ſaid of many other things. The Father is and was able to haue created an other world, yea a thouſand worlds; but he would not, nor will not. And likewiſe Chriſt beeing vpon the croſſe, was able at their bidding to haue come downe, and ſaued himſelfe from death; but he would not: and therefore this is true, the Lord can doe any thing that he willeth to be done actually, yea and more then he will. But ſome will ſay, God can not doe ſome things which man can doe, as Tit.1.2 2.Tim.2.13 God *cannot lie*, nor *denie himſelfe*; and therefore he is not omnipotent. *Anſw.* Although ſome haue thought that God could doe euen theſe things, and he did them not, becauſe he would not: yet we muſt know and beleeue, that God can neither lie, nor denie himſelfe: indeed man can doe both, but theſe and many other ſuch things if God could doe them, he could not be God. God indeede can doe all things which ſhew forth his glorie and maieſtie: but ſuch things as are againſt his nature he cannot doe: as for example: God can not ſinne, and therefore can not lie: and becauſe he can not doe theſe thinges, for this very cauſe he is omnipotent: for theſe and ſuch like, are works of impotencie: which if God could doe, he ſhould euen by his owne word be iudged impotent. Secondly, he can not doe that which implies contradiction: as when a thing is, to make it at the ſame time to be, and not to bee: as when the Sunne doth ſhine, to make it at the ſame inſtant to ſhine and not to ſhine. And therefore falſe is the doctrine of that Church, which in their Tranſubſtantiation make the body of Chriſt, (whoſe eſſentiall propertie is to be onely in one place at once) to be circumſcribed, and not to be circumſcribed: to be in one place, and not to be in one place.

And thus much for the meaning. Now follow the duties whereunto we are mooued by this doctrine of *Gods Omnipotencie*.

First, whereas God the Father is ſaid to be Almightie, we are taught true humiliation: 1.Pet.5.6. *Humble your ſelues vnder the mightie hand of God*, ſaith Peter: where he giueth an exhortation to humilitie, and alleadgeth the cauſe, becauſe God is *Almightie*. To make this more plaine. Euery one of vs was borne in ſinne, and by nature we are moſt wretched in our ſelues: now what an one is God? Surely he is able to doe whatſoeuer he will, yea and more then hee will, and is able to deſtroy ſuch A as rebell againſt him euery moment. Therefore our dutie is, to caſt downe our ſelues for our ſinnes in his preſence. This true humiliation was that which our Sauiour Chriſt would haue brought the young man in the Goſpell vnto, when he bad him goe ſell all that he had and giue to the poore. Therefore whoſoeuer thou art, take heede thou muſt: for if thou runne on in thy wickednes, and ſtill rebell againſt God, it is a thouſand to one at length he will deſtroy thee. For he is an Almightie God, and able to doe whatſoeuer he will: his hand is mightie, it boots not a man to ſtriue with him: for hee was neuer yet ouermaſtered, and for this cauſe we muſt needes caſt downe B our ſelues vnder his hand. It is a *fearefull thing* (ſaith the holy Ghoſt) *to fall into the hands of the liuing God*: therefore if we would eſcape his Heb.10.31. heauie and terrible diſpleaſure, the beſt way for vs is, to abaſe our ſelues, and be aſhamed to follow our ſinnes. Chriſt biddeth vs not to feare him that is able to kill the bodie, and can goe no further: *but wee muſt feare him that is able to caſt both bodie and ſoule into hell fire.* Math. 10.28 Example of this we haue in Dauid; who when he was perſecuted by his owne ſonne Abſolon, he ſaid vnto the Lord, *If hee thus ſay, I haue no delight in thee, behold here I am, let him doe to mee as ſeemeth good in his eyes.* 2 Sam.15.26. But ſome will ſay, I will liue a little longer in my ſinnes, in lying, pride, Sabbath-breaking, in ſwearing, dicing, gaming, and wantonnes: for God is mercifull, and in my old age I will repent. *Anſw.* Well; C ſoothe not thy ſelfe: but marke, vſually when God holds backe his hand for a ſeaſon, hee doth as it were fetch a more mightie blow, for the greater confuſion of a rebellious ſinner; therefore humble, ſubmit, and caſt downe thy ſelfe before God, & doe not ſtriue againſt him: his hand is mightie, and will ouerthrow thee. Though thou hadſt all learning, wiſedome, might, riches, &c. yet (as Chriſt ſaid to the young man) one thing is wāting, that thou ſhouldeſt be humbled; and vntill thou be humbled, nothing is to be looked for but Gods iudgement for ſinne.

Secondly, ſeeing God is *Almightie*; we muſt tremble and feare at all his iudgements, D we muſt ſtand in awe, quake, and quiuer at them, as the poore child doth, when hee ſeeth his father come with the rod. Example of this wee haue often in Gods word; as when the ſonnes of Aaron offered ſtrange fire before the Lord, hee ſent fire from heauen, and burned them vp. And though Aaron was very ſorrie for his ſonnes, yet when Moſes told him, that the Lord would be *glorified in all that came neere him*, then the text ſaith, *Aaron held his peace.* Leu.10.3 So alſo we reade that the Apoſtles reprooued Peter, for preaching vnto the Gentiles: but when Peter had expounded the things in order which hee had ſeene, then *they held their peace, and glorified God.* Act.11.18. As alſo Dauid ſaith: I *held my tongue*, O Pſal.39.9

Iſay.30.15. A *Lord, becauſe thou diddeſt it.* Iſaiah ſaith, *In hope and ſilence is true fortitude.* If a man be in trouble he muſt hope for deliuerance, and be quiet and patient at Gods iudgements. But the practiſe of the world is flat contrarie; For men are ſo farre from trembling at them, that they vſe to pray to God that plagues, curſes, and vengeance may light vpon them, and vpon their ſeruants and children. Now the Lord beeing a mighty God, often doth anſwerably bring his iudgements vpon them. Againe, many carried away with impatiencie, wiſh themſelues hanged or drowned: which euils they thinke ſhall neuer befall them: yet at the length God doth in his iuſtice bring ſuch puniſhments vpon them according as they wiſhed. B And (which is more) in all ages there haue bin ſome which haue ſcorned and mocked at Gods iudgements. Hereof we had not farre hence a moſt fearefull example. One beeing with his companion in a houſe drinking on the Lords day, when hee was readie to depart thence there was great lightening and thunder: wherevpon his fellow requeſted him to ſtay, but the man mocking and ieſting at the thunder and lightening, ſaid (as repot was) *it was* Ann. 1592. in Cambridgeſhire. *nothing but a knaue cooper knocking on his tubbes,* come what would, hee would goe; and ſo went on his iourney: but before he came halfe a mile from the houſe, the ſame hand of the Lord, which before hee had mocked, in a crack C of thunder ſtrooke him about the girdleſtead, that he fell down ſtarke dead. Which example is worthie of our remembrance, to put vs in minde of Gods heauie wrath againſt thoſe which ſcorne his iudgements: for our dutie is to tremble and feare: and it were greatly to be wiſhed, that we could with open eie behold the terriblenes and fearefulnes of Gods iudgments: it would make a man to quake and to leaue off ſinne. If a man paſſe by ſome high and daungerous place in the night when he cannot ſee, he is not afraid; but if yee bring him backe againe in the day, and let him ſee what a ſteepe and dangerous way he came, he will not bee perſwaded to paſſe the ſame way againe for any thing: ſo it is in ſinning: for men D liuing in ignorance and blindneſſe, practiſe any wickedneſſe, & doe not care for Gods iudgments: but when God of his goodneſſe bringeth them backe, and openeth their eies to ſee the downefall to the pit of hell, and the iudgments of God due to their ſinnes: then (they ſay) they will neuer ſinne as they haue done, but become newe men; and walke in the way to eternall life.

Thirdly, we are taught by the Apoſtle Paul, that if we be to doe any duty to our brethren, as to releeue them, we muſt doe it with chearfulneſſe: for he laboureth to perſwade the Corinthians to chearefull liberality; and the reaſon of his perſwaſion is, *becauſe God is able to* 2.Cor.9.7.8. *make all grace to abound towards them.* Where alſo this dutie is taught vs, that ſeeing God is omnipotent, and therefore able to make vs abound, therefore we muſt giue chearefully to our poore brethren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their ſinnes, euen from their cradle; ſome in wantonneſſe, ſome in drunkenneſſe, ſome in ſwearing, ſome in idleneſſe, and ſuch like: out of this place to all ſuch there is a good leſſon, namely, that euery one of them doe now become new men, & repent of all their ſinnes, for all their life paſt. For marke what Paul ſaith of the Iewes which are cut off from Chriſt through vnbeleefe, and haue ſo continued in hardneſſe of heart, and deſperate malice againſt him, almoſt 16. hundreth yeares: *If* (ſaith he) *they abide not ſtill in* Rom.11.23. *vnbeleefe, they may be grafted in their oliue againe:* and his reaſon is this, *becauſe God is able to graft them in againe.* Euen ſo, though wee haue liued many yeares in ſinne, (and ſure it is a dangerous and fearfull caſe for a man to liue 20.30. or 40. yeares vnder the power of the deuill;) yet we muſt know, that if we will now liue a new life, forſake all our ſinnes, and turne to God, wee may be receiued to grace, and be made a branch of the true oliue, though wee haue borne the fruites of the wilde oliue al our life long. But ſome will obiect, that they haue no hope of gods fauour, becauſe they haue been ſo grieuous ſinners, and continued in them ſo long. *Anſ.* But know it, whoſoeuer thou art, God is able to graft thee in; and if thou repent, he will receiue thee to his loue and fauour. This muſt be obſerued of all, but eſpecially of ſuch as are old in yeares, and remaine ignorant without knowledge, they muſt turne to the Lord by repentance: otherwiſe, if they continue ſtill profane and impenitent, they muſt knowe this, that their damnation comes poſt haſt to meete them, and they to it.

And thus much for the duties. Now follow the conſolations which Gods church reape from this, that God the Father is *Omnipotent.* First, the wonderfull power of God ſerueth to ſtrengthen vs in prayer vnto God: for he that will pray truly, muſt onely pray for thoſe things for which hee hath warrant in Gods word: all our prayers muſt be made in faith, and for a man to pray in faith, it is hard: therefore a ſpeciall means to ſtrengthen vs herein, is the mighty power of God. This was the ground and ſtay of the leper whom our Sauiour Chriſt clenſed: *Lord* (ſaith hee) *if thou wilt,* Mat.8.2. *thou canſt make me cleane.* And in the Lords praier, when our Sauiour Chriſt hath taught vs to make ſixe petitiõs; in the end he giueth vs a reaſon, or motiue to induce vs to ſtand vpon, and to waite for the benefits before craued, in theſe words: *Thine is the kingdome, thine is the power, &c.*

Secondly, hence we learne this comfort, that all the gates of hell ſhall neuer be able to preuaile againſt the leaſt member of Chriſt. I doe not ſay, they ſhall neuer bee able to aſſault, or tempt them, for that may be: but they ſhall neuer ouercome them.

A How (will ſome ſay) may we be reſolued of this? *I anſwer*, By reaſon of faith; for if a Chriſtian man do beleeue that God the Father, and in Chriſt his father, is Almightie, no enemie ſhall euer be able to preuaile againſt him. So S. Iohn reaſoneth: 1.Ioh.4.4. *Litle children yee are of God, and haue ouercome them*, that is, all falſe teachers, *becauſe greater is he that is in you*, that is, Chriſt Ieſus by his holy ſpirit, who is God and therefore Almighty, *then he that is in the world*; that is, the ſpirit of Satan: therfore you neede not to feare. So Dauid compareth himſelfe to a ſilly ſheepe, and ſaith: Pſal.23.4. *Though I ſhould walke through the valley of the ſhadow of death*, that is, as it were in the mouth of the Lyon, *yet I would feare none euill*: why ſo? because the Lord is B with him: *thy rodde* (ſaith he) *and thy ſtaffe comfort me*.

Thus much for the benefites. Now whereas it is ſaid the firſt Perſon is a *Father*, and alſo *Almightie*, ioyne theſe two together, and hence will ariſe ſingular benefits and inſtructions. Firſt, whereas we are taught to confeſſe, that the firſt Perſon is a *Father Almightie*, we, and euery man muſt learne to haue experience in himſelfe, of the mightie power of this almightie Father. Why, will ſome ſay, that is nothing, for the deuill and all the damned ſoules feele the power of the Almightie. True indeed they feele the power of God, namely, as he is an almightie Iudge condemning them; but they feele not the power of an almightie Fa- C ther: this is the point whereof we muſt indeauour to haue experience in our ſelues. Paule prayeth Eph.1.19. *that the God of our Lord Ieſus Chriſt the Father of glorie, would giue vnto the Epheſians the ſpirit of wiſdome, to ſee what is the exceeding greatneſſe of his power in them which beleeue, according to the working of his mightie power, which hee wrought in Chriſt*. Which place muſt be conſidered: for here the Apoſtle would haue vs haue ſuch a ſpecial manifeſtation of Gods power in our ſelues, like to that which he did once ſhew forth in Chriſt. But how did Chriſt ſee and find the power of God as he was man? *Anſ*. Diuers waies: I. on the croſſe he died the firſt death; which is the ſeparation of body and ſoule: and he ſuffered the ſorrowes of the D ſecond death. For in his ſoule he bare the whole wrath of God, and all the pangs of hel, and after was buried and laid in the graue, where death triumphed ouer him for the ſpace of three dayes. Now in this extremitie God did ſhew his power, in that he raiſed Chriſt from death to life. And looke as his power was manifeſted in Chriſt the head: ſo muſt it bee manifeſted in all his members: for euery man hath his graue, which is naturall ſinne and corruption, which wee drawe from our firſt parents, and looke as a man lyes dead in the graue, and can mooue neither hand nor foote; ſo euery man by nature lyeth dead in ſinne. Now as God did ſhewe his power in raiſing Chriſt from death: ſo euery one muſt labour to haue this knowledge and experience in himſelfe of the mightie power of God, in raiſing him from the graue of ſinne to newneſſe of life. For thus Paule makes a ſpeciall requeſt, that hee might Phil.3.10. *know Chriſt, and the vertue of his reſurrection*, that is, that hee might feele in himſelfe that power whereby Chriſt was raiſed from death to life, to raiſe him alſo from the bondage of his ſinnes to a new life more and more. Furthermore, when Chriſt was vpon the croſſe, and all the gates of hell were open againſt him, then did he vanquiſh Satã, he bruiſed the Serpents head, and as Paule ſaith, Col.2.15. *He ſpoyled principalities and powers, and made a ſhew of them openly, and hath triumphed ouer them in the croſſe*: he ouercame the deuill and all his angels by the power of his almightie Father, and by his owne power as he is God. And euen ſo muſt chriſtian men labour to finde the ſame power in themſelues of this almightie Father by which Chriſt did triumph ouer Satan: that by it they may treade him vnder their feet, which men can neuer doe by any power in themſelues. Againe, Chriſt prayeth that that cuppe might paſſe from him: and yet he ſaith, Luk.22.42. *Not my will, but thy will be fulfilled*. For it was neceſſarie that Chriſt ſhould ſuffer. And this requeſt was heard, not becauſe he was freed from death, but becauſe God his father almightie gaue him power and ſtrength in his manhood to beare the brunt of his indignation. Now looke as this power was effectuall in Chriſt Ieſus the head, to make him able and ſufficient to beare the pangs of hell: ſo the ſame power of God, is in ſome meaſure effectuall in all the members of Chriſt, to make them both patient, and of ſufficient ſtrength to beare any affliction, as Saint Paule ſaith: Col.1.11. *Being ſtrengthened with all might through his glorious power, vnto all patience, and long ſuffering, with ioyfulneſſe*. And this is a notable point which euery one ought to learne: that wheras they confeſſe God to be their almightie father, they ſhould herewithall labour to feele and haue experience in themſelues, that he is almightie in the beginning and continuing of grace vnto them, and in giuing them power and patience to ſuffer afflictions. Further, Chriſt Ieſus when the worke of our redemption was accompliſhed, was lifted vp into heauen, and Eph.1.20.21. *ſet at the right hand of God in heauenly places farre aboue all principalities and powers, &c.* euen by the power of his father: well, as this power was made manifeſt in the head; ſo muſt it be in the members thereof. Euery child of God ſhall hereafter ſee and feele in himſelfe the ſame power to tranſlate him from this vale of miſerie in this life, to the kingdome of heauen. Wherefore to conclude, we haue great cauſe to be thankfull and to praiſe God for this priuiledge, that hee ſheweth his power in his children in regenerating them, in making them die vnto ſinne,and to ſtand againſt the gates of hell,and to ſuffer afflictions patiently:as alſo that hee tranſlates them from death to life. And euery one ſhould ſhew his thankefulnes,in labouring to haue experience of this power in himſelfe, as Paul exhorteth vs in his Epiſtles to the *Coloſſians* and *Epheſians:* yea,read all his Epiſtles, and wee ſhall finde he mentioneth no point ſo often as this, namely, the mighty power of God, manifeſted firſt in Chriſt, and ſecondly in his members: and Phil. 3. 10. *he accounteth all things loſſe that he might know Chriſt, and the vertue of his reſurrection*. This point is the rather to bee marked, becauſe his power in the matter of grace is not to be ſeene with eye; and fewe there be in B reſpect that haue felt the vertue thereof in themſelues: for the deuill doth mightily ſhewe his contrarie power in the greateſt part of the world in carrying them to ſinne and wickedneſſe.

Secondly, hence we learne that which Paul Rom. 8. 28. teacheth, namely, to know that all things worke togither for the beſt vnto them that loue God. God is Almightie, and therefore able to doe whatſoeuer hee will: he is alſo a father, and therefore is willing to doe that which is for our good. But ſome will ſay, we are ſubiect to many croſſes, yea to ſinne: what? can our ſinnes turne to our good? *Anſ.* If God almightie be thy father, he will turne C thine afflictions,yea thy ſinns which by nature are euill, beyond all expectation vnto thy ſaluation. And thus much God will doe to all ſuch as be obedient vnto him: yet no man muſt hereupon preſume to ſinne.

Thirdly, whereas we beleeue that God is a mightie father, it ſerues to confirme Gods children in the promiſes of mercie reuealed in his word. The chiefeſt whereof is, that if men will turne from their ſinnes, and beleeue in Chriſt, they ſhall nor periſh, but haue life euerlaſting. I know ſome men will make it an eaſy thing to beleeue,eſpecially thoſe which neuer knew what faith meant. But ſuch perſons need no meanes of confirmation of faith: therefore let all thoſe which haue taſted of the hardnes of attaining vnto it, learne how to D eſtabliſh their wauering hearts in the promiſe of God, by the conſideration of theſe two points: God is a father, and therefore he is willing: he is Almightie, and therefore hee is able to performe his promiſe. He that will be reſolued of Gods promiſes, muſt haue both theſe ſetled in his heart, and build on them as on two foundations.

It followeth, *Creatour of Heauen and Earth.*] We haue ſpoken of the title of the firſt perſon,and of his attributes: now we come to ſpeake of his *effect*, namely, the *Creation:* but before we come to it,we are to anſwer a certaine obiection which may be made. At the firſt it may ſeeme ſtrange to ſome, that the worke of Creation is aſcribed to the firſt perſon in Trinitie the Father: whereas A in the Scripture it is common to them all three equally. And firſt, that the Father is Creatour,it was neuer doubted;as for the ſecond perſon the Sonne, that he is Creatour, it is euident: Ioh.1.3. *All things are made by it*,that is,by the Sonne,who is the ſubſtantiall word of the father,*& without it was made nothing that was made.* And againe it is ſaid, Heb.1.2. *that God by his Sonne made the world.* As for the holy Ghoſt, the work of creation is alſo aſcribed vnto him: and therefore Moſes ſaith, Gen.1.2. *The ſpirit mooued vpon the waters*: and Iob ſaith, Iob.26.13. *His ſpirit hath garniſhed the heauens.* How then is this peculiar to the father, being common to all the three perſons in Trinitie? *I anſwer*, The actions of God B are two-fold: either inward,or outward. The inward actions are thoſe, which one perſon doth exerciſe towards an other: as the Father doth beget the Sonne,and this is an inward action peculiar to the Father: and all inward actions are proper to the perſons from whome they are. So the Sonne doth receiue the Godhead by communication from the Father: and the holy Ghoſt from them both: and theſe are inward actions peculiar to theſe perſons. So likewiſe, for the Father to ſend his Sonne, it is an inward action proper to the Father, and cannot be communicated to the holy Ghoſt: and the Sonne to be ſent by the father onely,is a thing proper to the Sonne, and not common to the Father, or to the holy Ghoſt. C Now outward actions,are the actions of the perſons in the Trinitie to the creatures, as the worke of Creation, the worke of preſeruation, and of redemption. Theſe and all ſuch actions are common to all the three perſons: the Father createth, the Sonne createth, and the holy Ghoſt createth: and ſo we may ſay of the workes of gouernement,and of redemption, and of all outward actions of the perſons to the creatures. But ſome againe may ſay, how then can the work of creation, beeing an outward action of God to the creature, be peculiar to the firſt perſon the Father? *I anſwer*, The worke of creation is not ſo proper to the firſt perſon, as that it cannot alſo be common to the reſt: for all the three perſons ioyntly created D all things of nothing; onely they are diſtinguiſhed in the manner of creating. For the Father is the cauſe that beginneth the worke, the Sonne puts it in execution, the holy Ghoſt is the finiſher of it. And againe, the Father Baſil. de ſpirit. ſanct. cap.16. createth by the [a] Son, and by the holy Ghoſt: the Sonne createth by the holy Ghoſt and [a] Coloſſ. 1. 16. from the Father: the holy Ghoſt createth not by the Father nor by the Sonne: but from Rom.11.36. the Father and the Sonne. And this is the reaſon why the worke of creation is aſcribed here vnto the Father,becauſe he alone createth after a peculiar manner, namely, by the Sonne & by the holy Ghoſt: but the Sonne and the holy Ghoſt create not by the Father but from him.

Thus hauing anſwered the obiection, we come to ſpeake of the Creation it ſelfe. In

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handling whereof, we muſt withall treat of the *Counſell of God*, as beeing the cauſe thereof, and of the Gouernement of the creatures, as beeing a worke of God whereby he continues the creation. And the order which I will obſerue, is firſt to ſpeake of the *Counſell of God*, and ſecondly of the Execution of his Counſell, which hath two ſpeciall branches, the firſt the *Creation*, the ſecond the *preſeruation* or *gouernement* of things created.

The Counſell of God, is his eternall and vnchangeable decree, whereby he hath ordained all things either paſt, preſent, or to come, for his owne glorie. Firſt I call it a decree, becauſe God hath in it ſet downe with himſelfe and appointed as ſoueraigne Lord, what ſhall be, what ſhall not be. I adde further, that all things whatſoeuer come vnder the compaſſe of this decree; as Paul ſaith. *He worketh all things according to the counſell of his will.* And our Sauiour Chriſt ſaith, that a ſparrow cannot fall on the ground *without the heauenly father*: yea further, he tels his diſciples, that the *very haires of their heads are numbred*, meaning that they are knowne and ſet downe in the counſell of God. And conſidering that God is King of heauen and earth; and that moſt wiſe, yea wiſedome it ſelfe; and moſt mightie, yea might and power it ſelfe; it muſt needes be that he hath determined how all things ſhall come to paſſe in his kingdome, with all their circumſtances, time, place, cauſes, &c. in ſuch particular manner, that the very leaſt thing that may be, is not left vnappointed and vndiſpoſed.

Eph. 1.11.
Mat. 10. 29.
ver. 30.

The counſell of God, hath two properties, *eternitie* and *vnchangeablenes*. It is eternall, becauſe it was ſet downe by God from euerlaſting before all times, as Paul ſaith: God hath choſen the Epheſians to *ſaluation before all worlds*. And he ſaith of himſelfe, that he was called according to *the purpoſe of God, which was before all worlds*. Againe, the ſame counſell once ſet down, is vnchangeable. God ſaith, *I am Iehouah, and I change not. With God* (ſaith S. James) *there in no variableneſſe, nor ſhadow of change.* Now ſuch as God is, ſuch is his decree or counſell. And beeing vnchangeable, his counſels alſo are vnchangeable.

Eph. 1. 4.
2. Tim. 1. 9.
Mal. 3. 6.
Iam. 1. 17.

Gods counſell hath two parts: his Fore-knowledge, and his will or pleaſure. His fore-knowledge, whereby he did foreſee all things which were to come. His will, whereby in generall manner he wils and ordaines whatſoeuer is to come to paſſe: & therefore ſuch things as God altogither nilleth, can not come to paſſe. Now theſe two parts of the counſell of God muſt be ioyned togither and not ſeuered. Will without knowledge is impotent, and fore-knowledge without will is idle. And therefore ſuch as hold that God doth barely foreſee ſundrie things to come, no maner of way either willing or decreeing the iſſue and euent of them, doe bring in little better then Atheiſme. For if we ſay that any thing comes to paſſe either againſt Gods will, or God not knowing of it, or not regarding it, we ſhall make him either impotent or carelеſſe, and raſe the very foundation of Gods prouidence.

And this decree of God muſt be conceiued of vs as the moſt generall cauſe of all things ſubſiſting: beeing firſt in order hauing all other cauſes vnder it, and moſt principall, ouerruling all, ouerruled by none.

Thus wee ſee what is to be held touching Gods counſel: now for the better cleering of the truth, three obiections of ſome difficulty are to be anſwered. Firſt may ſome man ſay, if God decree & ordaine all things whatſoeuer, then he decreeth & ordaineth ſin: but God decrees not ſin in as much as it is againſt his will: and therefore he decrees not all things. *Anſ.* Wee vſe not to ſay that God doth ſimply will or decree ſinne, but onely in part, adding withall theſe caueats. I. That God willeth and decreeth ſinne, not properly as it is ſinne, but as it hath in it ſundrie regards and reſpects of goodneſſe, ſo farforth as it is a puniſhment, or chaſtiſment, or triall, or action, or [a] hath any exiſtence in nature. II. God can ſo vſe euill inſtruments, that the worke done by them beeing a ſinne, ſhall neuertheles in him be a good worke: becauſe he knowes how to vſe euill inſtruments well. If it be further alleadged, that God willeth no wickednes, Pſal. 5. 5. wee muſt knowe, that Gods will is two-fold, generall, and ſpeciall. Generall, whereby God willeth and decreeth that a thing ſhall be: and by this kind of will he may be ſaid to will ſinne; and that without ſinne. For though he decree it thus, yet doth he not inſtill wickedneſſe into the heart of any ſinner, and his decree is onely for a moſt excellent ende. For in regard of God which decreeth it, it [b] is good that there ſhould be euill. To this purpoſe Auguſtine ſaith excellently, *By an vnſpeakable manner it comes to paſſe, that that which is againſt Gods will, is not without his will.* [c] Now the ſpeciall will of God is that, whereby he willeth any thing in ſuch manner, that he approoueth it, and delighteth in it. And thus indeed we can not ſay without blaſphemy, that God willeth ſinne. Thus then we ſee in what manner, and how farforth God may be ſaid to decree ſinne, that is, to will and appoint the permiſſion of it.

Againe, it may be obiected thus. If all things be determined by the vnchangeable decree of God, then all things come to paſſe by an vnchangeable neceſſitie: and men in their actions haue no free will at all, nor libertie in doing any thing. *Anſw.* This muſt be learned as a certen rule, that the neceſſarie decree of God, doth not aboliſh the nature of the ſecond cauſes, and impoſe neceſſitie vpon the will of man, but onely order and incline it without any conſtraint, to one part. As for example: When a people is gathered togither to heare Gods word, there is none of them

[a] Quatenus habet rationē entis, non quatenus habet rationem defectus.

[b] Bonum eſt vt ſit malum. Aug Enchir ad Laur. c. 101.

[c] Voluntate permiſſiua vult, approbatiua non vult.

but they knowe that they come thither by Gods prouidence (and in that reſpect neceſſarily) yet before they come, they had all freedome and libertie in themſelues to come or not to come: and Gods eternall counſell did not hinder the libertie of our wills, in comming or not comming, nor take away the ſame: but onely incline and turne them to the choice of one part. Another example hereof we may haue in our Sauiour Chriſt, whoſe ſtate and condition of body, if we regard, he might haue liued longer: yet by the eternall counſell of God he muſt die at that place, at that time, at that houre, where & when he died. Wherby we may ſee, that Gods counſell doth not hinder the will of man; but onely order and diſpoſe it. Which anſwer beeing well marked, we ſhall ſee theſe two will ſtand togither: the neceſſarie & vnchangeable counſell of God, and the free will of man: And againe, that the ſame action may be both neceſſary and contingent: neceſſary, in regard of the higheſt cauſe, the counſell of God; not neceſſary but contingent, in reſpect of the ſecond cauſes, as among the reſt, the will of man.

Thirdly, ſome will yet obiect againſt this doctrine, that if all things come to paſſe according to Gods vnchangeable decree, then what needes the vſing of any meanes? what needes the preaching of the word? and receiuing of the Sacraments? what needes any lawes, Princes, Magiſtrates, or gouernement? what needes walking in mens ordinarie callings? all is to no ende: for let men play, or worke, ſleepe, or wake; let them doe what they will: all is one: for Gods eternall counſell muſt needes come to paſſe. Therefore it may ſeeme in vaine for men to buſie themſelues about ſuch things. *Anſ.* But we muſt know, that as God hath appointed all things to come to paſſe in his eternall and vnchangeable counſell; ſo in the ſame decree, he hath togither ſet downe the meanes and waies whereby he will haue the ſame things brought to paſſe: for theſe two muſt neuer be ſeuered; the thing to be done, and the meanes whereby it is done. Wee may read in the Acts in Pauls Act.27.24.25. dangerous voyage towards Rome, an angel of the Lord told Paul, that God had giuen him all that ſailed with him in the ſhip: now the ſouldiours and marriners hearing this, might reaſon thus with themſelues: Seeing God hath decreed to ſaue vs all, we may doe what we will, there is no danger, for we ſhall all come to land aliue: but marke what Paul ſaith, ver.31. *Except theſe abide in the ſhippe, ye can not be ſafe*: where wee ſee, that as it was the eternal counſell of God to ſaue Paul, and all that were with him; ſo he decreed to ſaue all by this particular meanes of their aboad in the ſhippe. 2. King.20.6,7. King *Ezekias* was reſtored to his health, and receiued from God a promiſe that he ſhould haue 15. yeares added to his daies, and the promiſe was confirmed by a ſigne: now, what doth he? caſt off all meanes? no: but as A he was preſcribed, ſo he applieth a bunch of drie figges to his ſore, and vſeth ſtill his ordinarie diet. Therefore it is groſſe ignorance and madneſſe in men, to reaſon ſo againſt Gods decree; God in his vnchangeable counſell, hath decreed and ſet downe all things how they ſhall be; therefore I will vſe no meanes, but liue as I liſt: nay rather we muſt ſay the contrarie; becauſe God hath decreed this thing or that to be done: therefore I will vſe the meanes which God hath appointed to bring the ſame to paſſe.

Now followes the *Creation*, which is nothing els but a worke of the bleſſed Trinitie, forming and framing his creatures B which were not before, and that of nothing. The points to be knowne concerning the creation are many. The firſt, is the thing by which God did beginne and finiſh the creation. And we muſt vnderſtand that at the firſt God made all things, without any inſtrument or meanes, and not as men doe which bring to paſſe their buſines by ſeruants and helps; but onely by his word and commandement: as the Pſalmiſt ſaith, Pſal.148.5. *He commanded, and all things were made*. In the beginning God ſaide, Gen.1.3. *Let there be light*, and there was light: and by the ſame meanes was the creation of euery creature following. The very power of the word and commaundement of God was ſuch, as by it C that thing was made and had a beeing, which before was not. It may be demanded, what word this was by which God is ſaid to make all things. *Anſw.* The word of God in Scripture is taken three waies: for the ſubſtantiall word, for the ſounding or written word, for the operatiue or powerfull word. The ſubſtanciall word, is the ſecond perſon begotten of the ſubſtance of the Father. Now howſoeuer it be true, that God the Father did create all things by his word, that is, by his Sonne: yet doth it not ſeeme to bee true that by theſe words [*God ſaid, Let there be*, this or that] that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne D is the word of the Father before all times: and againe, it is a word common to the three perſons equally, whereas the Sonne is the word of the Father onely. Furthermore, it is not like that it was any ſounding word ſtanding of letters and ſyllables, and vttered to the creatures after the vſuall manner of men, that was the cauſe of them: it remaines therefore that all things were made by the operatiue word, Heb.1.3. which is nothing but the pleaſure, will, and appointment of God, and is more powerfull to bring a thing to paſſe, then all the meanes in the world beſide. For Gods willing of any thing, is his effecting and doing of it. And this is prooued by Dauid when he Pſal.33.6.9. ſaith, *He ſpake the word and they were made: hee commanded, and they were created.* Hence we muſt take out a ſpeciall leſſon, needefull

A to be learned of euery man. Looke what power God vſed and ſhewed in making the creatures when they were not, the ſame power he both can and will ſhew forth in recreating and redeeming ſinfull men by the precious blood of Chriſt. Pſal. 51. 10. By his word he created mans heart when it was not; and he can and will as eaſily create in vs all new hearts, ſpecially when wee vſe the good meanes appointed for that ende. As, when Chriſt ſaid Ioh. 11. 44. to dead Lazarus, *Lazarus, come forth*, he aroſe and came forth of his graue, though bound hand and foot: ſo when the Lord ſpeakes to our dead hearts by his word and ſpirit, wee ſhall riſe forth of the graues of our ſinnes and corruptions. In the creation of the great world, God ſaid, Let there be light, and preſently darknes gaue place: and the ſame he can doe to the little world, that is, to man. We are by nature darkenes, and let God but ſpeake to B our blind vnderſtandings, our ignorance ſhall depart, and we ſhall be inlightened with the knowledge of the true God and of his will: as 2. Cor. 4. 6. Paul ſaith, *God that commanded the light to ſhine out of darkneſſe, is hee which hath ſhined in our hearts, to giue the light of the knowledge of the glorie of God in the face of Ieſus Chriſt.*

Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto Adam labour was without paine before the fall.

Thirdly, the matter and the firſt beginning of all creatures was nothing, that is all things C were made, when as there was nothing whereof Rom. 4. 17. they might bee made, as Paul ſaith, *God calleth thoſe things which be not, as though they were.* And indeede in the firſt creation, all things muſt be made either of the eſſence of God, or of nothing: but a creature can not be made of the eſſence of God, for it hath no parts, it is not diuiſible: and therefore God made all things that were made out of himſelfe or his owne eſſence: the concluſion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, becauſe before the creation, out of God there was nothing. This muſt teach vs to humble our ſelues. Many there bee that ſtand vpon their aunceſtours: but let them D here looke whence they came firſt, namely, as Abraham ſaith of himſelfe, *of duſt and aſhes.* And what was this duſt and aſhes made of? ſurely of nothing: wherefore euery mans firſt beginning is of nothing. Well then, ſuch men as are caried away with their pedigree and deſcent, if they looke well vnto it, they ſhall find ſmall cauſe to boaſt or bragge. And this conſideration of our firſt beginning, muſt mooue vs to true humiliatió in our ſelues.

Fourthly, God in framing his creatures, in the beginning made them good; yea very good. Now the goodnes of the creature is nothing elſe, but the perfect eſtate of the creature; whereby it was conformable to the will and minde of the Creator allowing and approouing of it when he had made it: for a creature is not firſt good, and then approoued of God: but becauſe it is approoued of God, therefore it is good. But wherein, will ſome ſay, ſtands this goodnes of the creature? *I anſwer*, in three things: I. in the comelineſſe, beautie and glorie of euery worke in his kind both in forme and conſtitution of the matter. II. In the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for ſome eſpeciall ende, ſo he hath fitted and furniſhed it with ſufficient power and vertue for the accompliſhing of the ſame ende. III. In the exceeding benefit and profitableneſſe that came by them to man. But ſince the fall of man, this goodneſſe of the creature is partly corrupted and partly diminiſhed. Therefore when we ſee any want, defect, or deformity in any of them, wee muſt haue recourſe backe againe to the apoſtacie of our firſt parents, and remember our fall in them, and ſay with a ſorrowfull heart, this comes to paſſe by reaſon of mans moſt wretched ſinne, which hath defiled heauen eud earth, and drawne a curſe not only vpon himſelfe, but vpon the reſt of the creatures for his ſake, whereby their goodnes is much defaced,

Fifthly, the ende of creation, is the glory of God, as Salomon ſaith, Prou. 16. 4. *God made all things for his owne ſake, yea euen the wicked for the day of euill.* And God propounds this principall ende to himſelfe, not as though he wanted glory, and would purchaſe it vnto himſelfe by the creation; for he is moſt glorious in himſelfe, and his honour and praiſe beeing infinite, can neither be increaſed nor decreaſed: but rather that he might communicate, and make manifeſt his glory to his creatures, and giue them occaſion to magnifie the ſame. For the reaſonable creatures of God, beholding his glory in the creation, are moued to teſtifie and declare the ſame among men.

The ſixth ſhall be touching the time of the beginning of the world, which is betweene fiue thouſand and ſixe thouſand yeares agoe. For Moſes hath ſet downe exactly the computation of time from the making of the world to his owne dayes: and the Prophets after him haue with diligence ſet downe the continuance of the ſame to the very birth of Chriſt. But for the exact account of yeares Chronologers are not all of one mind. Some ſay there be 3929. from the creation to Chriſts birth, as *Beroaldus*: ſome 3952. as *Hierome* and *Beda*: ſome 3960. as *Luther* and *Io. Lucidus*: ſome 3963. as *Melancthon* in his Chronicle, and *Functius*: ſome 3970. as *Bullinger* and *Tremellius*: ſome towards 4000. as *Buntingus*. Now from the birth of Chriſt to this day, are 1592. yeares, and adding theſe togither, the whole time amounteth. And God would haue the very time

of the beginning of the world to be reuealed:
Firſt, that it might bee knowne to the
church, when the couenant of grace was firſt
giuen by God to man, and when it was afterward
renewed, and how Chriſt came in the
fulneſſe of time, Gal. 4. 4. Secondly, that we
might know that the world was not made for
the eternall and euerliuing God, but for man:
Thirdly, that we might learne not to ſet our
hearts on the world, and on the things therein
which haue beginning and ende, but ſeeke for
things eternall in heauen. And before the time
which I haue named began, there was nothing
beſide God, the world it ſelfe and all things
elſe were vncreated. Some men vſe to obiect
and ſay, what did God all that while before
the world was? how did hee imploy himſelfe?
what, was he idle? *Anſw.* The Iewes to this
badde queſtion make as badde an anſwer.
For they ſay he was continually occupied in
making many litle worlds, which he continually
deſtroyed as he made them: becauſe none
pleaſed him till hee made this. But we muſt rather
ſay, that ſome things are reuealed which
God did then, as that he decreed what ſhould
come to paſſe when the world was: and that
then the bleſſed perſons in Trinitie did take
Prov. 8. 30. eternall delight each in other. If any man will
needes know more, let him heare what Moſes
ſaith, *Secret things belong to the Lord our God,*
Deut. 29. 29. *but things reuealed to vs and to our children for euer:*
and let them marke what one eluding the
August. lib. 1. confeſſ. c. 12. queſtion, anſwered: namely, that God was making
hell fire to burne all ſuch curious perſons
as will needes know more of God then he
hath reuealed to them: for where God hath
not a mouth to ſpeake, there we muſt not haue
an eare to heare: therefore our duty is, to let
ſuch curious queſtions paſſe.

Seuenthly, ſome may aske in what ſpace of
time did God make the world? *I anſwer,* God
could haue made the word, and all things in it
in one moment: but he began and finiſhed the
Gen. 1. whole worke in ſixe diſtinct daies. In the firſt
day he made the matter of all things and the
light: in the ſecond the heauens: in the third
day hee brought the ſea into his compaſſe,
and made the drie land appeare, and cauſed it
to bring forth hearbs, plants, and trees: in the
fourth he made the Sunne, the Moone, and
the Starres in heauen: in the fifth day hee made
the fiſhes of the ſea, the foules of the heauen,
and euery creeping thing: in the ſixth day he
made the beaſts of the field, and all cattell,
and in the ende of the ſixth day he made man.
Thus in ſixe diſtinct ſpaces of time, the lord
did make all things: and that eſpecially for
three cauſes. I. To teach men that they ought
to haue a diſtinct and ſerious conſideration of
euery creature: for if God had made the world
in a moment, ſome might haue ſaid, this work
is ſo myſticall, that no man can ſpeake of it.
But for the preuenting of this cauill, it was his
pleaſure to make the world and all things
therein in ſixe daies: and the ſeuenth day he
A commanded it to be ſanctified by men, that
they might diſtinctly and ſeriouſly meditate
vpon euery daies worke of the Creation. II.
God made the world, and euery thing therein
in ſixe diſtinct daies, to teach vs, what wonderfull
power and libertie he had ouer all his creatures:
for he made the light when there was
neither Sunne nor Moone, nor ſtarres: to ſhew,
that in giuing light to the world, he is not
bound to the Sunne, to any creature, or to any
meanes: for the light was made the firſt day:
but the Sunne, the Moone, and the Starres
were not created before the fourth day. Againe,
trees and plants were created the third
day: but yet the Sunne, Moone, and the Stars,
B and raine which nouriſh and make hearbes,
trees, and plants to grow, were not created till
after the third day: which ſhewes plainly, that
God can make trees, plants, and hearbs to
grow without the meanes of raine, and without
the vertue and operation of the Sunne,
the Moone, and the Starres. III. He made the
world in ſixe diſtinct daies, and framed all
things in this order, to teach vs his wonderful
prouidence ouer all his creatures: for before
man was created he prouided for him a dwelling
place, and all things neceſſarie for his
perpetuall preſeruation, and perfect happineſſe
and felicitie. So alſo he created beaſts
and catell; but not before he had made hearbs,
plants, and graſſe, and all meanes whereby
they are preſerued. And if God had this care
C ouer man when as yet he was not: much more
will God haue care ouer him nowe when he
is, and hath a beeing in nature.

And thus much concerning the points of Duties.
doctrine touching the Creation. The duties
follow. And Firſt, by the worke of creation 1
we may diſcerne the true Iehouah from all
falſe gods and Idols in the world. This Eſaiah
maketh plaine, bringing in the Lord reaſoning
thus: *I am God, and there is none other God beſides
me.* How is that proued? thus: *I forme the light,* Eſa. 45. 6, 7.
*and create darkneſſe, I make peace, and create euill:
I the Lord doe all theſe things.* If a man aske
thee howe thou knoweſt the true God from
all falſe gods: thou muſt anſwer, by the work
of creation: for he alone is the maker of heauen
D and earth, and all things in them. This
property can not agree to any creature, to any
man, Saint or Angel: nay, not to all men and all
Angels: they cannot giue beeing to a creature
which before was nothing.

Secondly, whereas God the father is creatour 2
of all things, & hath giuen vnto man, reaſon,
vnderſtanding, & ability more then to other
creatures, we are taught to conſider and
meditate of the worke of Gods Creation. This
the wiſe man teacheth vs, ſaying, *Conſider the* Eccleſ. 7. 15.
workes of God. And indeed it is a ſpeciall duty of
euery man which profeſſeth himſelfe to bee a
member of Gods Church, as he acknowledgeth
God to be the Creatour, ſo to looke vpon
his workemanſhippe, and view and conſider
all creatures. A skilfull workeman can

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haue no greater diſgrace, then when hee hath done ſome famous thing, to haue his friend paſſe by his worke, and not ſo much as looke vpon it. If it be demaunded for what ende we muſt looke vpon the worke of Gods creation: I anſwer, that in it wee may ſee and diſcerne Gods power, wiſedome, loue, mercie, and prouidence, and all his attributes, and in all things his glory. This is a moſt neceſſary duty to be learned of euery man: we thinke nothing too much or too good to beſtow on vaine ſhewes and playes, idle ſports and paſtimes, which are the the vanities of men, and we doe moſt willingly behold them: in the meane ſeaſon vtterly neglecting and contemning the glorious worke of Gods creation. Well, the Lord hath appointed his Sabbath to be ſanctified, not onely by the publike miniſtery of the word, and by priuate prayer, but alſo by an eſpeciall conſideration and meditation of Gods creatures: and therefore the dutie of euery man is this, diſtinctly and ſeriouſly to view & conſider the creatures of God; and thereby take occaſion to glorifie his name, by aſcribing vnto him, the wiſedome, glory, power, and omnipotencie that is due vnto him, and appeares in the ſame.

3 Thirdly, wee muſt giue God glorie in all his creatures, becauſe he is the creatour of them all. So in the Reuelation the foure and twenty Elders fall downe before him, and ſay, Reu.4.11. *Thou art worthy, O Lord, to receiue glory and honour, and power:* giuing this reaſon, *for thou haſt created all things, and for thy wills ſake they are and haue beene created.* Read the Pſalmes, 147. and 148. both which tende to this effect, that God muſt be praiſed: becauſe he is the Creatour of all things, to whome all glorie is due. We knowe, that when men behold any curious worke of a cunning and skilfull craftſman, ſtraightway they will leaue the worke, and inquire after him that made it, that they may praiſe his skill. The ſame is our duty in this caſe, when we come abroad, and behold euery where in all the creatures the admirable and vnſpeakeable wiſdome, goodneſſe, and power of God, then we muſt make haſt from the creature, and goe forward to the Creatour, to praiſe and glorifie him: and herein muſt we ſhew our ſelues to differ from bruite beaſts, in that by the vſe and view of Gods creatures, we doe returne due glorie, praiſe, and honour vnto the Creatour.

4 Our fourth dutie is ſet downe by the prophet Amos, who moouing the people to meete God by repentance, addeth a reaſon taken from the Creation. Amos.4 13. *He that formeth the mountaines and createth the windes, which declareth vnto man what is his thought, which maketh the morning darknes, &c. the Lord God of hoaſts is his name.* The meaning of the prophet is this: God is a terrible iudge, and we are as traitours and rebels againſt him: therefore the beſt way that we can take is this: he is comming to iudgement, let vs therefore A meete him, fall downe before him, and humble our ſelues vnder his mightie hand. And the holy Ghoſt by the prophet would moue the people to meete God by ſerious repentance, by a reaſon framed thus: If God who is their iudge, be able to create the windes, and to forme the mountaines, and to make the morning darkeneſſe: then he is alſo able to make an eternall iudgement for their confuſion. And therefore all ſuch as be impenitent ſinners, let them prepare themſelues to turne vnto him: and ſurely if men had grace to lay this to their hearts, they would not liue ſo long in their ſinnes without repentance as they do: nay rather they would prepare them- B ſelues to meete him in the way before he come to iudgement, becauſe he is a Creator, and therefore able to bring infinite puniſhments vpon them at his pleaſure, and to bring them to nothing, as he made them of nothing. And let them knowe it, whoſoeuer they be that goe forward in their ſinnes, that God the Creatour whenſoeuer he will, can open hell to deuour them: and that he can ſhew himſelfe as mighty in his iudgement to mens deſtruction, as he was mighty in the beginning in giuing vs a beeing when we were nothing. Wherefore notable is the practiſe of Dauid, who inures himſelfe to the feare of God by the conſideration of his creation, ſaying, Pſa.139.14. *I am fearefully, and wonderfully made, &c.*

5 Laſtly, thoſe that haue beene impenitent ſinners through all their life paſt, muſt not C onely learne to repent for their ſinnes; but alſo indeauour to performe obedience vnto Gods word. God is a Creatour, and the thing created ſhould in all reſpects be conformable to his will: for Dauid ſaith, Pſal.119.73 *Thine hands haue faſhioned me, and framed me, giue me vnderſtanding therefore that I may learne thy commaundements.* And good reaſon: for there is no man of any trade, but he would faine haue all that he maketh and deuiſeth, to be vſed: but yet ſo as the vſe thereof muſt be conformable to the will of the maker. For this cauſe Moſes that faithfull ſeruant of God ſaith, that the people of Iſrael dealt wrongfully with the Lord: why? Deut 32.5.6 *for he hath created them, and proportioned* D *them, hee is their father and he bought them: yet they haue diſhonoured him by corrupting themſelues towards him by their vice.*

All creatures in heauen and in earth doe the will of the Creatour, except man, and the deuill and his angels: for the Sunne, the Moone, and the Starres, they keepe that courſe which God hath appointed them: but man though he be bound to doe the will of God, becauſe God is his Creatour, yet he rebels againſt him. The potter if in tempering his clay, he cannot make and frame it according to his minde, at length he will daſh it in peeces: ſo God, he createth man, not that he ſhould doe his owne will, but Gods will: and therefore the Lord in his wrath wil confound him eternally whoſoeuer

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he bee that followeth the luſts of his owne wicked heart, and will not be brought to bee conformable to Gods will, but goes on in his rebellion without ſtay. For this cauſe it ſtands euery man in hand to yeeld himſelfe plyable to Gods will, and to endeauour to obey it by keeping a good conſcience before God, and all men, and by walking faithfully in his calling, leſt the end be confuſion. If a man haue a trade and other men come into his ſhoppe, and vſe ſuch tooles and inſtruments as be there to wrong ends, he will in no wiſe brooke it, but take the abuſe in great diſpleaſure: now the world is as it were an opened ſhoppe, in which God hath ſet forth vnto vs his glorie and maieſtie: and the creatures of all kinds bee inſtruments appointed for excellent vſes, and ſpecially man for the accompliſhment of his will. And therefore when he rebels againſt the will of God, and by ſin puts the creature to wrong ends, he cannot but moſt grieuouſly offend God.

Conſolations. And thus much of the duties. Now in the third place follow the conſolations vnto Gods Church and people. 1 Firſt, as Saint Peter ſaith; 1.Pet.4.19. *God is a Creatour, yea a faithfull creatour.* The properties of a faithfull creatour are two: I. He will preſerue his creature; no man is ſo tender ouer any worke as he that made it, for hee cannot abide to ſee it any way abuſed. God therefore being a faithfull creatour, tenderly loues all his creatures. So Iob reaſoneth with God, that hee will not caſt him off, Iob.10.3. *becauſe he is the worke of his hands.* II. God will beare with his creature, to ſee whether it wil be brought to any good end and vſe before he will deſtroy it. And to vſe the former compariſon: the potter will turne and worke the clay euery way to make a veſſell vnto his mind; but if it frame no way, then will he caſt it away, & daſh it againſt the wall. And ſo God who created man, ſtill preſerueth him, and vſeth all meanes to make him conformable to his will, before he caſt him off. The Lord did long *ſtriue with* men in the old world, to turne them from their wickedneſſe: but when nothing would ſerue them, it is ſaid: Gen.6.3.6. *It repented the Lord that he had made man on the earth.* And in like manner, if wee which are the creatures of God, ſhall rebell againſt this our Creatour, it may be, he will beare with vs for a time: but if we continue therein, and doe not turne to him by repentance, he will bring vpon vs a finall deſtruction both in bodie and ſoule. Yet I ſay, before he do this, his manner is to try all meanes to preſerue vs, and turne vs vnto him: and afterward if nothing will ſerue, then wil he ſhew forth his power in mens confuſion: and therefore it ſtands vs in hand to looke vnto it betime.

2 Secondly, looke what power the Lord did manifeſt in the creation of all things, the ſame power he both can and will make manifeſt in the redemption of mankind. In the beginning God made all things by his word; and ſo like- A wiſe he is able ſtill to make by the power of his word, of a wicked man that is dead in ſin, a true and liuely member of Chriſt: which the Prophet Eſay ſignifieth when he ſaith, Eſa.45.12.13. *The Lord that created the heauens, and ſpread them abroad, he that ſtretcheth forth the earth, and the bodie thereof, &c. I the Lord haue called thee in righteouſneſſe.* This muſt not encourage euill men in their wickedneſſe; but it ſerueth to comfort the people of God, conſidering that the ſame God which once created them, is alſo as able to ſaue them: and will ſhew himſelfe as mightie in their redemption, as he was in their creation of nothing.

And thus much of the creation in generall. Now it followeth, that we come to the handling of the parts thereof. For it is not ſaid barely that God is a Creatour; but particularly that he is *a creatour of heauen and earth*: of both which we will ſpeake in order: and firſt B of the creation of heauen.

Heauen] in Gods word ſignifieth all that is aboue the earth: for the aire wherein we breath is called heauen. And according to this acceptation of the word, there are three heauens, as Paule ſaith, 2.Cor.12.2. *He was taken vp into the third heauen.* The firſt of theſe heauens is that ſpace, which is from the earth vpward vnto the firmament, where the ſtarres are. Thus the birds which flie in the ayre betweene the earth and the ſtarres, are called *the foules of heauen*: and when God ſent the flood to drowne the old world, Moſes ſaith, Gen.7.11. *the windowes of heauen were opened*: meaning, that God powred downe raine from C the cloudes aboundantly, for the making of a flood to drowne the world. The ſecond heauen is that which containeth the Sunne, the Moone, and the Starres: ſo Moſes ſaith, that God in the beginning created the Sun, the Moone, and the Starres, and placed them in the Gen.1.14. *firmament of heauen*. Beſides theſe two heauens, there is a third which is inuiſible: and yet it is the worke of Gods hands: and it is that glorious place where Chriſt euen in his manhood ſitteth at the right hand of the Father: and whither the ſoules of the faithfull departed are caried and placed: and in which at the end of the world ſhall all the elect both in bodie and ſoule, haue perfect ioy and bliſſe in the glorious ſight and preſence D of God for euer. But for the better conceiuing the truth, wee are to ſkan and conſider diligently three queſtions. Firſt, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himſelfe: but it is a groſſe errour contrarie to Gods word. For the Scripture ſaith, Heb.11.10. *Abraham looked for a citie* (meaning the heauenly Ieruſalem, this third heauen) *hauing a foundation whoſe builder and maker is God.* Further, if it be eternall, it muſt either be a creatour, or a creature: but it is no creatour, for then it ſhould be God: and therefore

fore it muſt needes be a creature. But ſome will ſay, the Lord is eternall, & this third heauen hath alwaies beene the place of the Lords aboade, and therefore it is alſo eternall. *Anſ.* True it is indeed that God doth ſhew his glorie and maieſtie in the third heauen: but yet that cannot poſſibly containe his Godhead, as Salomon ſaith: *Behold the heauens, and the heauens of heauens are not able to containe thee.* 1.King.8.27. Wherefore though God doth manifeſt his eternall glory in this third heauen, yet doth it not follow, that therefore this place ſhould be eternall: for he needes no habitation to dwel in, he is euery where, filling all things with his preſence, excluded from no place. The ſecond queſtion is, where this third heauen is? *Anſ.* There are ſome Proteſtants ſay, it is euery where: and they hold this opinion to maintaine the real preſence of the Lords body in or about the Sacrament. But if it were euery where, then hell ſhould be in heauen, which no man will ſay: but heauen indeede is aboue theſe viſibles heauens which we ſee with our eies: ſo the Apoſtle ſaith, Eph.4.10. *Chriſt aſcended on high farre aboue all heauens, &c.* And againe it is ſaid of Steuen, that beeing full of the holy Ghoſt. Act.7 55.56. *He looked vp ſtedfaſtly into the heauens, and ſawe them open, and the ſonne of man ſtanding at the right hand of GOD.* Thirdly, it may be demaunded, why God created this third heauen? *Anſ.* God made it for this cauſe, that there might be a certaine place wherein he might make manifeſt his glorie and maieſtie to his elect angels and men; for the which cauſe it was created a thouſand fold more glorious then the two former heauens are, and in this reſpect is called *Paradiſe*, Luk.23.43. by reaſon of the ioy and pleaſure ariſing from Gods glorious preſence. And our Sauiour Chriſt calleth it the *houſe of God his father*; Ioh.14.2. becauſe into it muſt be gathered all Gods children. It is called the *kingdome of heauen*, becauſe God is the king thereof and ruleth there in perfect glory. True it is, God hath his kingdome here on earth: but he ruleth not ſo fully and gloriouſly here, as he ſhall in heauen: for this is the kingdome of grace, but that is the kingdome of his glorie, where he ſo raigneth, that he will be all in all, firſt in Chriſt, and then in the elect both angels and men.

Duties.

Nowe followe the duties whereunto we are mooued principally in conſideration of the making of the third heauen. Firſt, if God created it eſpecially for the manifeſtation of his glory vnto men, that at the ende of the world, by the fruition of Gods moſt glorious preſence, there they might haue perfect ioy & felicity: we haue occaſion here to conſider the wonderfull madneſſe and forgetfulneſſe that raigneth euery where among men, which onely haue regard to the eſtate of this life, and caſt all their care on this worlde, and neuer ſo much as once dreame of the ioyfull & bleſſed eſtate which is prepared for Gods children in the higheſt heauen. If a man hauing two houſes, A one but a homely cottage, and the other a princely pallace, ſhould leaue the better, and take all the care and paines for the dreſſing vp of the firſt, would not euery man ſay, he were a madde man? yes vndoubtedly. And yet this is the ſpirituall madneſſe that takes place euery where among men: for God hath prepared for vs two houſes, one is this, our body which we beare about vs, which is an houſe of clay, as Iob ſaith, Iob.4.19. *We dwel in houſes of clay whoſe foundation is duſt, which ſhall be deſtroied before the moth*: and as Peter ſaith, 2.Pet.1.14. *a tabernacle or tent*, which wee muſt ſhortly take downe; and wherein we abide but as *pilgrimes and ſtrangers*. 1.Pet.2.11. Againe, the ſame God of his wonderfull goodnes hath prouided for vs a ſecond houſe B in the third heauen, wherein wee muſt not abide for a time and ſo depart: but for euermore enioy the bleſſed felicity of his glorious preſence. For all this marke a ſpirituall phrenſie poſſeſſing the mindes of men: for they imploy all their care and induſtrie for the maintaining of this houſe of clay, whoſe foundation is but duſt: but for the bleſſed eſtate of the ſecond houſe, which is prepared for them in the kingdome of heauen, they haue litle regard or care. They will both runne and ride from place to place day and night, both by ſea and land: but for what? Is it for the preparing of a manſion place in the heauenly Ieruſalem? Nothing leſſe, for they will ſcarſe goe out of the doore to vſe any meanes whereby they may C come vnto it: but all their ſtudie is to patch vp the ruines and breaches of their earthly cabbin. Now let all men iudge in their owne conſciences, whether, as I haue ſaid, this bee not more then ſenſleſſe madneſſe? Againe, the body is but a tabernacle wherein we muſt reſt as it were for a night, as a ſtraunger doth in an Inne, and ſo away: but the ſecond houſe is eternall in the heauens, an euerlaſting ſeate of all felicitie and happineſſe. And therefore our dutie is aboue all things to ſeeke the kingdome of God and his righteouſneſſe, as Chriſt himſelfe biddeth vs. Mat.6.33. And if the Lord haue there prepared ſuch a place for vs, then we muſt in this world vſe all good meanes, whereby we D may be made worthy the fruition of it; and alſo fitte and ready at the day of death to enter into it: which at the day of iudgement we ſhall fully poſſeſſe both in ſoule and body, and there raigne eternally in all happineſſe with God Almightie our creatour, the Father, the Sonne, and the holy Ghoſt. But ſome may ſay, how ſhall a man ſo prepare himſelfe, that he may be fitte for that place? *Anſwer*. This the holy Ghoſt teacheth vs: for ſpeaking of this heauenly Ieruſalem, he ſaith, *There ſhall enter into it none vncleane thing, neither whatſoeuer worketh abomination or lies.* Rev.21.27. The meanes then to make our ſelues fit, is to ſeeke to bee reconciled to God in Chriſt for our ſinnes paſt, and withall to indeauour to haue an aſſurance

of

of the free-remiſſion and pardon of them all in the blood of Chriſt. And as touching that part of life which is to come, wee muſt remember what Saint Iohn ſaith. 1.Ioh.3.3. *Euery one that hath this hope purifieth himſelfe,* meaning, that he which hath hope to raigne with Chriſt in heauen, vſeth the meanes whereby he may purifie and keepe himſelfe from ſinne: as alſo he ſaith after, 1.Ioh.5.18. that *hee which is borne of God keepeth himſelfe, and the wicked one toucheth him not.* Signifying, that all ſuch perſons as are truely iuſtified and ſanctified, carrie ſuch a narrow and ſtrait watch ouer the whole courſe of their liues and conuerſations, that the deuill can neuer giue them deadly wounds, and wholly ouercome them. Now the man that is reſolued in his conſcience of the pardon of his ſinne for the time paſt, and hath a ſteadfaſt purpoſe in his heart to keepe himſelfe vpright, and continually to walke in righteouſneſſe and true holines all the daies of his life: this man, I ſay, is prepared and made fitte to enter into the heauenly Ieruſalem: come death when it will, he is readie. And howſoeuer he muſt not looke for heauen here vpon earth, yet he is as it were in the ſuburbes of this heauenly citie: and at the ende of this life, the king thereof, the Lord Ieſus will open the gates, and receiue him into his kingdome, for he is alreadie entred into the kingdome of grace. To conclude this point, let euery man in the feare of God, be mooued hereby to ſet his heart to prepare himſelfe; that when God ſhall call him hence, hee may be fitte to enter into that glorie.

Secondly, ſeeing God hath prepared the third heauen for vs, it teacheth euery man in this world to be content with the eſtate wherin God hath placed him, whether it be high or lowe, rich or poore: why ſo? becauſe here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherein he muſt abide but a while, as a pilgrime doth, oftentimes carrying his houſe about with him; and we ſhall in better ſort accept the afflictions which God ſendes vs in this life; if we remember that there is prepared for vs a place of ioy, which muſt be our reſting place and perfect felicitie for euermore. This was the practiſe of the children of God, eſpecially of Abraham: for when the Lord called him out of his owne countrie, hee obeyed, Heb.11.9.10. *and by faith abode in the promiſed land, as in a ſtraunge countrie, as one that dwelt in tents with Iſaac and Iaakob heires with him in the ſame promiſe*: and the reaſon followeth, *for hee looked for a citie hauing a foundation whoſe builder and maker is God.* They beleeued that theſe thinges which the Lord promiſed, were ſhadowes of better things: and hereon ſtaied themſelues, beeing well content with that eſtate whereto God had called them. So Paul was contented to beare the afflictions which God had laied vpon him, and his reaſon was, 2.Cor.4.18. *Becauſe* (ſaith he) *we looke not on things which are ſeene, but on things which are not ſeene: for the things which are ſeene are temporall, but the things* A *which are not ſeene are eternall.* And in the next chapter: and ver.1.2. *Wee knowe* (ſaith he) *that if our earthly houſe of this Tabernacle be deſtroyed, we haue a dwelling giuen vs of God, that is, an houſe not made with hands, but eternall in the heauens.* And for this cauſe his deſire was rather to remooue out of this bodie, and to be with the Lord.

And thus much concerning heauen. Now followeth the ſecond part of Gods creation in theſe words.

And earth] Earth ſignifieth the huge maſſe or bodie ſtanding of ſea and land, on which we liue, and all things that be in or vpon the earth whatſoeuer: as Paul ſaith, Col.1.16. *For by him were created all thinges that are in heauen or in* B *earth, &c.* In other Creeds which were made ſince this of the Apoſtles, beeing expoſitions of that; there is added, *maker of all things viſible and inuiſible.* Here we haue occaſion to ſpeake of all creatures, but that were infinite: therefore I wil make choice of theſe two, good Angels, and men.

I. That Angels had a beginning it is no queſtion: for Paul ſaith, that by God all things were created in heauen and earth, Col.1.16. things viſible and inuiſible, whether thrones, principalities, or powers. And in reſpect of the creation, Angels are called the *ſonnes of God.* Iob.38.7. But the time and day of their creation cannot be ſet downe further then this, that they were created in the compaſſe of the ſixe daies. For Moſes C ſaith, Gen.2.1. *Thus,* namely in the compaſſe of the firſt ſixe daies, *the heauens and the earth were faſhioned, and all the hoaſt of them:* that is, all varietie of creatures in heauen and earth, ſeruing for the beautie and glorie thereof: whereof no doubt the Angels are the principall.

II. Touching the nature of Angels, ſome haue thought that they are nothing but qualities and motions in the mindes of men, as the Sadduces and the Libertines of this time: but the trueth is, that they are ſpirites, that is, ſpirituall and inuiſible ſubſtances created by God, and really ſubſiſting: for the ſcripture aſcribes vnto them ſuch kind of actions which can not be performed by the creatures, ſaue onely ſuch as be ſubſtances: as *to ſtand before the throne of* D *God, to behold the face of the father, to carrie mens ſoules to heauen,* yet we muſt not imagine that they are bodily ſubſtances conſiſting of fleſh and bone. And though they tooke vpon them viſibles ſhapes and formes, and did eate and drinke in companie of men, and thereupon are called [a] *Men* in ſcripture: yet they did this by diuine diſpenſation for a time, that they might the better performe the actions and buſineſſes among men, to which they were by God appointed. And the bodies of men which they aſſumed, were no parts of their natures vnited to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleaſure. If any ſhall aſke, whence they had theſe bodies, the anſwer is, that either they were created of nothing by the power of God, or framed

[a] Luk.24.4.

of ſome other matter ſubſiſting before. If againe it be asked, what became of theſe bodies when they laied them downe, becauſe they vſed them but for a time, the anſwer may be, that if they were made of nothing, they were againe reſolued into nothing: if made of other creatures, that then they were reſolued into the ſame bodies of which they were firſt made, though indeed we can define nothing certainly in this point.

III. Angels are reaſonable creatures, of excellent knowledge and vnderſtanding, farre ſurpaſſing al men ſaue Chriſt. Their knowledge is threefold: naturall, reuealed, experimentall. *Naturall*, which they receiued from God in the creation. *Reuealed*, which God makes manifeſt to them in proceſſe of time, whereas before they knewe it not. Thus God reuealed to Gabriell the myſterie of the 70. weekes, Dan.8. and 9. And in the Apocalyps many thinges are reuealed to the angels that they might reueale them to vs. *Experimentall* knowledge, is that which they get by obſeruing the dealing of God in the whole world, but eſpecially in Eph.3.10. the Church. And thus Paul ſaith, *that to principalities and powers in heauenly places is knowne the manifold wiſedome of God by the Church.*

IV. And as the knowledge, ſo alſo the power of the good angels is exceeding great. Psal.103.20. They are able to doe more then all men can. Therefore Paul calls them *mightie Angels*. 2. Theſſ. 1.7. Yea, their power is farre ſuperiour Aug. de Trin. lib. 3. cap.3. to the power of the wicked angels, who ſince the fall are vnder them and cannot preuaile againſt them.

V. The place of the aboad of angels, is the higheſt heauen, vnleſſe they be ſent thence by the Lord, to doe ſome thing appointed by him. This our Sauiour Chriſt Math.18.10. teacheth when he ſaith, *that the angels of litle ones doe alwaies behould the face of their father in heauen.* And the wicked angels before their fall were placed in heauen, becauſe they were caſt thence.

VI. That there be certaine diſtinctions and diuerſities of angels, it is very likely, becauſe they are called thrones, and principalities, and powers, *Cherubim* and *Seraphim*. But what be the diſtinct degrees and orders of Angels, and whether they are to bee diſtinguiſhed by their natures, giftes, or offices, no man by ſcripture can determine.

VII. The miniſterie of Angels to which the Lord hath ſet them apart, is threefold, and it reſpecteth either God himſelfe, or his Church, or his enemies. The miniſterie which they performe to God, is firſt of all, to adore, praiſe, and glorifie him continually. Thus the Cherubims in Eſaies viſion crie Isa.6.2. one to another, *Holy, holy, holy is the Lord God of hoaſts: the world is full of his glorie.* And when they were to publiſh the birth of the Meſſias, Luk.2.14. they begin on this manner, *Glorie to God in the higheſt heauens, peace on earth.* And Iohn in his viſion heard the angels about the throne, crying A with a loud voice, *Worthy is the lambe, &c.* Apoc.5.11,12. *to receiue power, riches, and ſtrength, wiſedome, and honour, and glorie, and praiſe.* And indeed the higheſt ende of the miniſterie of angels, is the manifeſtation of the glorie of God. The ſecond, is to ſtand in Gods preſence, euermore readie to doe his commandements, as Dauid ſaith, *Praiſe the Lord, ye his angels that* Psal.103.20. *excell in ſtrength, that doe his commaundements in obeying the voice of his word.* And here is a good leſſon for vs. Wee praie daily, that we may doe the wil of God, as the angels in heauen doe it: let vs therefore bee followers of the holy Angels in praiſing God, and doing his commandements as they doe.

The miniſterie of Angels concerning the Heb.1.14. Church, ſtandes in this, that they are miniſtering ſpirits for the good of them which ſhall be heires of ſaluation. This good is threefold; in this life, in the end of this life, and in the laſt B iudgement: againe, the good which they procure to the people of God in this life, is either in reſpect of bodie, or ſoule. In reſpect of the body, in that they doe moſt carefully performe all manner of duties which doe neceſſarily tend to preſerue the temporall life of Gods children, euen from the beginning of their daies to the ende. Dauid ſaith, that *they* Psal.34.7. *pitch their tents about them that feare the Lord.* When Agar was caſt forth of Abrahams fa- Gen.16.7. mily, and wandered in the wilderneſſe, an angell comes vnto her and giues her counſell to returne to her miſtreſſe and humble her ſelfe. When Elias fled from Ieſabel, he was 1.Kin.19.5.7. both comforted, directed, and fedde by an C Angell. And an angel bids the ſame Elias bee 2.King.1.3. of good courage and with out feare to goe to king Achazias and reproooue him. Angels bring Lot and his family out of Sodome and Gen.19.15,16,17. Gomorrha, before they burne the cities with fire & brimſtone. When Iakob feared his bro- Gen.32.1.2. ther Eſau, he ſawe angels comming vnto him: and he plainely acknowledgeth that they were ſent to be his protectours and his guides in his iourney. Abraham being perſwaded of the aſſiſtance of Gods angels in all his waies, ſaid to his ſeruant, The Lord God of heauen, who tooke me from my fathers houſe, &c. *will ſend* Gen.24.7. *his angel before thee.* The wiſe men that came to ſee Chriſt, are admoniſhed by Angels to Mat.2.12,13. returne another way: and Ioſeph by the di- D rection of an angel fledde into Egypt, that he might preſerue Chriſt from the hands of the cruell tyrant. The tents of the Iſraelites were Exod.14.19. and 23.20. garded by angels. The three children are deliuered from the fiery furnace: and Daniel out Dan.3.28.& 6.22. of the lyons denne by angels. When Chriſt was in heauineſſe, they miniſtered vnto Math.4.11. him and comforted him: and they brought Act.12.7.8. Peter out of priſon, and ſet him at libertie.

*A*gaine, the Angels procure good vnto the ſoules of the godly, in that they are maintainers and furtherers of the true worſhip of God, and of all good meanes, whereby we

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attaine to ſaluation. The lawe was deliuered in
Act.7.38. Mount Sina by angels: and a great part of the
Dan.9.22. reuelation of Iohn. They expound to Daniel
Act.6.1 11. the 70. weekes. They inſtruct the Apoſtles
touching the returne of Chriſt to the laſt
Apoc.19.10. iudgement. An angel forbids Iohn to worſhip
him, but worſhip God the Creator of heauen
Act.5.20. and earth. They fetch the Apoſtles out of priſon,
and bid them teach in the temple. An
Act.8.26. Angel brings Philip to the Eunuch, that hee
may expound the ſcriptures to him. Laſtly,
they reueale the myſteries and the will of
Gen.22.12. God: as to Abraham that he ſhould not kill
Luk.1.13.28. 35. his ſonne Iſaac; to Mary and Elizabeth, the natiuity
of Iohn Baptiſt, and of Chriſt our Sauiour;
and all this they doe according vnto the
will of God, Gal.1.8. Beſide all this, angels reioyce
at the conuerſion of ſinners by the miniſtery
Luk.15.7.10. of the Goſpel. And for the Churches
ſake, they protect not onely particular
men, but euen whole nations and kingdomes.

The miniſterie of angels in the ende of
Luk.16.22. this life, is to carrie the ſoules of the godly
into Abrahams boſome, as they did the ſoule
of Lazarus. And in the day of iudgment to gather
Mat.25.32. all the elect that they may come before
Chriſt, and enter into eternall fruition of glory
both in body and ſoule.

The third and the laſt part of the miniſterie
of Angels, concernes Gods enemies; and it is
to execute iudgements on all wicked perſons
and impenitent ſinners. Thus all the firſt borne
Exod.12.23, 29. of Egypt are ſlaine by an angell. When Ioſhua
Ioſu.5.13. was about to ſacke Ierico, an *A*ngel appeared
vnto him as a captaine, with a drawn ſword to
2.King.19. 35. fight for Iſrael. When the hoſt of Zenacherib
came againſt Iſrael, the angel of the Lord in
one night ſlue an hundred eightie and fiue
thouſand. Becauſe Herod gaue not glorie vnto
Act.12.23. God, the angell of the Lord ſmote
him, ſo as he was eaten vp of wormes and
died.

Duties And thus we ſee what points we are to
marke touching the good angels. Nowe followeth
the vſe which we are to make in regard
1 of their creation. Firſt, whereas they are Gods
miniſters to inflict puniſhments vpon the wicked,
here is a ſpeciall point to be learned of vs;
that euery man in the feare of God take
heede how he liueth and continueth in his
ſinnes, for the caſe is dangerous, conſidering
that God hath armies of angels, which
ſtand readie euery where to execute Gods
heauie iudgments vpon them that liue thus.
When the people of Iſrael had ſinned againſt
Exod.32.25 the Lord, Moſes ſaith; *they were naked*,
that is open to all the iudgements of
God; euen deſtitute of the guard of his good
angels. Wretched Balaam that wizzard went
to Balaac to curſe the children of Iſrael: and
Numb.22. 31 as he went it is ſaid, the Angel of the Lord
ſtood in his way with a drawne ſword: & if the
aſſe had beene no wiſer then his maſter, the
angel had ſlaine him. Whereby it appeares,

A that when wee ruſh on into the practiſe of any
ſinne, we doe as much as in vs lyeth, to
cauſe God to ſend down his iudgements vpon
vs for our ſinnes, and that by the miniſterie of
his Angels.

Secondly, wee are taught another leſſon 2
by Chriſt himſelfe: *See* (ſaith hee) *that you deſpiſe* Mat.18.10.
not one of theſe litle ones: now marke his
reaſon: *for I ſay vnto you, that in heauen their angels*
doe alwaies behold the face of my father. By
litle ones he meaneth young infants which
are within the couenant; or others which
are like to young infants in ſimplicitie and
innocencie of life and humilitie. And
Chriſt will not haue them to be deſpiſed.
B A dutie verie needefull to bee ſtood vpon
in theſe times. For now a daies, if a man
carrie but a ſhew of humilitie, of good
conſcience, and of the feare of God, hee is
accounted but a ſilly fellowe, hee is hated,
mocked, and deſpiſed on euery hand.
But this ſhould not be ſo. For him whom
God honoureth with the protection of his
good angels, why ſhould any mortall man
deſpiſe? And it ſtands mockers and ſcorners
in hand to take heede whom they
mocke. For though men for their parts
put vp many abuſes and iniuries, yet their
angels may take iuſt reuenge, by ſmiting them
with plagues and puniſhments for their
offences.

Thirdly, ſeeing angels are about vs, and 3
C ſerue for the good of men, we muſt doe whatſoeuer
we doe in reuerent and ſeemely manner,
as Paul giues counſell to the Philippians,
Brethren (ſaith he) *whatſoeuer things are true*, Phil.4.8.
whatſoeuer things are honeſt, iuſt, pure, and pertaine
to loue, of good report: if there be any vertue,
if there be any praiſe, thinke on theſe things: many
men doe all their affaires orderly for auoiding
ſhame, but we muſt doe the ſame vpon a
further ground, namely, becauſe Gods holy
Angels waite on vs. And conſidering that men
haue care to behaue themſelues well when
they are before men, what a ſhame is it for
a man to behaue himſelfe vnſeemely either in
open or in ſecret, hee then being before the
glorious Angels. Paul ſaith, *that the woman* 1.Cor.11.10.
D *ought to haue power on her head, becauſe of the*
Angels; that is, not onely the miniſters of the
church, but Gods heauenly angels, which daily
waite vpon his children, and guard them in all
their waies.

Fourthly, this muſt teach vs modeſtie, and 4
humilitie: for the angels of God, are very notable
and excellent creatures; and therefore
they are called in the Pſalmes *Elohim*, Gods:
yet how excellent ſoeuer they be, they abaſe
themſelues to become guardians and keepers
vnto ſinnefull men. Now if the Angels doe ſo
abaſe themſelues; then much more ought euery
man to abaſe and humble himſelfe in
modeſtie and humilitie before God: & whatſoeuer
our calling is, wee muſt not be puffed
vp but be content. This is a neceſſarie dutie

for

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A for all, but eſpecially for thoſe which are in the ſchooles of the Prophets; whatſoeuer their gifts or birth be, they muſt not thinke themſelues too good for the calling of the miniſterie. And if God haue called vs thereunto, we muſt be content to become ſeruants vnto all in the matter of ſaluation: though the men whom we teach be neuer ſo baſe or ſimple; for no man doth ſo farre excell the baſeſt perſon in the world, as the glorious Angels of God doe exceede the moſt excellent man that is; therefore ſeeing they vouchſafe to become ſeruants vnto vs, we muſt not thinke our ſelues too good to ſerue our poore brethren.

B And thus much of the duties. Nowe follow the conſolations that ariſe from this, that God hath giuen his glorious angels to ſerue for the protection and ſafegard of his Church and people. If mens ſpirituall eies were open, they ſhould ſee the deuill and his angels, and all the wicked of this world to fight againſt them: and if there were no means of comfort in this caſe, then our eſtate were moſt miſerable. But marke; as Gods ſeruant hath all theſe wicked ones to be his enemies: ſo he hath garriſõs of angels that pitch their tents about him & defend him from thẽ all. So Dauid ſaith, *He ſhall giue his angels charge ouer thee, & they ſhall keepe thee in all thy waies, that thou daſh not thy foote againſt a ſtone*: wher the angels of God are cõpared to nources, which carrie litle childrẽ in their armes, feed them, and are alwaies readie at hand, to ſaue them from fals and many other dangers. When the king of Syria ſent his horſes and chariots to take Eliſha the Lords prophet, becauſe he reuealed his counſell to the King of Iſrael: his ſeruant ſawe them round about Dothan where he was and he cried, *Alas, maſter what ſhall we doe?* then Eliſha anſwered, *Feare not, for they that be with vs, are more then they that be with them*: & he beſought the Lord to open his ſeruants eies, and he looked, and beholde, the mountaines were full of horſes and chariots of fire round about Eliſha. So likewiſe not many yeares agoe, our land was preſerued from the inuaſion of the Spaniards, whoſe huge Nauie lay vpon our ſea coaſts: but how were we deliuered from them: ſurely by no ſtrenth, nor power, nor cunning of man; but it was the Lord, no doubt, by his angels that did keepe our coaſts, and did ſcatter our enemies, and drowne them. Let enemies rage, and let them doe what they will, if a man keepe himſelfe in the waies which God preſcribeth, he hath Gods angels to guide and preſerue him: which thing muſt mooue men to loue and embrace the true religion, and to conforme them ſelues in all good conſcience to the rule of Gods word. For when a man doth not ſo, all the Angels of God are his enemies; and at all times readie to execute Gods vengeance vpon him: but when men carrie themſelues as dutifull children to God, they haue this prerogatiue, that Gods holy Angels doe watch about them, and defend them day and night from the power of their enemies, euen in common calamities and miſeries. Before God ſends his iudgements on Hieruſalem, an angel is ſent to marke them in the foreheads that mourne for the abominations of the people. And this priuiledge none can haue, but he whoſe heart is ſprinckled with the blood of Chriſt, and that man ſhall haue it vnto the end.

Pſal.91.11.

2.Kin.6.15.16.17.

Ezech.9.4.

Exod.12.23. with 1.Cor.5.7.

And thus much of the creation of *Angels*. Now it followes to ſpeake of the *creation of Man*: wherein we muſt conſider two things: I. the points of doctrine. II. the vſes. For the points of doctrine. Firſt, Man was created and framed by the hand of God, and made after the image of God: For Moſes brings in the Lord ſpeaking thus, *Let vs make man in our image, &c. in the image of God created he them*, which alſo muſt be vnderſtood of Angels. The image of God, is nothing els but a conformitie of man vnto God, whereby man is holy as God is holy: for Paul ſaith, *Put on the new man, which after God*, that is, in Gods image, *is created in righteouſneſſe and holineſſe*. Now I reaſon thus: wherin the renuing of the image of God in man doth ſtand, therein was it at the firſt: but the renuing of Gods image in man doth ſtand in righteouſneſſe and holineſſe: therefore Gods C image wherein man was created at the beginning, was a conformitie to God in righteouſneſſe and holineſſe. Now whether Gods image doth further conſiſt in the ſubſtance of mans bodie & ſoule, or in the faculties of both, the ſcripture ſpeaketh not. This image of God hath two principall parts: I. wiſedome: II. holineſſe. Concerning wiſdome Paul ſaith, *Put ye on the new man which is created in knowledge after the image of him which created him.* This wiſedome conſiſteth in three points: I. in that he knewe God his creator perfectly: for Adam in his innocencie knewe God ſo farre forth as it was conuenient for a creature to know his creator. II. He knewe Gods will ſo farre forth as it was conuenient for him, to D ſhew his obedience thereunto. III. He knewe the wiſdome and will of his creator touching the particular creatures: for after Adam was created, the Lord brought euery creature vnto him, preſenting them vnto him, as beeing Lord and King ouer them, that he might giue names vnto them. Whereby it appeares that Adam in his innocencie did know the nature of all creatures, and the wiſdome of God in creating them, elſe he could not haue giuen them fitte names: and when God brought Eue vnto Adam, he knewe her at the firſt, and ſaide, *This is nowe bone of my bone, and fleſh of my fleſh, ſhee ſhall be called woman, &c.* The ſecond part of Gods image in man, is holines and rigteouſnes; which is nothing els but a conformitie of the will and affections, and of the whole diſpoſition of

Gen.1.26.

Epheſ 4.24.

Col.3.10.

Gen.2.23.

man both in bodie and ſoule, to the will of God his Creatour. Yet we muſt remember that Adam in his innocency had a changeable will, ſo as he could either will good or euill: he was created with ſuch libertie of will, as that he could indifferently will either. And we muſt not thinke that the will of the creature was made vnchangeably good, for that is peculiar to the will of God, and hereby is the Creatour diſtinguiſhed from the creature.

And here two things offer themſelues to be conſidered. The firſt, why the man is called the *image of God*, and not the woman. 1 Cor.11.7. *Anſ.* He is ſo called, not becauſe holines and righteouſneſſe is peculiar to him which is common to both: but becauſe God hath placed more outward excellencie and dignity in the perſon of a man then of a woman. The ſecond, how Chriſt ſhould bee called the *image of God*. Col.1.15. *Anſ.* He is ſo called for two ſpeciall cauſes. Firſt, becauſe he is of the ſame ſubſtance with the Father; and therefore is his moſt abſolute image, and as the author of the Hebrewes ſaith, Heb.1.3. *the brightneſſe of his glory, and the ingraued forme of his perſon.* Secondly, becauſe God being inuiſible doeth maniſeſt himſelfe in Chriſt, in whom as in a glaſſe we may behold the wiſdome, goodnes, iuſtice, and mercie of God.

The ſecond point to be conſidered in the creation of man, is the dignitie of his perſon: for Dauid ſaith, Psal.8.5. *Thou haſt made man litle inferiour to the Angels, and crowned him with glorie, and worſhip.* This dignitie ſtands in foure points. I. A bleſſed communion with the true God: for Paul ſpeaking of the Gentils which were not called, ſaith they were Eph.4.18. *ſtraungers from the life of God.* Where by the contrarie we may gather, that our firſt parents in their innocencie liued the life of God, which is nothing els but to leade a life here on earth, as that the creature ſhall haue a bleſſed and immediate fellowſhip with God, which ſtands in this, that before the fall of man, God reuealed himſelfe in a ſpeciall manner vnto him, ſo as his very bodie and ſoule was a temple and dwelling place of the Creator. This fellowſhip betweene God and man in his innocencie, was made maniſeſt in the familiar conference which God vouchſafed to man: but ſince the fall, this communion is loſt: for man cannot abide the preſence of God. And therefore when Peter had fiſhed all night, and caught nothing, our Sauiour bad him caſt downe his nette to make a draught, who did ſo; but when he ſawe the great multitude of fiſhes that were taken, at this ſight beholding but as it were ſome ſparkes of the glorious maieſtie of God in Chriſt, hee fell downe at his feete, ſaying, Luk.5.8. *Lord depart from me for I am a ſinner.* The ſecond point wherein mans dignitie conſiſteth, is that man was made Lord and King ouer all creatures, as Dauid ſaith, Psal.8.6. *Thou haſt made him to haue dominion in the workes of thy hands:* and therefore God hauing created him in his image, biddeth him, Gen.1.28. *rule ouer the fiſhes of the* A *ſea, ouer the foules of the heauen, and ouer euery beaſt that mooueth vpon the earth:* and afterward he brought them all to him, as to a ſoueraigne Lord & King to be named by him: and anſwerably euery creature in his kinde gaue reuerence and ſubiection vnto man before his fall, as vnto their Lord and King. Where by the way we muſt remember, that when we ſee any creature that is hurtfull and noyſome vnto man, and would rather deuoure then obey him; it muſt put vs in minde of our ſinne: for by creation we were made Lords and Kings ouer all creatures, and they durſt not but reuerence and obey vs: but the rebellion of man vnto God, is the cauſe of the B rebellion of the creatures vnto vs. The third part of mans dignity by creation, is that before his fall hee had a wonderfull beautie and maieſtie aboue all creatures in his bodie: whereupon Dauid ſaith, the Lord hath crowned him with *glorie and worſhip*. Psal.8.5. And in the renuing of the Couenant with Noe; God ſaith, Gen.9.2. *that the dread and feare of man ſhall bee vpon all creatures:* which nowe though it be but ſmall, yet doeth it plainely ſhew what was the glorie and maieſtie of mans perſon at the firſt. The fourth dignitie of mans eſtate in innocency, is that his labour was without paine or wearineſſe: if he had neuer fallen he ſhould haue laboured in the garden; but ſo, as he ſhould neuer haue bene wearied therewith. C For when Adam was fallen, God ſaid, *In the ſweat of thy face ſhalt thou eate thy bread.* Gen.3.19. Now if the paine in labour come after as a curſe vpon man for his tranſgreſſion, then before his fall man felt no paine in his affaires. And in theſe foure things conſiſteth mans dignity which he had in the creation.

Now in the third followeth mans calling before his fall; which is two-fold: I. particular. II. generall. Mans particular calling was to come into the garden of Eden to keepe it, and to dreſſe the trees and fruits thereof. This ſhewes vnto vs a good leſſon, that euery man muſt haue a particular calling wherein hee ought to walke: and therefore ſuch as D ſpend their time idlely in gaming and vaine delights, haue much to anſwer to God at the day of iudgement. This will not excuſe a man to ſay then, that he had land and liuing to maintaine himſelfe, and therefore was to liue as he liſte; for euen Adam in his innocencie had all things at his will, and wanted nothing; yet euen then God imployed him in a calling: therefore none muſt be exempted, but euery man both high and low muſt walke in his proper calling. *Adams* generall calling, was to worſhip his Creator, to which he was bound by the right of creation, conſidering the morall law was written in his heart by nature. Which is ſignified in the Decalogue; where the Lord requires worſhip and obedience of his people, becauſe he is *Iehouah*, that is, one Exod.20.2.

which

which hath beeing in himſelfe, and giues beeing to all men by creation. For the better vnderſtanding of this point, we are to conſider three thing. I. The place where Adam did worſhippe. II. The time. III. The ſacraments. For the firſt, God euer ſince the beginning had a place where he would be worſhipped, and it is called *Gods houſe*, which then was the garden of Eden. For it was vnto *Adam* a place appointed by God for his worſhip: as Church-aſſemblies are vnto vs: where alſo the Lord at ſometime did in a ſpeciall manner ſhew himſelfe vnto his creature. Touching the time of Gods worſhip, it was the ſeauenth day from the beginning of the creation, the Sabbath day. *And* here we muſt note, that the keeping of the Sabbath is morall. Some indeede doe plead that it is but a ceremonie; yet falſly: for it was ordained before the fall of man, at which time Ceremonies ſignifying ſanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with ſinne as wee are; and yet then he had a ſet Sabbath to worſhippe God his creator: and therefore much more neede hath euery one of vs of a Sabbath day, wherein we may ſeuer our ſelues from the workes of our callings, and the workes of ſinne, to the worſhip of God in the exerciſe of religion, and godly meditation of our creation. This point muſt be learned of vs, for when no occaſion is offered of buſineſſe, then men will formerly ſeeme to keepe the Sabbath: but if there come occaſion of breaking the Sabbath: as traffike, gaming, and vaine ſhewes, then Sabbath farewell, men will haue their pleaſures, let them worſhip *God* that will. But let vs remember in the feare of God, that whoſoeuer continue in the breach of this lawe beeing morall, God will no leſſe poure forth his puniſhments vpon them, then for the breach of any other commandement: the conſideration whereof, muſt moue euery man to a reuerent ſanctifying of the Lords daie.

Gen.28.17

Now for Adams *Sacraments* they were two: the tree of life, and the tree of knowledge of good and euill: theſe did ſerue to exerciſe Adam in obedience vnto God. The *tree of life*, was to ſignifie aſſurance of life for euer, if he did keepe Gods commandements: the *tree of knowledge of good and euill*, was a ſacrament to ſhew vnto him, that if he did tranſgreſſe Gods commandements, he ſhould dye: & it was ſo called, becauſe it did ſignify that if he tranſgreſſed this law, he ſhould haue experience both of good and euill in himſelfe.

Gen.2.9.

Nowe in the fourth place followeth the end of the creation of man, which is two-fold. Firſt, that there might be a creature to whom God might make manifeſt himſelfe, who in a ſpeciall manner ſhould ſet forth and acknowledge his wiſedome, goodneſſe, mercie, in the creation of heauen and earth, and of things that are in them, as alſo his prouidence, in gouerning the ſame. Secondly, God hauing decreed to glorifie his name in ſhewing his mercie and iuſtice vpon his creature, hereupon in time createth men to ſhew his mercie in the ſaluation of ſome, and to ſhew his iuſtice in the iuſt and deſerued damnation of other ſome. And therefore he hath appointed the creation ſpecially of man, to be a meanes of manifeſtation and beginning of the execution of his eternall counſell.

Thus much concerning mans creation in generall. The ſpeciall parts of man are two; bodie, and ſoule. And the reaſon why the Lord would haue him ſtand on theſe two parts is this: Some creatures made before him were onely bodily; as beaſtes, fiſhes, foules: ſome ſpirituall, as Angels: now man is both; ſpirituall in regard of his ſoule, corporall and ſenſible in regard of his bodie; that nothing might be wanting to the perfection of nature. If it be alleadged, that man conſiſts of three parts, body, ſoule, and ſpirit, becauſe Paul praies that the *Theſſalonians may be ſanctified in bodie, ſoule, and ſpirit*: the anſwer is, that the *ſpirit* ſignifies the *minde*, whereby men conceiue and vnderſtand ſuch things as may be vnderſtood: and the *ſoule* is there taken for the will and affections: and therefore theſe twaine are not two parts, but onely two diſtinct faculties of one and the ſame ſoule.

1. Theſſ.5.23.

The body of man at the firſt was formed by God of clay, or of the duſt of the earth, not to be the graue of the ſoule, as *Plato* ſaid, but to be an excellent and moſt fitte inſtrument to put in execution the powers and faculties of the ſoule. *And* howſoeuer in it ſelfe conſidered, it is mortall; becauſe it is compounded of contrarie natures called Elements: yet by the appointment and bleſſing of God in the creation, it became immortall till the fall of man.

As for the ſoule, it is no accidentarie qualitie, but a ſpirituall and inuiſible eſſence or nature, ſubſiſting by it ſelfe. Which plainely appeares in that the ſoules of men haue beeing and continuance as well forth of the bodies of men as in the ſame; and are as wel ſubiect to torments as the bodie is. And whereas we can and doe put in practiſe ſundrie actions of life, ſenſe, motion, vnderſtanding, we doe it onely by the power and vertue of the ſoule.

Zach.12.1.

Hence ariſeth the difference betweene the ſoules of men, and beaſts. The ſoules of men are ſubſtances: but the ſoules of other creatures ſeeme not to be ſubſtances; becauſe they haue no beeing out of the bodies in which they are: but rather they are certaine peculiar qualities ariſing of the matter of the bodie, and vaniſhing with it. *And* it may be for this cauſe, that *the ſoule of the beaſt is ſaid to be in the blood*, whereas the like in not ſaid of the ſoule of man.

Gen 9.4.

And though mens ſoules be ſpirits as angels are, yet a difference muſt be made. For angels can not be vnited with bodies ſo as both ſhall make one whole and entire perſon; whereas mens ſoules may: yea the ſoule coupled with the bodie is not onely the moouer of the bodie, but the principall cauſe that makes man to be a man.

The beginning of the ſoule is not of the eſſence of God; vnleſſe we will make euery mans ſoule to be God; neither doth it ſpring of the ſoule of the parents, for the ſoule can no more beget a ſoule, then an Angell 1.Cor.15.45. can beget an Angell. And *Adam* is called a liuing ſoule, and not a quickening ſoule. And Heb.12.9. earthly fathers are called the *fathers of our bodies* and not of our ſoules. It remaines therefore as being moſt agreable to the Scriptures, that the ſoules of men are then created by God of nothing, when they are infuſed into the bodie.

And though the ſoules of men haue a beginning, yet they haue no end, but are eternall. And when they are ſaid to die, it is not becauſe they ceaſe at any time to ſubſiſt or haue being in nature, but becauſe they ceaſe to be righteous, or to haue fellowſhip with God.

Whereas our bodies are Gods workmanſhip, 1.Cor.6.20. we muſt glorifie him in our bodies, and all the actions of bodie and ſoule, our eating 1.Cor.10.31 and drinking, our liuing and dying, muſt be referred to his glorie: yea we muſt not hurt or Rom.12.1. abuſe our bodies, but preſent them as holy and liuing ſacrifices vnto God. And whereas God made vs of the duſt of the earth, wee are not to glorie and boaſt our ſelues, but rather to take occaſion to prayſe the great goodneſſe of God, that hath vouchſafed to honour vs being but duſt and aſhes. And after that man is created, what is his life? alas it is nothing but a little breath: ſtoppe his mouth and his noſtrils, and he is but a dead man. By this we are put in mind to conſider of our fraile and vncertaine eſtate, and to lay aſide all confidence in our ſelues: and for this cauſe the Eſa.2.22. Prophet Eſay teacheth vs to haue no confidence in man, becauſe his breath is in his noſtrils. Againe, let vs marke the frame and ſhape of mans bodie. All other creatures goe with their bodies & eyes to the ground-ward; but man was made to go vpright: and whereas all other creatures haue but foure muſkles Columb. l.5. cap.9. to turne their eyes round about, man hath a fifth to pull his eyes vp to heauen-ward. Now what doth this teach vs? ſurely, that howſoeuer we ſeeke for other things, yet firſt of all, and aboue all, wee ſhould ſeeke for the kingdome of heauen, and the righteouſnes thereof: and that our whole deſire ſhould be ſet to enioy the bleſſed eſtate of Gods children in heauen. Secondly, it teacheth vs in receiuing Gods creatures, to returne thankfulneſſe vnto God, by lifting vp the heart to heauen for the ſame. Theſe are very needfull and profitable leſſons in theſe dayes; for moſt men indeed goe vpright: but looke into their liues, and they might as well goe on all foure for in their conuerſation they ſet their whole hearts vpon the earth, as the beaſt doth; and their eyes vpon the things of this world: hereby they doe abaſe themſelues, A and deface their bodies, and beeing men make themſelues as beaſts: we ſhall ſee great numbers of men that run and ride from place to place, to prouide for the bodie, but to ſeeke the kingdome of heauen, where their ſoules ſhould dwell after this life in ioy for euer, they will not ſtirre one foote.

Thirdly, mans bodie by creation, was made a temple framed by Gods owne hands for 1.Cor.6.19. himſelfe to dwell in; therefore our dutie is to keepe our bodies pure and cleane, and not to ſuffer them to be inſtruments, whereby to practiſe the ſinne of the heart. If a man had a faire houſe wherin he muſt entertaine a prince, and ſhould make thereof a ſwineſty, or a ſtable, B would not all men ſay, that he did greatly abuſe both the houſe and the prince? euen ſo mans bodie being at the firſt made a pallace for the euer-liuing God; if a man ſhall abuſe it by drunkenneſſe, ſwearing, lying, fornication, or any vncleaneſſe, he doth make it in ſtead of a temple for the holy Ghoſt, to be a ſtye or ſtable for the deuill. For the more filthie a mans bodie is, the more fit it is to be a dwelling place for ſinne and Satan.

Fourthly, man by creation was made a goodly creature in the bleſſed image of God: but by Adams fall men loſt the ſame, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our firſt image, and indeauour our ſelues to become new creatures. If a noble man ſhould C ſtaine his blood by treaſon, after his death the poſteritie will neuer be at reſt, till they haue got away that ſpot: Man, by Adams fall, is become a limme of the deuill, a rebell and a traytour againſt Gods maieſtie: and this is the ſtate of euery one of vs, by nature we are at enmitie with God, and therefore we ought to labour aboue all things in the world, to be reſtored in Chriſt to our firſt eſtate and perfectiõ, that ſo we may become bone of his bone, fleſh of his fleſh, being iuſtified and ſanctified by his obedience, death, and paſſion.

Fifthly, man was created that there might be a way prepared, whereby God might ſhew his grace and mercie in the ſaluation of ſome, and his iuſtice in the deſerued damnation of D others for their ſinnes: and in the creation of man Gods eternall counſell begins to come into execution: Hereupon it ſtands vs in hand to make conſcience of euery euill way, being repentant for all our ſinnes paſt, and hauing a conſtãt purpoſe neuer to ſin more as wee haue done, that by our good conuerſation here in this life, we may haue aſſurance that we be eternally choſen to ſaluation by the Lord himſelf.

Laſtly, whereas we haue learned, that the ſoule of man is immortall, we are hereby taught to take more care for the ſoule then for the bodie. For it cannot be extinguiſhed. When it is condemned, euen then it is alwaies in dying, and can neuer dye. But alas, in this point the caſe is flat contrarie in the world: for men labour all their liues long to get for

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the bodie, but for the ſoule they care litle or nothing at all: whether it ſinke or ſwimme, goe to heauen or to hell, they reſpect not. This doth appeare to be true, by the practiſe and behauiour of men on the Lords day: for if the number of thoſe which come to heare Gods word, were compared with thoſe which runne about their worldly wealth & pleaſure, I feare me the better ſort would be found to be but a little handfull to a huge heape, or as a droppe to the Ocean ſea, in reſpect of the other. But wilt thou go an hundred miles for the increaſe of thy wealth, and delight of thy bodie? then thinke it not much to goe tenne thouſand miles (if need were) to take any paines for the good of thy ſoule, and to get foode for the ſame, it being euerlaſting.

And thus much for the duties. Now follow the conſolations. Although by reaſon of the fall of man we can haue but little comfort now: yet the Creation doth confirme the vnſpeakable prouidence of God ouer his creatures, but eſpecially ouer man, in that the Lord created him the ſixt day: and ſo before he was made, prepared for him a Paradiſe for his dwelling place, and all creatures for his vſe and comfort. And if he were thus carefull for vs when wee were not, then no doubt hee will bee much more carefull for vs at this preſent, in which we liue and haue beeing. Nay, marke further, ſince the fall man eates and drinks in quantitie a great deale which in common reaſon ſhould rather kill him, then turne to the ſtrength and nouriſhment of his bodie: yet herein doth the wonderfull power of the Creatour moſt notably appeare, who hath made mans ſtomacke as a lymbecke or ſtyll to digeſt all meates that are holeſome for his nouriſhment and preſeruation.

And thus much for the Creation. Now in theſe words, *maker of heauen and earth*] is more to be vnderſtood then the worke of creation, namely, Gods prouidence in gouerning all things created, as he appointed in his eternall decree: and therefore S. Peter ſaith, *God is a* 1.Pet.4.19. *faithfull Creatour*, that is, God did not onely make heauen and earth, and ſo leaue them, as Maſons & Carpenters leaue houſes when they are built: but by his prouidence doth moſt wiſely gouerne the ſame. Now therefore let Gods prouidence proued. vs come to ſpeake of Gods prouidence. And firſt of all the queſtion offers it ſelfe to be conſidered, whether there be any prouidence or no? for the minds of men are troubled with many doubtings hereof. And to make the queſtion out of all doubt, I will vſe foure arguments to confirme the prouidence of God. 1 The firſt, is the teſtimonie of the Scripture, which aſcribeth the euent of all particular actions, euen ſuch as are in themſelues caſual, Pro.16.33. as the *caſting of lots*, and ſuch like, to the diſpoſition of God: which very thing alſo teacheth, that euen men themſelues, indued with reaſon and vnderſtanding, haue neede to be A *guided* in all things, and *gouerned* by God: and it Pro.20 24. Ier.10.23. Iſa.40.27. ſerueth to confute thoſe that deny Gods prouidence. *Why ſayeſt thou, O Iacob, and ſpeakeſt, O Iſrael, my way is hid from the Lord, and my iudgement is paſt ouer by my God?* 2 The ſecond argument may be taken from the order which appeareth in the whole courſe of nature. *First*, to begin with families; there is to be ſeene an Eutaxie or ſeemely order, in which ſome rule, and ſome obey: and the like is to be found in townes, cities, countries, and kingdomes: yea euen in the whole world, in which all things are ſo diſpoſed, that one ſerueth for the good of another. Trees and hearbes, and graſſe of the field ſerue for beaſts and cattell: beaſts & B cattell ſerue for men: the heauens aboue ſerue for them which are beneath: and all the creatures which are aboue and beneath ſerue for God. This argueth, that God is moſt wiſe and prouident in ordering and diſpoſing all things whatſoeuer. 3 The third argument is taken from the conſcience ſpecially of malefactours. Suppoſe a man that commits a murder ſo cloſely, that no man knowes thereof, and that the partie himſelfe is free from all the danger of the lawe: yet ſhall he haue his owne conſcience to accuſe, vpbraid, and condemne him, yea euen to fright him out of his wit, and to giue him no more reſt then he can find vpon the racke or gybbet. Now this accuſation and terrour of conſcience, is nothing elſe but the C forerunner of another moſt terrible iudgment of God, who is Lord of all creatures, and iudge of all men. And this alſo prooues the prouidence of God. For if the conſcience can finde a man out, and lay his faults to his charge, how much more ſhall God himſelfe the creatour of the conſcience ſee and conſider all his doings? 4 The fourth and laſt argument is this: The propheſies of things to come ſhould be vncertaine or falſe, if God gouerned not the world. But now conſidering things many yeares agoe foretold, come to paſſe in the ſame manner, as they were foretold by the Prophets and Apoſtles: hereby we muſt certainely conclude, that there is a prouidence of God, wherby all & euery thing is gouerned.

D Againſt the prouidence of God ſundry Obiect. anſwered. 1 things be alledged. The firſt and ſpeciall is, that prouidence and diſorder, confuſion and order cannot ſtand together. Now in the world there is nothing but diſorder and cōnfuſion, in ſeditions, treaſons, conſpiracies and ſubuerſions of kingdomes: where alſo ſinne and wickedneſſe preuailes. *Anſw.* It is true indeed there hath bene confuſion in the world euer ſince the fall of man and angels; and it ariſeth not from God, but from them alone; who as they did at the firſt tranſgreſſe the will of God, ſo they do what they can to turne all vpſide down. Now then confuſiō & diſorder is only in reſpect of the deuil & his inſtruments: but in regard of God, in the very middeſt of all confuſion there is order to be found, becauſe he can and doth diſpoſe it to the glorie of his

A owne name, and to the good and ſaluation of his choſen, as alſo to the confuſion of his enemies.

2 Againe, it may be obiected, that with vngodly and wicked men all things goe well, and contrariwiſe with the godly all things goe hardly. For through the world, none are more moleſted and more vnder outward miſery then they: but if there were any prouidence in God, then it ſhould be otherwiſe; the godly ſhould flouriſh, and the wicked periſh. *Anſ.* The conſideration of the outward eſtate of men in the world, was to Dauid an occaſion of a ſore temptation. For when he ſaw the wicked to proſper alway, and their riches to encreaſe, he brake forth and ſaid, Pſal 73.13. B *Certainely I haue clenſed my heart in vaine, and waſhed mine hands in innocencie.* Now if we would repell this temptation, as Dauid afterward did, then we verſ.17. muſt goe into the *Lords Sanctuary* with him, and learne to be reſolued in theſe points. I. Though the godly be laden with miſeries, yet euen that, by the eſpeciall prouidence of God, turnes to their great good. For euery man ſince the fall of Adam is ſtained with the lothſome contagion of ſinne. Now the child of God that is truly regenerate, and muſt be fellow heire with Chriſt after this life in the kingdome of glory, muſt in this life be caſt into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruption of his nature, and be eſtranged from the wickednes of C the world. II. The proſperous ſucceſſe of the wicked, their ſpoiles, their reuenewes, and all their honour turnes to their greater woe in the end: as doth appeare in Iobs hiſtory, and in the examples of the Chaldeans, of Dauids enemies, and of Diues and Lazarus.

3 Thirdly, it may be obiected, that many things come to paſſe by chance, and therefore not by Gods prouidence: becauſe chance and prouidence can not ſtand togither. *Anſw.* We muſt diſtinguiſh betweene *chance* and *meere chance*. *Chance* is, when any thing comes to paſſe, the cauſe thereof beeing vnknowne not ſimply but in reſpect of man: and D therefore in regard of men which know not the reaſon of things, we may ſay there is chance: and ſo the ſpirit of God ſpeaketh. Eccle.9.11. *Time & chance commeth to them all.* And againe, Luk.10.31. *By chance there came downe a prieſt the ſame way:* Now this kinde of chance is not againſt the prouidence of God, but is ordered by it. For things which in regard of men are caſuall, are certainely knowne and determined by God. *Meere chance* is, when things are ſaid or thought to come to paſſe without any cauſe at all. But that muſt be abhorred of vs as ouerturning the prouidence of God.

Thus ſeeing it is plaine that there is a prouidence, let vs in the next place ſee what it is. Prouidēce deſcribed. *Prouidence* is a moſt free and powerfull action of God, whereby he hath care ouer all A things that are.

The parts of it. Prouidence hath two parts, *knowledge* and *gouernement*. Gods knowledge, is whereby all things from the greateſt to the leaſt are manifeſt before him at all times. As Dauid ſaith, Pſal.11.4. *His eyes will conſider; his eie liddes will trie the Children of men.* And againe, Pſa.113.6. *He abaſeth himſelfe to behold the things that are in the heauen and the earth.* And the Prophet Hanani ſaide to Aſa, 2.Chr.16.9 *The eies of the Lord behold all the earth.* And Saint Iames ſaith, Act.15.18. *From the beginning of the world GOD knoweth all his workes.* This point hath a double vſe. Firſt, as Saint Peter ſaith, it muſt mooue vs *eſchew euill and doe good:* Why? 1.Pet.3.11 12. *Becauſe*, ſaith he, *the eies of the Lord are vpon the B iuſt, and his countenance againſt euill doers.* Secondly, it muſt comfort all thoſe that labour to keepe a good conſcience. For the eies of GOD behold all the earth *to ſhewe himſelfe* 2.Chr.16.9. *ſtrong with them that are of perfect heart towards him.*

Gouernement, is the ſecond part of Gods prouidence, whereby hee ordereth all things and directeth them to good ends. And it muſt be extended to the very leaſt thing that is in heauen or earth, as to the Mat.6.26. *ſparrowes*, and to Deut.25.4 oxen, and Mat.10.30 *the haire of our heades.* And here wee muſt conſider two things, the manner of gouernement, and the meanes.

The manner of gouernement is diuers, according as things are good or euill. A good thing is that which is approoued of God. As C firſt of all, the *ſubſtances* of all creatures; euen of the deuils themſelues: in whom whatſoeuer is remaining ſince their creation is in it ſelfe good. Secondly, the *quantities: qualities, motions, actions*, and *inclinations* of the creatures in themſelues conſidered withall their euents are good. Againe, good is either naturall or morall. *Naturall*, which is created by God for the lawfull vſe of man. *Morall*, which is agreeable to the eternal and vnchangeable wiſdome of God, reuealed in the morall law.

Now God gouerneth al good things two waies. Firſt, by *ſuſtaining* and preſeruing them that they decay not: Secondly, by *moouing* them that they may attaine to the particular endes for which they were ſeuerally ordained. D For the qualitie and vertues which were placed in the Sunne, Moone, Starres, Trees, Plants, Seedes, &c. would lie dead in them and be vnprofitable, vnles they were not onely preſerued, but alſo ſtirred vp and quickened by the power of God ſo oft as he imploies them to any vſe.

Euill, is the deſtruction of nature: and it is taken for ſinne, or for the puniſhment of ſinne. Now ſinne is gouerned of God by two actions; the firſt, is an *operatiue permiſſion.* I ſo call it, becauſe God partly permitteth ſinne, & partly worketh in it. For ſinne as it is commonly taken hath two parts; the ſubiect or matter, and the forme of ſinne: the ſubiect of ſinne, is a certaine quality or action; the forme, is the anomie or tranſgreſſion

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A of Gods law. The firſt is good in it ſelfe, and euery *qualitie* or *action*, ſo farre forth as it is a qualitie or action, is exiſting in nature, and hath God to bee the author of it. Therefore ſinne, though it be ſufficiently euill to eternall damnation, yet can it not be ſaid to be abſolutely euill as God is abſolutely good, becauſe the ſubiect of it is good, and therefore it hath in it reſpects and regards of goodnes. In reſpect of the ſecond, that is, the breach of the lawe it ſelfe, God neither willeth, nor appointeth, nor commandeth, nor cauſeth, nor helpeth ſinne; but forbiddeth, condemneth, and puniſheth it: yet ſo, as withall he willingly permitteth it to be done by others, B as men and wicked angels, they beeing the ſole authors and cauſes of it. And this permiſſion by God is vpon a good end: becauſe thereby he maniſeſteth his iuſtice and mercie. Thus it appeares that in originall ſin, the naturall inclination of the minde, will, and affections in it ſelfe conſidered, is from God, and the ataxie or corruption of the inclination in no wiſe from him, but only permitted: againe, that in actuall ſinne the motion of the body or minde is from God, but the euilneſſe and diſorder of the motion is not from him, but freely permitted to be done by others. As for example; In the act of murder, the actions of moouing the whole bodie, of ſtirring the ſeueral ioynts, & the fetching of the blow whereby the man is ſlaine, C is from God; for *in him wee liue, mooue, and haue* Act.17.28. *our beeing*: but the diſpoſing and applying of all theſe actions to this ende, that our neighbours life may be taken away, and we thereby take reuenge vpon him, is not from God, but from the wicked will of man and the deuill.

Gods ſecond action in the gouernement of ſinne, is after the iuſt permiſſion of it, partly, to *reſtraine* it more or leſſe, according to his good will and pleaſure, and partly to *diſpoſe* and turne it againſt the nature thereof to the glory of his owne name, to the puniſhment of his enemies, and to the correcting and chaſtiſment of his elect.

As for the ſecond kind of euill, called the puniſhment of ſinne, it is the execution of iuſtice, and hath God to be the author of it. And D in this reſpect Eſai ſaith, that *God createth euill*: Iſa.45.7. and *Amos*, Amos 3.6. *That there is no euill in the citie which God hath not done.* And God as a moſt iuſt iudge may puniſh ſinne by ſinne, himſelfe in the meane ſeaſon free from all ſinne. And thus the places muſt bee vnderſtood in which it is ſaide, that God *giueth Kings in his wrath*, Hoſ.13.11. *hardeneth the heart*, Neh 9.37. *blindeth the eyes*; Exod.4. &.7 *mingleth the ſpirit of errours*; Iſa.19.14. *giueth vp men to a reprobate ſenſe*; Rom.1.28. *ſends ſtrong illuſions to beleeue lies*; 2. Theſſ.2.11. *ſends euill ſpirits giuing them commandement to hurt, and leaue to deceiue, &c.* 1. King.22.22.

Thus hauing ſeene in what manner God gouerneth all things, let vs now come to the meanes of gouernment. Sometimes God worketh without meanes, thus hee created all things in the beginning: and he made trees & plants to grow and flouriſh without the heate of the Sun or raine: ſomtimes he gouernes according to the vſual courſe & order of nature, as when he preſerues our liues by meate and drinke: yet ſo, as hee can and doth moſt freely order all things by meanes either aboue nature or againſt nature, as it ſhall ſeeme good vnto him. As when hee cauſed the *ſunne to ſtand in the firmament*, Ioſ.10.12. and to *go backe in Ahaz diall*: Iſa.38.8. when he cauſed the *fire not to burne the three children*: Dan.3.27. when he kept backe *dew and raine* three yeares in Iſraell, 1.King.18.45. when he made *waters to flow out of the rocke*: Exod.17.6. when he cauſed *Elias cloake* to deuide the waters of Iorden: 2.King.2.8. when he cauſed *yron to ſwimme*: 2.King.6.6. when he preſerued *Ionas* aliue three daies and three nights in the whalls bellie: Ionas.1.17. when he *cured diſeaſes*, by the ſtrength of nature incurable, as the *leproſie of Naaman*; 2.King.5.14. the *iſſue of blood*, Math.9.22. *and blindneſſe, &c.* Ioh.9.6,7.

Among all the meanes which God vſeth, the ſpeciall are the reaſonable creatures, which are no paſſiue inſtruments, as the toole in the hand of the workeman, but actiue: becauſe as they are mooued by God, ſo againe beeing indued with will and reaſon, they mooue themſelues. And ſuch inſtruments are either good or euill. Euill, as wicked men and angels. And theſe he vſeth to doe his good will and pleaſure, euen then when they doe leaſt of all obey him. And conſidering that the ſinning inſtrument which is mooued by God, doth alſo moue it ſelfe freely without any conſtraint on Gods part; God himſelfe is free from all blame, when the inſtrument is blame-worthy. In directing the inſtrument, God ſinneth not: the action indeede is of him, but the defect of the action from the inſtrument: which being corrupt, can it ſelfe doe nothing but that is corrupt: God in the meane ſeaſon by it bringing that to paſſe which is very good. The whole cauſe of ſinne is in Satan and in vs: as for God, he puts no wickednes into vs, but the euill which he findes in vs he mooues, that is, orders and gouerners, and bends it by his infinite wiſedome, when and in what manner it pleaſeth him, to the glorie of his name, the euill inſtrument not knowing ſo much, nay intending a farre other ende. As in the mill, the horſe blindfolded goes forward, and perceiues nothing but that he is in the ordinary way, whereas the miller himſelfe whips him and ſtirres him forward for an other ende, namely for the grinding of corne. And this is that which we muſt hold touching Gods prouidence ouer wicked men and angels: & it ſtands with the tenour of the whole Bible. Ioſephs brethren ſold him into Egypt very wickedly, euen in the teſtimony of their owne conſciences: yet Ioſeph hauing reſpect to the counſell and worke of God, which he performed by his brethren, ſaith, that the *Lord ſent him thither.* Gen.45.7.8. And the Church of Ieruſalem ſaith, that Herod and Pontius Pilate did nothing in the death of Chriſt, but that which *the* *hand and counſell of God had determined to be done*: becauſe though they wickedly intended nothing but to ſhew their malice and hatred in the death of Chriſt: yet God propounding a further matter by them then euer they dreamed of, ſhewed forth his endles mercy to man in the worke of redemption. On this manner muſt all the places of ſcrpture be vnderſtood, in which it is ſaid, that God *gaue the wiues* of Dauid to Abſolon; that God *mooued Dauid* to number the people; that he *commanded Shemei to raile* on Dauid; that the Medes and Perſians are his *ſanctified ones*: that the *reuolt of the ten tribes* was done by *God*, &c. By all theſe examples it appeares, that we muſt not ſeuer Gods permiſſion from his will or decree; and that we muſt put difference betweene the euill worke of man, and the good worke of God which he doth by man: and the whole matter may yet be more clearely perceiued by this compariſon: A theefe at the day of aſſiſe is condemned, and the magiſtrate appoints him to bee executed; the hangman owing a grudge to the malefactour, vſeth him hardly, and prolongeth his puniſhment longer then he ſhould: Now the magiſtrate and the hangman do both one and the ſame worke, yet the hangman for his part is a murderer, the magiſtrate in the meane ſeaſon no murderer; but a iuſt iudge, putting iuſtice in execution by the hangman: ſo God though he vſe euill inſtruments, yet is he free from the euill of the inſtruments.

Act.4.28.
2.Sam.12.11.
2.Sam.24.1.
2.Sam.16.11.
Iſa.10.5. & 23.6.
2.Chr.11.4.

And further we muſt here marke the difference which muſt bee made in Gods vſing of all kindes of inſtruments. When he vſeth good creatures, as angels, he worketh his will not onely by them, but alſo in them: becauſe he inſpires them and guides them by his ſpirit, ſo as they ſhall will, and doe that which he willeth and intendeth. As for euill inſtruments, he worketh by them onely, and not in them; becauſe he holdes backe his grace from them, and leaues them to themſelues, to put in practiſe the corruption of their own hearts.

The kinds of Gods prouidence.

Thus much of the parts of Gods prouidence: now follow the kindes thereof. Gods prouidence is either generall or ſpeciall. *Generall*, is that which extends it ſelfe to the whole world and all things indifferently, euen to the deuils themſelues. By this prouidence God continues & maintaines the order which he ſet in nature in the creation, and he preſerues the life, ſubſtance, and the being of all and euery creature in his kinde.

Act.17.28.
Heb.1.3.
Iob.37.& 38.
Pſal.104.

The *ſpeciall* prouidence is that, which God ſheweth and exerciſeth towards his Church and choſen people, in gathering and guiding them, and in preſeruing them by his mighty power againſt the gates of hell. And therfore Gods Church here vpon earth is called the kingdome of grace, in which he ſhewes not onely a generall power ouer his creatures, but withal the ſpecial operatiō of his ſpirit in bowing and bending the hearts of men to his will.

Iſa.43.1.2.
Zach.2.8.

Duties frō Gods prouidence.
1

Thus much concerning the doctrine of Gods prouidence. Now followes the duties. Firſt, ſeeing there is a prouidence of God ouer euery thing that is, we are hereby taught to take good heed of the tranſgreſſion of the leaſt of Gods commandements. If men were perſwaded that the Prince had an eye euery where, doubtleſſe many ſubiects in England would walke more obediently to the lawes of the land then they do: and durſt in no wiſe worke ſuch villanies as are daily practiſed. Well, howſoeuer it is with earthly princes, yet this all-ſeeing preſence is leaſt wanting in God: he hath an eye euery where: whereſoeuer thou art, there God beholdeth thee, as Dauid ſaith, *God looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand and ſeeke God.* Therefore except thou be brutiſh and paſt ſhame, take heed of ſinne. If men had but a ſparke of grace, the conſideration of this would make them loath the practiſe of any euill worke. Eliah ſaith to Ahab, *As the Lord God of Iſrael liueth before whom I ſtand, there ſhall be neither dewe nor raine theſe three yeares.* Where the Prophet confirmeth his ſpeach with an oath, ſaying, *As the Lord of hoaſts liueth it ſhall be ſo.* And leſt Ahab ſhould thinke he made no conſcience what he ſaid, he addeth this clauſe, that he ſtood in the preſence of God. As if he ſhould ſay: howſoeuer thou thinkeſt of me, yet as it ſtands me in hand, ſo doe I make conſcience of my word: for I ſtand in the preſence of God, and therefore knowe it, as the Lord liueth there ſhall be no raine nor dewe theſe three yeares. So Cornelius hauing an eye to Gods prouidence, doth mooue himſelfe, and all his houſhold to a ſolemne hearing of the word of God deliuered by the mouth of Peter, ſaying, that *they were all preſent before God, to heare all things commanded of him.* As theſe men had regard to Gods prouidence, ſo we likewiſe muſt behaue our ſelues reuerently, making conſcience of our behauiour both in words and workes: becauſe whereſoeuer we be, we are in the preſence of God.

Pſal. 53.2.
1.King.17.1.
Act.10.33.

2

Secondly, if there be a prouidence of God ouer euery thing, then we muſt learne contentation of minde in euery eſtate; yea, in aduerſitie vnder the croſſe when all goes againſt vs we muſt be content, becauſe Gods prouidence hath ſo appointed. So Dauid in the greateſt of his grieſes was dumbe and ſpake nothing; his reaſon was, becauſe *thou Lord didſt it.* And when Shemei curſed Dauid, Abiſha would haue had the king to haue giuen him leaue to haue ſlaine him: but Dauid would not ſuffer it, but ſaide. *Hee curſeth euen becauſe the Lord hath bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?* In whoſe example we may ſee a patterne of quietneſſe of minde. When a croſſe cōmeth, it is a hard thing to be patient; but we muſt draw our ſelues thereunto by conſideratiō of Gods eſpecial prouidēce.

Pſal.39.9.
2. Sam.16.10.

3 Thirdly, when outward meanes of preſeruation in this life doe abound, as health, honour, riches, peace, and pleaſure, then we muſt remember to bee thankfull; becauſe theſe things alwaies come by the prouidence of God. Thus Iob was thankfull both in proſperitie and ad- Iob.1.22. uerſitie: *The Lord* ſaith he, *gaue, and the Lord taketh away, bleſſed be the name of the Lord.* Indeede to be patient in euery eſtate and thankfull to God, is a very hard matter: yet will it be more eaſie, if we learne in all things that befall vs in this life neuer to ſeuer the conſideration of the things that come to paſſe from Gods prouidence. For as the body and ſoule of man (though wee ſee onely the body) are alwaies togither, as long as a man liueth: ſo is Gods prouidence ioyned with the thing done: wherefore as wee looke on the thing done, ſo we muſt alſo in it, labour to ſee and acknowledge the good pleaſure and appointment of God. As for example: a mans houſe is ſet on fire, and all his goods conſumed; this very ſight would make him at his wits end: but now as he beholds this euent with one eie, ſo with the other eye he muſt at that very inſtant looke vpon Gods bleſſed prouidence. When a man beholds and feeles the loſſe of his friends, he can not but grieue thereat, vnleſſe hee bee more ſenſles then ſtocke or ſtone: yet that he may not be ouerwhelmed with griefe, he muſt euer with one eie looke at the pleaſure of God herein. This will bee an eſpeciall meanes to ſtay the rage of any headſtrong affection in all our afflictions. In the world the manner of men is, if health, wealth, and eaſe abound, to thinke all is well: but if croſſes come, as loſſe of friendes, and loſſe of goods, then men crie out, as beeing ſtraught of their wits: the reaſon is, becauſe they looke onely at the outward meanes, and tie Gods prouidence to them; not beeing able to ſee any goodneſſe or prouidence of God out of ordinarie meanes. Againe, when a man is ſtored with riches, honour, wealth and proſperity, he muſt not barely looke on them, but behold withall Gods goodneſſe, and bleſſing in them: for if that be wanting, all the riches in the world are nothing. Likewiſe in receiuing thy meate and drinke, thou muſt looke further into the bleſſing of God vpon it: which if it be away, thy meate and thy drinke can no more nouriſh thee then the ſtone in the wall. And the ſame muſt we doe in euery buſines of our callings; which if men could learne to practiſe, they would not ſo much truſt to the means, as honour, wealth, fauour, &c. but rather to God himſelfe. The Lord by the Prophet Habakuk reprooueth Hab.1.16. the Chaldeans for offering *ſacrifices vnto their nets*; which ſinne they committed, becauſe they looked onely vpon outward things: and like moles had no power to ſee further into them, and to behold the worke of God in all their proceedings. And this is the very cauſe why we are vnthankefull for Gods benefits: for though we behold the bare creatures, yet are wee ſo poreblind that wee can not diſcerne any bleſſing and prouidence of God in them. Therefore let vs learne to looke vpon both ioyntly togither, and ſo ſhall we be thankefull vnto God in proſperitie, and patient in aduerſitie with Iob and Dauid. This leſſon Paul learned; Phil.4.12.13. *I can be abaſed* (ſaith he) *and I can abound euery where, in all things I am inſtructed, both to be full and to be hungrie: and to abound, and to be in want.*

4 Fourthly, ſeeing Gods prouidence diſpoſeth all things, we are taught to gather obſeruations of the ſame, in things both paſt and preſent, that we may learne thereby to be armed againſt the time to come. Thus Dauid when he was to encounter with Goliah, gathered hope and confidence to himſelfe for the time to come, by the obſeruation of Gods prouidence in the time paſt: 1.Sam.17.37. for, ſaith he, *when I kept my Fathers ſheepe, I ſlue a Lyon and a Beare that deuoured the flocke: now the Lord that deliuered me out of the paw of the Lyon, and out of the paw of the Beare, he will deliuer me out of the hand of this Philiſtim.*

5 Fiftly, becauſe Gods prouidence diſpoſeth all things, when wee make lawfull promiſes to doe any thing, we muſt put in, or at the leaſt conceiue this condition [*if the Lord will:*] for S. Iames ſaith, that we ought to ſay, Iam.4.15. *If the Lord will, and if wee liue, we will doe this or that.* This alſo was Dauids practiſe: for to all 1.Chron.13.2. the congregation of Iſraell he ſaide, *If it ſeeme good to you, and if it proceede from the Lord our God, wee will ſend to and fro, &c.*

6 Sixtly, ſeeing Gods prouidence is manifeſt in ordinary meanes, it behoooueth euery man in his calling to vſe them carefully: and when ordinary meanes be at hand, we muſt not looke for any helpe without them, though the Lord be able to doe what he will without meanes. Ioab when many *Aramites* came againſt him, he heartned his ſouldiers though they were but few in number, bidding 2.Sam.10.12. them *be ſtrong and valiant for their people, and for the cities of their God, and then let the Lord doe that which is good in his eies.* And Mat.4.6. our *Sauiour Chriſt* auoucheth it to be flatte tempting of God for him to leape downe from the *pinacle of the Temple to the ground*, whereas there was an ordinarie way at hand to deſcend by ſtaires. Hence it appeares, that ſuch perſons, as will vſe no meanes whereby they may come to repent and beleeue, doe indeede no more repent and beleeue, then they can be able to liue, which neither eate nor drinke.

Conſolations. And thus much of the duties. Now follow the Conſolations. Firſt, this very point of Gods ſpeciall prouidence, is a great comfort to Gods Church: for the Lord moderateth the rage of the deuill and wicked men, that they ſhall not hurt the people of God? Dauid ſaith, Pſal.16.8. *The Lord is at my right hand, therefore I ſhall* *not ſlide.* And, When Ioſephs brethren were afraide becauſe they had ſold him into Egypt, Gen.45.7. hee comforteth them ſaying, *that it was GOD that ſent him before them for their preſeruation.* So King Dauid when his ſoldiours were purpoſed to ſtone him to death, hee was in great ſorrow; 1.Sam.30.6. but it is ſaid, *he comforted himſelfe in the Lord his God.* Where we may ſee, that a man which hath grace to beleeue in God, and relye on his prouidence in all his afflictiõs & extremities, ſhall haue wonderfull peace and conſolation.

Before we can proceede to the articles which follow, it is requiſite that we ſhould intreat of one of the greateſt workes of Gods prouidence that can be, becauſe the opening of it giueth light to all that inſueth. And this worke, is a *Preparation* of ſuch meanes whereby God will manifeſt his iuſtice and mercie. It hath two parts, the *iuſt permiſſion of the fall of man*, and the *giuing of the Couenant of grace*. For Rom.11.32. ſo Paul teacheth when he ſaith, *That God ſhut vp all vnder vnbeleefe, that he might haue mercie vpon all.* Gal.3.22. And againe, *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Chriſt Ieſus ſhould bee giuen to them that beleeue.*

Touching the firſt, that we might rightly conceiue of *mans fall*, wee are to ſearch out the nature and parts of ſinne. Sinne. *Sinne* is any thing whatſoeuer is againſt the will and word 1.Ioh.3.4. of God: as S. Iohn ſaith, *Sinne is the tranſgreſſion of the law.* And this definition Paul confirmeth Rom.3.10. & 4.15. & 5.13. when he ſaith, that *by the Law comes the knowledge of ſinne*: and, *Where no Law is, there is no tranſgreſſion*: and, *Sinne is not imputed, where there is no law.*

In ſinne we muſt conſider three things: the *fault*, the *guilt*, the *puniſhment*. The *fault*, is the anomie or the inobedience it ſelfe, and it comprehends not onely huge and notorious offences, idolatrie, blaſphemie, theft, treaſon, adulterie, and all other crimes that the world cries ſhame on: but euery diſordered thought, affection, inclination: yea, euery defect of that which the law requireth.

The *guilt* of ſinne, is whereby a man is guiltie before God, that is, bound and made ſubiect to puniſhment. And here two queſtiõs muſt bee ſkanned: where man is bound? and by what? For the firſt, Man is bound in conſcience. And hereupon the conſcience of euery ſinner ſits within his heart as a litle iudge to tell him that he is bound before God to puniſhment. For the ſecond, it is the order of diuine iuſtice ſet downe by God which binds the conſcience of the ſinner before God: for he is Creator and Lord, and man is a creature, and therefore muſt either obey his will & commandement, or ſuffer puniſhment. Now then by vertue of Gods lawe, conſcience binds ouer the creature to beare a puniſhment for his offence done againſt God: yea it tells him, that he is in danger to be iudged and condemned for it. And therefore the conſcience is as it were the Lords Sergeant to informe the ſinner of the bond and obligation whereby he alwaies ſtands bound before God. A

The third thing which followeth ſinne, is *puniſhment*, and that is death. So Paul ſaith, Rom.6.23. *The ſtipend of ſinne is death*: where, by death we muſt vnderſtand a double death, both of body and ſoule. The death of the body, is a ſeparation of the body from the ſoule. The ſecond death, is a ſeparation of the whole man, but eſpecially of the ſoule from the glorious preſence of God. I ſay not ſimply from the preſence of God, for God is euery where: but onely from the ioyfull preſence of Gods glory. Nowe theſe two deaths are the ſtipends or allowance of ſinne: and the leaſt ſinne which a man committeth, doth deſerue theſe two B puniſhments. For in euery ſinne the infinite iuſtice of God is violated: for which cauſe there muſt needes be inflicted an infinite puniſhment, that there may bee a proportion betweene the puniſhment and the offence. And therefore that diſtinction of ſinne which Papiſts make, namely, that ſome are in themſelues veniall, and ſome mortall, is falſe, and hereby confuted: otherwiſe in reſpect of the diuers eſtate and condition of men, ſinnes are either veniall or mortall. Veniall they are to the elect, whoſe ſinnes are pardonable in Chriſt: but to the reprobate all ſinnes are mortall.

Neuertheleſſe we hold not all ſinnes equall, but that they are greater or leſſe ac- C cording to the diuerſitie of obiects and other circumſtances.

Thus much of ſinne in generall: now we come to the parts of it. The firſt ſinne of all that euer was in man, is the ſinne of Adam, Rom.5.5. which was his diſobedience in eating the forbidden fruit. In handling whereof ſundrie points are to be opened, but let vs begin with the cauſes thereof.

The outward efficient cauſe was the deuill. And though he be not named by Moſes in the hiſtorie of the fall, yet that is not to trouble vs: for wee muſt not conceiue otherwiſe of the ſerpent, then of the inſtrument and mouth of the deuill. For it is not likely, that it being a bruit creature ſhould be able to reaſon and de- D termine of good and euill, of truth & falſhood. Now in the temptation the deuill ſhewes his malice and his fraud. His malice, in that whereas hee can not ouerturne God himſelfe, yet hee labours to diſturbe the order which hee hath ſet downe in the creation, and eſpecially the image of God in the moſt excellent creatures on earth, that they may bee in the ſame miſerable condition with himſelfe. His fraud, Firſt, in that hee beginnes his temptation with the woman being the weaker perſon, and not with the man, which courſe he ſtill continues: as may appeare by this, that (*) more women are intangled with witchcraft and ſorcerie then men. Secondly, he ſhewes his fraud, in that he proceeds very ſlily and intangles Eue by certaine ſteppes and degrees. For firſt, by moouing a queſtion, he drawes

(*) Exod. 22.18. a witch named in the feminine gender Mechaſhepha.

drawes her to liſten vnto him , and to reaſon with him of Gods commandement. Secondly , hee brings her to looke vpon the tree, and wiſhly to view the beauty of the fruite. Thirdly, hee makes her to doubt of the abſolute truth of Gods word and promiſe, and to beleeue his contrary lyes. Fourthly, hauing blinded her mind with his falſe perſwaſion, ſhee deſires and luſtes after the forbidden fruite, and thereupon takes it , eates it, and giues it to her husband.

The inward cauſe, was the will of our firſt parents, euen in the teſtimonie of their owne conſciences, as Salomon ſaith, *This haue I found that God made man righteous, but they haue found many inuentions.* But it may be obiected, that if Adam were created good, hee could not be the cauſe of his owne fall, becauſe a good tree cannot bring forth euill fruite. *Anſ.* Freedome of will is foure-fold: I. Freedome to euill alone, this is onely in wicked men and angels, and is indeed a bondage: the ſecond, is freedome to good alone , and that is in God and the good Angels by Gods grace: the third, is freedome to good in part, ioyned with ſome want of libertie, by reaſon of ſinne: and this is in the regenerate in this life: the fourth, is freedome either to good or to euill indifferently. And this was in Adam before his fall, who though he had no inclination to ſin, but onely to that which was acceptable to God : yet was he not bound by any neceſſitie, but had his libertie freely to chuſe or refuſe either good or euill. And this is euident by the very tenour of Gods commaundement, in which he forbids Adam to eate the forbidden fruite: and thereby ſhewing that he being created righteous, and not prone to ſinne, had power to keepe or not to keepe the commaundement: though ſince the fall, both hee and we after him cannot but ſin. Wherefore Adam being allured by Satan , of his owne free accord changed himſelfe and fell from God. Now then, as the good tree changed from good to euill, brings forth euill fruite: ſo Adam by his owne inward and free motion changing from good to euill, brings forth euill.

Eccl.7.31.

As for God, he is not to be reputed as an author or cauſe any way of this ſinne, for he created Adam and Eue righteous , endued them with righteous wils: and he told them what he would exact at their hands, and what they could performe : yea he added threatenings, that with the feare of danger he might terrifie them from ſinne. Some may ſay, whereas God foreſaw that Adam would abuſe the libertie of his will, why would he not preuent it? *Anſ.* There is a double grace, [a] the one to be able to will and doe that which is good, the other to be able to perſeuere in willing and doing the ſame. Now God gaue the firſt to Adam, and not the ſecond : and he is not to be blamed of vs, though he confirmed him not with new grace, for hee is debter to no man to giue him ſo much as the leaſt grace; whereas he had alreadie giuen a plentifull meaſure thereof to him. And God did hold backe to conferre any further grace vpon iuſt cauſe. I. It was his pleaſure that this fact ſhould be an occaſion or way to exerciſe his mercie in the ſauing of the elect, and his iuſtice in the deſerued condemnation of impenitent ſinners. And vnleſſe Adam had fallen for himſelfe and others, there ſhould haue beene found no miſerie in men, on whom God might take pitie in his Sonne, nor wickedneſſe which he might condemne; and therefore neither manifeſtation of iuſtice , nor mercie. II. It was the will of God in part to forſake Adam, to make manifeſt the weakeneſſe that is in the moſt excellent creatures, without the ſpeciall and continuall aſſiſtance of God. III. There is a double libertie of will, one is to will good or euill; this belongs to the creature in this world, and therefore *Adam* receiued it. The other, is to will good alone. This he wanted, becauſe it is reſerued to the life to come : and though wee knew no cauſe of this dealing of God, yet is it one ſteppe to the feare of God for vs to hold that good and righteous which he appointeth or willeth: and not to ſquare the workes and iudgements of God by our crooked reaſon. And yet to come to reaſon it ſelfe. Who can here complaine of God? can the deuill? but God did not cauſe him to tempt or deceiue our firſt parents. Can Adam and Eue? but they fell freely without any motion or inſtigation from God , and their owne conſciences accuſed them for it. Can the poſteritie of Adam? but the Elect receiue more in Chriſt then they loſt in Adam: and the reprobate, ouerwhelmed with the burden of their owne ſins, and thereupon receiuing nothing but due and deſerued damnation cannot finde fault. But ſome may further reply and ſay, he that foreſeeth an euil and doth not preuent it, is a cauſe of it: but God did foreſee the fall of man, and did not preuent it. *Anſ.* The rule is generally true in man, that the foreſeer of an euill not preuenting it, is in ſome ſort a doer of it: for it is the ſentence of the law of God, to which man is bound from the firſt Creation. But God is aboue all his lawes and not bound to them: he is an abſolute Lord and Law-giuer; and therefore his actions are not within the compaſſe of morall lawes, as mens are. Whereupon it followes, that though he did foreſee mans defection, yet is he free from all blame in not preuenting it. For with him there bee good cauſes of permitting euill.

How God willed Adams fall.

And though God be no cauſe of mans fall, yet muſt we not imagine that it came to paſſe by chaunce or fortune, wheras the leaſt things that are, come to paſſe with Gods prouidence. Neither was it by any bare permiſſion without his decree and will: for that is to make an

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[a] Dedit Adamo poſſe perſeuerare ſi vellet, non & poſſe & velle.

dle prouidence : neither did it happen againſt
the will of God; he vtterly nilling it:
for then it could not haue bin, vnles we denie
Aug. Ench. ad Laur. cap.99. God to be omnipotent. It remaines therefore
that this fall did ſo proceede of the voluntarie
motion of Adam, as that God did
in part ordaine and will the permitting of it,
not as it was a ſinne againſt his commandement,
but as it was further in the counſell of
God a way to execute his iuſtice and mercie.
Againſt this which I ſay, diuers things are obiected.
Obiect. 1. Firſt, that if Adam did that which God
in any reſpect willed, then he did not ſinne
at all. *Anſ.* He that willeth, and doth that
which God willeth, for all that ſinneth; vnles
hee will it in the ſame manner with God, and
for the ſame end. Now in the permitting of
this fact, God intended the manifeſting of his
glorie: but our firſt parents intending no ſuch
thing, ſought not onely to be like, but alſo to
2 be equall with God. Secondly, it is alledged,
that Adam could not but fall neceſſarily, if
God did decree it. *Anſw.* Adams fall that
came not to paſſe without Gods decree, and
therefore in that reſpect was neceſſarie; was
neuertheleſſe in reſpect of Adams free-will
contingent and not neceſſarie: Gods decree
not taking away the freedome of will, but only
3 ordering it. Laſtly, it is alledged, that Gods
will is the cauſe of Adams will, and Adams
will the cauſe of his fall, and that therefore
Gods will ſhall be the cauſe of the fall. *Anſw.*
It muſt needes be granted, that Gods will is a
moouing cauſe of the wils of euill men; yet
marke how : not as they are *euill wils* ſimply,
but as they are *wils:* and therefore when God
inclines the euill will of his creature to his
good purpoſe, he is nothing at all intangled
with defect or euill of his will.

Time of Adams fall. Touching the *time* of the fall, the receiued
opinion in former ages hath bene, that our
firſt parents fell the ſame day in which they
were created, and therefore *Auguſtine* writes
that they ſtood but ſixe houres. And though
we cannot determine of the certaine time, yet
in all likelihood was it very ſhort. For Moſes
preſently after that he had ſet downe the creation
of man, without the interpoſition of any
thing elſe, comes immediatly to the fall. And
conſidering the nature of the deuill is without
ceaſing to ſhew his malice, no doubt he took
the firſt occaſion that poſſibly might be had to
bring man to the ſame damnation with himſelfe.
Ioh.8.44. And our Sauiour Chriſt ſaith, that the
deuill was a man-ſlayer from the beginning,
namely, from the beginning not of the creation
of the world, or of time, but of man. And
Gen.3.2. Eue ſaith, *We ſhall eate of the fruit of the trees of
the garden*, it may be, inſinuating that as yet
ſhe had not eaten when the deuil tempted her.

Touching the *greatneſſe* of mans fall, ſome
haue made a ſmall matter of it, becauſe it
was the eating of an apple or ſome ſuch
fruite. But we muſt not meaſure the greatneſſe
or ſmalneſſe of a ſinne by the obiector
A matter whereabout it is occupied, but by the
commandement of God, and by the diſobedience
or offence of his infinite Maieſtie.
And that this fact of Adam and Eue was no
ſmall fault, but a notorious crime and apoſtaſie,
in which they withdraw themſelues from
vnder the power of God, nay reiect and deny
him, will euidently appeare, if we take a
view of all the particular ſinnes that be contained Particular ſinnes in Adams fall.
in it. The firſt, is *vnbeleefe*, in that they
doubted and diſtruſted of the truth of Gods 1
word which he ſpake to them. The ſecond, is
contempt of God, in that they beleeued the lies 2
of the deuill rather then him. For when God
ſaith, *In the day that ye ſhall eate thereof, ye ſhall* Gen.3.4.
B *dye the death*, it is as nothing with Eve: but
when the deuill comes and ſaith, *Ye ſhall not
dye at all*, that ſhe takes hold on. The third, is 3
pride and ambition. For they did eate the forbidden
fruit, that they might be *as gods*, namely, Gen.3.5.
as the Father, the Sonne, the holy Ghoſt.
The fourth, is *vnthankefulneſſe*. God had made 4
them excellent creatures in his owne image,
that is nothing with them to be like vnto him,
vnleſſe they may be equall with him. The fift, is
curioſitie, whereby they affected greater wiſedome 5
then God had giuen them in creation,
and a greater meaſure of knowledge then
God had reuealed to them. The ſixth, is *reprochfull* 6
blaſphemie, in that they ſubſcribe to the
ſaying of the deuill, in which he charged God
C with lying and enuie. The ſeuenth, is *murder:* 7
for by this meanes they bereaue themſelues
and their poſteritie of the fellowſhip and graces
of Gods ſpirit, and bring vpon their owne
heads the eternall wrath of God. The eight, is
diſcontentation, in that they ſought for an higher 8
condition then that was, in which GOD had
placed them. In a word, in this one ſingle
fact is compriſed the breach of the whole law
of God. And we ſhould often thinke vpon
this, that we may learne to wonder at the iuſt
iudgements of God in puniſhing this fall,
and his vnſpeakable goodneſſe in receiuing
men to mercie after the ſame.

And here we muſt not omit to remember
the largeneſſe of Adams fall. Sinnes
D are either perſonall or generall. Perſonall
are ſuch as are peculiar to one or ſome
few perſons, and make them alone guiltie.
Generall, that be common to all men:
and ſuch is Adams fall. It is a ſinne not
onely of the perſon of one man, but of the
whole nature of man. And Adam muſt bee
conſidered not as a priuate man, but as a
roote or head bearing in it all mankind; or
as a publike perſon repreſenting all his
poſteritie, and therefore when he ſinned,
all his poſteritie ſinned with him; as in a
Parlament whatſoeuer is done by the
Burgeſſe of the ſhiere, is done by euery
perſon in the ſhiere. As Paul ſaith, *By one* Rom.5.12.
*man ſinne entred into the world, and ſo death went
ouer all for as much as all haue ſinned.* And
here lyes the difference betweene Adams
fall

fall and the ſinnes of men, as Cains murder, which makes not the poſteritie of Cain guilty, becauſe he was neuer appointed by God to be the roote of his poſterity, as Adam was: and therefore his ſinne is perſonall, whereas Adams is not. Yet this which I ſay, muſt not bee vnderſtood of all the ſinnes of Adam, but onely of the firſt.

Originall ſinne.

From the fall of Adam ſpringeth *originall ſinne*, ſo commonly called not only as a fruite thereof, but alſo as a iuſt puniſhment of it. And after the foreſaid fall,it is in Adam and his poſteritie,as the mother and roote of all other ſinne:yet with this diſtinction;that actuall ſinne was firſt in Adam,and then came originall; but in vs firſt is originall ſinne, and then after followes actuall.

Heb.12.1
Rom 7.13.

Originall ſinne is tearmed diuerſly in ſcriptures,as the *fleſh*, the *old man*, becauſe it is in vs before grace:*concupiſcence*,ſinne that is readie to compaſſe vs about, the *ſinning* ſinne: and it is tearmed *originall*, becauſe it hath bin in mans nature euer ſince the fall, and becauſe it is in euery man at the very inſtant of his conception and birth, as Dauid plainly ſaith, *Behold, I was borne in iniquitie, and in ſinne hath my mother conceiued me*:not meaning properly his parents ſinne (for he was borne in lawfull marriage) but his owne hereditary ſinne, whereof he was guilty in his mothers wombe.

Pſal.51.5.

But let vs a little ſearch the nature of it. Conſidering it hath place in man, it muſt be either the ſubſtance of body or ſoule, or the faculties of the ſubſtance, or the corruption of the faculties. Now it can not be the ſubſtance of man corrupted: for then our Sauiour Chriſt in taking our nature vpon him, ſhould alſo take vpon him our ſinnes, and by that meanes ſhould as well haue neede of a redeemer as other men: and againe the ſoules of men ſhould not be immortall. Neither is it any one or all the faculties of man. For euery one of them,as namely the vnderſtanding, will,affections,an all other powers of body or ſoule were in man from the firſt creation; whereas ſinne was not before the fall. Wherefore it remaines,that *originall ſinne* is nothing els,but a diſorder or euill diſpoſition in all the faculties and inclinations of man, whereby they are all carried inordinately againſt the law of God.

The ſubiect or place of this ſinne,is not any part of man,but the whole body and ſoule. For firſt of all, the naturall appetite to meate and drinke, and the power of nouriſhing is greatly corrupted, as appeares by diſeaſes, aches,ſurfets, but ſpecially by the abuſe of meate and drinke. Secondly, the outward ſenſes are as corrupt, and that made Dauid to pray,that God *would turne his eies from beholding of vanitie:* and Saint Iohn to ſay,*Whatſoeuer is in the world,is the luſt of the fleſh, the luſt of the eie, and the pride of life*. Thirdly, touching the vnderſtanding, the ſpirit of God ſaith, that the *frame of the heart of man is onely euill continually*:ſo as we are *not able of our ſelues to thinke a good thought*. And therefore withall; the will of man and his affections are anſwerably corrupt;and herevpon the doctrine of Chriſt is, that wee muſt renounce our owne wills. Laſtly,all mans ſtrength to good things is nothing out of Chriſt.

Pſal.119.37.
1.Ioh.2,16.
Gen.6.5.
&8.21.
2.Cor.3.5.

Propogation of originall ſinne.

The propagation of this ſinne, is the deriuing of it from Adam to all his poſterity, whereby it runneth as a leproſie ouer all mankinde.But in what manner this propagation is made,it is hard to define.The common opinion of diuines is, that it may be done two waies. The firſt is this. God when he created Adam in the beginning, ſet downe this appointment and order touching the eſtate of man,that whatſoeuer Adam receiued of God, hee ſhould receiue it not onely for himſelfe, but for his poſteritie,and whatſoeuer grace of God he loſt,he ſhould looſe not onely to himſelfe, but to all his poſteritie: And hereupon Adam when he ſinned,hee depriued firſt of all himſelfe, and then ſecondly all his poſteritie of the Image of God; becauſe all mankinde was in his loynes when he ſinned. Now then vpon the former appointment when the ſoules of men are created and placed in the body,God forſakes them, not in reſpect of the ſubſtance of the ſoule or the faculties, but onely in reſpect of his owne image, whereof the ſoules are depriued; after which followes the defect or want of righteouſnes, which is originall ſinne. And God in depriuing man of that which Adam loſt,is not therefore to be thought to be the author or maintainer of ſinne,but a iudge. For this depriuation of the image of God,ſo farre forth as it is inflicted by him vpon mankind, it muſt be conceiued as a deſerued puniſhment for the ſinne of Adam and all men in him, which puniſhment they pulled vpon themſelues.The ſecond way is, that the corruption of nature is deriued from the parents in generation by the body; for as ſweete oyle powred into a fuſty veſſell, looſeth his purenes,and is infected by the veſſell:ſo the ſoule created good, & put into the corrupt body,receiues contagion thence. And this coniunction of the pure ſoule with the corrupt body, is not againſt the goodnes of God;becauſe it is a iuſt puniſhment of the ſin of all men in Adam.It may be this which hath beene ſaid will not ſatisfie the mindes of all: yet if any will be curious to ſearch further into this point,let them know,that there is an other matter which more concernes them to looke vnto. When a mans houſe is on fire, there is no time then to inquire how, and which way,and whence the fire came,but our dutie is with all ſpeed and expedition to vſe all good meanes to ſtay it. And ſo conſidering that our whole natures are really infected and poiſoned with the loathſome contagion of originall ſinne, which is a weight ſufficient to preſſe downe the ſoule to the gulfe of hell, it ſtands vs in hand a thouſand fold more

Rom.5.12.

to vſe the meanes whereby it may be taken away, then to diſpute how it came.

Some may alleadge againſt the propagation of ſinne, that holy parents beget holy children, which are void of originall ſinne, becauſe it ſtands not with reaſon, that parents ſhould conuey that to their children which they themſelues want, namely, the *guilt* and the *puniſhment* and the *fault* of ſinne in part. *Anſ.* I. Men are not in this life perfectly holy. For ſanctification is but in part, & therefore they can not poſſibly beget children pure from al ſinne. Secondly, parents beget childrẽ as they *are mẽ*, and not as they are *holy men*; and by generation they deriue vnto their children nature with the corruption thereof, & not grace, which is aboue nature. Take any corne, yea the fineſt wheat that euer was, winow it as clean as poſſibly may be: afterward ſow it, weede it alſo when it is ſowen, reape it in due time, and carrie it to the barne; when it is threſht, you ſhall finde as much chaffe in it as euer was before: and why? becauſe God hath ſet this order in the creatiõ, that it ſhal ſpring & grow, ſo oft as it is ſowed, with the ſtalke, eare, blade, and all: ſo likewiſe though the parents be neuer ſo holy, the children as they come of them are conceiued and borne wholly corrupt, becauſe God tooke this order in the creation, that whatſoeuer euill Adam procured, he ſhould bring it not onely on himſelfe, but vpon all his poſteritie: by vertue of which decree, the propagation of ſinne is continued without any interruption, though parents themſelues be borne anew by the ſpirit of God.

Greatneſſe of it.

And here we muſt not omit to ſpeake of the quantitie or greatneſſe of originall ſinne, for the opening whereof we muſt conſider three points. 1 The firſt, that originall ſinne is not diuers, but one and the ſame in kinde in euery man, as the generall and common nature of man is one and the ſame in all men. 2 The ſecond, that this ſinne is not in ſome men more, in ſome men leſſe, but in euery man equally, as all men doe equally from Adam participate the nature of man, and are equally the children of wrath. Some, it may be will ſay, that this can not be true, becauſe ſome men are of better natures then others are: ſome of diſpoſition cruell and ſeuere, ſome againe gentle and milde: ſome very licentious and diſordered, ſome very ciuill. *Anſw.* The differences that bee in men wanting the feare of God, ariſe not of this that they haue more or leſſe originall corruption, but of the reſtraint and limitation of mans corruption. For in ſome God bridleth ſinne more then in others, and in them is found ciuility: and againe in ſome leſſe, & in ſuch the rebellion of nature breakes forth vnto all miſdemeanour. And indeed, if God ſhould not keepe the vntoward diſpoſition of men within compaſſe, otherwhiles more, otherwhiles leſſe, as it ſhall ſeeme good vnto his maieſty: impietie, cruelty, iniuſtice, and all manner of ſinnes would break out into ſuch a meaſure that ther ſhould be no quiet liuing for mẽ in the world, and no place for Gods Church. And thus it is manifeſt, that although all men be not equall in the practiſe of wickedneſſe, yet that is no hinderance but they may bee equall in the corruption of nature it ſelfe. 3 The third point is, that originall ſinne is ſo huge and large euery way, that it may truely be tearmed the roote or ſeed, not of ſome few ſinnes, but of all ſinnes whatſoeuer, euen of the very ſinne againſt the holy Ghoſt. We muſt not imagine it to be an inclination or proneneſſe to one or two faults, but a proneneſſe to all and euery ſinne that is practiſed in the world; and that in all perſons young and olde, high and low, male and female. It is a moſt horrible villany for a man to kill his father or mother, or his childe: yet ſome there be that doe ſo: at the hearing whereof we vſe to wonder, and to teſtifie our diſlike by ſaying, that the doers thereof were wicked and deuilliſh perſons, and it is truely ſaid. Neuertheleſſe we muſt vnderſtand, that although wee abſtaine from ſuch heinous practiſes, yet the very roote of ſuch ſinnes, that is, a diſpoſition vnto them, is found in vs alſo. Iulian the Apoſtata both liuing & dying blaſphemed Chriſt. Herod, and Pontius Pilate, and the wicked Iewes crucified him, and Iudas betrayed him. Men vſe to ſay that if Chriſt were now aliue, they would not doe ſo for all the world. But let vs better conſider of the matter. The ſame naturall corruption of heart that was in them, is alſo in vs, wee beeing the children of Adam as wel as they: and by force of this corruptiõ, if Chriſt were now liuing on earth, thou wouldſt if like occaſion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to be crucified, or as the ſouldiers, thruſt him through with their ſpeares, or as Iulian, pierce him with all manner of blaſphemies, if God withheld his graces from thee, and leaue thee to thy ſelfe. In a word, let men conceiue in minde the moſt notorious treſpaſſe that can be, though they doe it not, nor intend to doe it, and neuer doe it: yet the matter, beginning, and ſeed thereof is in themſelues. This made Ieremie ſay, *The heart of man is deceitfull and wicked aboue all things, who can know it?* It is like a huge ſea, the banks wherof cannot bee ſeene, nor the bottom ſearched. In common experience wee ſee it come to paſſe, that men, Proteſtans to day, to morrow Papiſts, of Chriſtians, heretickes; nowe friendes, but preſently after foes; this day honeſt and ciuill men, the next day cruell murderers. Now what is the cauſe of this difference; ſurely the hidden corruption of the heart, that will thruſt a man forward to any ſinne when occaſion is offered. This point muſt be remembred and often thought vpon.

Ier. 17. 9.

Actuall ſinne.

From *Originall ſinne* ſpringeth *actuall*, which is nothing els but the fruite of the corrupt heart, either in thought, word, or deede.

Vſe of Mans fall. Thus much touching mans fall into ſinne
by Gods iuſt permiſſion. Now followes the
1 good vſe which we muſt make thereof. Firſt,
by this we learne to acknowledge and bewaile
our owne frailty. For Adam in his innocency
being created perfectly righteous,
when he was once tempted by the deuill fell
away from God: what ſhall wee doe then in
like caſe which are by nature ſold vnder ſinne,
and in our ſelues a thouſand times weaker
then Adam was? Many men there be that mingle
themſelues with all companies, tell them
of the danger thereof, they wil preſently reply,
that they haue ſuch a ſtrong faith that no
badde companie can hurt them. But alas:
ſilly people, Satan bewitcheth them, and
makes them to beleeue falſhood to be truth:
they knowe not their miſerable eſtate. *If
Adam*, ſaith Bernard, *had a downfall in Paradiſe,
what ſhall we doe that are caſt forth to the dunghill?*
Let vs therefore often come to a ſerious
conſideration of our owne weakeneſſe, and
followe withall the practiſe of Dauid, who
beeing priuie to himſelfe touching his owne
corruption, prayeth to God in this manner,
Pſal. 86. 11. *Knit my heart to thee, O Lord, that I may feare
thy name.* 2 Secondly, we learne hereby abſolutely
to ſubmit our ſelues to the authority of
God, and ſimply to reſolue our ſelues, that
whatſoeuer he commands is right and iuſt,
though the reaſon of it be not knowne to vs.
For Eue condeſcended to liſten to the ſpeech
of the ſerpent, and without any calling
ſhee reaſoned with it of a moſt waighty
matter, and that in the abſence of Adam
her head and husband, namely of the truth
and glory of God: and hereby was brought
to doubt of Gods word, and ſo ouerturned.
3 Thirdly, if all men by Adams fall be ſhutte
vp vnder damnation, there is no cauſe why
any of vs ſhould ſtand vpon his birth, riches,
wiſedome, learning, or any other
ſuch gifts of God: there is nothing in vs that
is more able to couer our vileneſſe and nakedneſſe,
then figtree leaues were able to couer
the offence of Adam from Gods eies. We
are vnder the wrath of God by nature, and
cannot attaine to euerlaſting life of our
ſelues. Wherefore it doth ſtand euery one
of vs in hand to abaſe our ſelues vnder the
mighty hand of God, in that we are become
by our ſinnes the very baſeſt of all the
creatures vpon earth, yea vtterly to deſpaire
in reſpect of our ſelues, and with bleeding
hearts to bewaile our owne caſes. There is
no daunger in this: it is the very way to grace:
none can be a liuely member of Chriſt till his
conſcience condemne him, and make him
quite out of heart in reſpect of himſelfe.
And the want of this is the cauſe why ſo few
perceiue any ſweetneſſe or comfort in the goſpel:
and why it is ſo litle loued and embraced
now a daies. Laſtly, if all mankinde be ſhut
vp vnder vnbeleefe, the duty of euery man is,
to labour in vſing all good meanes whereby
A we may be deliuered from this bondage; and
to pray to God with Dauid, *Create in me a* Pſal. 51. 18.
*cleane heart, O God, and renewe a right ſpirit
within me.* And crie out with Paul, *O wretched* Rom. 7. 24.
*man that I am, who ſhall deliuer mee from this body
of death?* And wee muſt neuer be at reſt, till
we haue ſome aſſurance in conſcience, that in
Chriſt we haue freedome from this bondage,
and can with the Coloſſians giue thankes that Col. 1. 13.
wee are deliuered from the power of darkeneſſe,
and tranſlated into the kingdome of
Chriſt. This ſhould be the affection of euery
man, becauſe the ſpirituall thraldome vnder
ſinne is of all miſeries moſt loathſome and burdenſome.
And in this reſpect the day of death
ſhould be vnto vs moſt welcome, becauſe it
B doth vnlooſe vs from this miſerable eſtate, in
which wee doe almoſt nothing but diſpleaſe
GOD. For this is the greateſt griefe that can
bee to ſuch as are indeed the children of God,
by their ſinnes to offend their merciful father.
As for thoſe which feele not the weight of
their naturall guiltineſſe and corruption, but
lie ſlumbering in the ſecurity of their owne
hearts, they are therefore the more miſerable,
in that being plunged in the gulfe of all miſery,
yet they feele no miſery.

Thus much of the permiſſion of the fall of
man. Now we come to the Couenant of grace: Couenant of Grace.
Which is nothing elſe, but *a compact made betweene
God and man touching reconciliation
C and life euerlaſting by Chriſt*. This couenant
was firſt of all reuealed and deliuered
to our firſt parents in the garden of Eden,
immediately after their fall by GOD
himſelfe, in theſe words, *The ſeede of the woman* Gen. 3. 15.
ſhall bruiſe the ſerpents head, and afterward it was
continued and renewed with a part of Adams
proſperitie, as with Abraham, Iſaac, Iacob,
Dauid, &c. but it was moſt fully reuealed
and accompliſhed at the comming of
Chriſt.

In the Couenant I will conſider two
things; the parties reconciled, betweene whom
the couenant is made; and the foundation
thereof. The parties are God and man. Parties couenanting.
God is the principall, and he promiſeth righteouſneſſe
D and life eternall in Chriſt: Man againe
bindes himſelfe by Gods grace to
beleeue and to reſt vpon the promiſe. Here
it may be demaunded, why man is more in
the couenant then *Angels*. *Anſ.* The will of
God in this point is not reuealed, vnleſſe it be
becauſe angels fell of themſelues, not mooued
by any other: but man did fall by them. *Again*,
it may be asked, whether all mankind were euer
in the couenant or no? *Anſ.* Wee can not
ſay that all & euery man hath beene & now is
in the couenant, but onely that litle part of
mankind, which in all ages hath bin the Church
of god, & hath by faith embraced the couenãt:
as Paul plainly auocheth, *The ſcripture* (ſaith he) Gal. 3. 22.
*hath concluded all vnder ſinne: that the promiſe of
the faith of Ieſus Chriſt ſhould be giuen* [not vnto
all men] *but to them that beleeue. With-*

Heb.11.6. *out faith no man can pleaſe God*; and therefore God makes no couenant of reconciliation without faith. Againe, ſince the beginning of the world there hath beene alwaies a diſtinction betweene man and man. This appeares in the very tenour of the words of the couenant made with our firſt parents, where God ſaith he will put Gen.3.15. *difference betweene the ſeede of the woman and the ſeede of the Serpent*: meaning by the ſeede of the woman, Chriſt withall the elect, whome the Father hath giuen vnto him, who ſhall bruiſe the Serpents head, and Rom.16.20. *tread Satan vnder their feete*. And by the ſeede of the Serpent hee meaneth wicked men that liue and die in their ſinnes, as S. Iohn ſaith, 1.Ioh.3.8. *He that committeth ſinne is of the deuill.* And according to this diſtinction in times following was Abell receiued into the couenant, and Cain reiected: ſome were Gen.6.2. *the ſonnes of God* in the daies of Noe, ſome *the ſonnes of men*: In Abrahams family, *Iſmaell* is caſt out, and Gen.17.21. the couenant eſtabliſhed in *Iſaac*: *Iacob* Rom.9.13. is *loued*, *Eſau* is *hated.* And this diſtinction in the families of Abraham, Iſaac, and Iacob, Paul approoueth, when he maketh ſome to Rom.9.8. be *the children of the fleſh*, and ſome other *the children of the promiſe*. And againe, the Iewes a people of God in the couenant, the Gentiles no people. For Paul makes it a priuiledge of the Iewes to haue the *adoption, and couenants; and the ſeruice of* Rom.9.3.4. *God, and the promiſes* belonging vnto them; whereas he ſaith of the Epheſians, that they Eph.2.12. were *aliens from the common wealth of Iſrael*, and were *ſtraungers from the couenants of promiſe, and had no hope, and were without Chriſt, and without God in the world.* And the ſame may bee ſaide of the whole body of the Gentiles excepting here and there a man, who were conuerted and became Proſelytes. And this is manifeſt in that they wanted the word and the Sacraments, and teachers. And this ſaying of the Prophet Oſe, *I will call them my people, which were not my people: and her beloued, which was not beloued*, Rom.9.25. is alleadged by Paul to prooue the calling of the Gentiles.

Obiect.1. Some doe alleadge to the contrary, that when the Couenant was made with our firſt parents, it was alſo in them made with all mankinde, not one man excepted: and that the diſtinction and difference betweene man and man, ariſeth of their vnbeleefe and contempt of the couenant afterward.

Anſwer. *Anſ.* Indeed in the eſtate of innocency, Adam by creation receiued grace for himſelfe & his poſteritie: and in his fall he tranſgreſſed not only for himſelfe but for al his poſterity: but in receiuing the couenant of grace it cannot bee prooued that he receiued it for himſelfe & for all mankind: nay the diſtinction betweene the ſeede of the woman and the ſeede of the Serpent, mentioned in the very firſt giuing of the couenant, ſhewes the contrary; for if after the fall, all and euery part of mankind were receiued into the couenant: then all men without reſtraint ſhould be the ſeed of the woman, bruiſing the Serpents head, and the Serpent ſhould haue no ſeed at all. And againe, all men cannot be charged with vnbeleefe and contempt in reſpect of the Euangelicall couenant, but onely ſuch perſons as haue knowne it, or at the leaſt heard of it. And therefore ſundry heads of the nations may be charged with vnbeliefe, as Cain, Cham, Iaphet, Ammon, Moab, Iſmael, Eſau, Madian, for they beeing neere to the fathers, heard the promiſes concerning Chriſt, offered ſacrifices, and obſerued external rites of the Church, but afterward fell away from the ſincere worſhip of the true God to idolatry and all manner of wickedneſſe, and became enemies of God and his people. But wee plainely deny, that there was or could be the like vnbeleefe & contempt of Gods grace in their poſterity, which for the moſt part neuer ſo much as heard of any couenāt; their anceſtours indeauouring alwaies to bury and extinguiſh the memory of that which they hated. 2

Obiect.2. It is obiected again, that the Couenant was made with Abraham and with all mankind after him, *Becauſe* (ſaith the Lord) Gen.22.18. *thou haſt obeyed my voice, in thy ſeede ſhall all the nations of the earth be bleſſed.*

Anſwer. *Anſwer.* Paul giues a double anſwer, firſt, that the place muſt be vnderſtood of many nations: ſecondly, that it muſt bee vnderſtood not of all nations in all ages, but of all nations of the laſt age of the world. For ſaith he, Gal.3.8. *The ſcripture foreſeeing that God would iuſtifie the Gentiles through faith, preached before the Goſpell vnto Abraham, ſaying, in thee ſhall all the nations bee bleſſed.* Well, to conclude this point, in the making of the couenant there muſt be a mutuall conſent of the parties on both ſides, and beſide the promiſe on Gods part, there muſt be alſo a reſtipulation on mans part; otherwiſe the couenant is not made. Now then, it muſt needes follow that all vnbeleeuers contemning grace offered in Chriſt, are out of the Couenant, as alſo ſuch as neuer heard of it; for where there is no knowledge, there is no conſent; and before the comming of Chriſt, the greateſt part of the world neuer knew the Meſſias, nor heard of the Couenant, as Paul ſaith to the learned Athenians, Act.17.30. *The time of this ignorance God regarded not, but nowe he admoniſheth all men euery where to repent.*

The foundation of the Couenant. The foundation and ground worke of the couenant is Chriſt Ieſus the Mediatour, in whome all the promiſes of God are yea and amen, and therefore he is called the Malac.3.1. *angell of the couenant*, and the Eſa.49.8. *couenant of the people* to be made with all nations in the laſt age. Nowe then that we may proceede at large to open the ſubſtance of the Couenant, wee are in the next place to come to that part of the Creede, which concernes the ſecond perſon in Trinitie, ſet downe in theſe wordes. *And Ieſus Chriſt his onely ſonne, &c.* from

A which words to the very ende of the Creede, ſuch points onely are laide downe as doe notably vnfold the benefits and the matter of the couenant. Nowe the ſecond perſon is deſcribed to vs by three things; firſt his titles; ſecondly, his incarnation; thirdly, his two-fold eſtate. His titles are in number foure. *I. Ieſus. II. Chriſt. III. his onely Sonne. IV. our Lord.* His incarnation, and his two-fold eſtate are ſet downe afterward.

To come to his titles, the firſt is *Ieſus*, to which if we adde the clauſe, *I beleeue*, on this manner, *I beleeue in Ieſus, &c.* the article which we nowe haue in hand will appeare to be moſt excellent; becauſe it hath moſt notable promiſes annexed to it. When Peter B confeſſed Chriſt to be the ſonne of the liuing Mat.16.18. God, he anſwered, *vpon this rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it.* 1.Ioh.4.15. And againe, *Hee that confeſſeth that Chriſt is the Sonne of God, God dwelleth in him, and he in God.* Act.10.43. And againe, *To him giue all the prophets witneſſe, that through his name all that beleeue in him ſhall receiue remiſſion of ſinnes.* Paul Act.16.31. ſaith, *Beleeue in the Lord Ieſus, and thou ſhalt bee ſaued and all thy houſhold.* Thus then the confeſſion in which we acknowledge that we beleeue in Ieſus Chriſt, hath a promiſe of fellowſhip with God and of life euerlaſting. But it may be obiected, that euery ſpirit (as Saint 1.Ioh.4.2. Iohn ſaith) which confeſſeth *that Ieſus Chriſt is come in the fleſh, is of God.* Nowe the deuill, and C all his angels and vnbeleeuers doe thus much: therefore why may not they alſo haue the benefit of this confeſſion? *Anſ.* By *ſpirit* in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Ieſus Chriſt is come in the fleſh; and it is of God, becauſe it is holy and diuine, and hath God to be the author of it. As for the deuill and his angels, they can indeed confeſſe that Chriſt the Sonne of GOD was made man, and a wicked man may teach the ſame; but vnto the confeſſion whereunto is annexed a promiſe of eternall life, is required true faith, wherby we doe not onely knowe and acknowledge this or that to be true in Chriſt, but alſo reſt vpon him: which neither Satan, nor wicked D men can doe. And therefore by this confeſſion, the Church of God is diſtinguiſhed from all other companies of men in the worlde which beleeueth not; as Panyms, Hereticks, Atheiſts, Turkes, Iewes, and all other infidels.

Math.1.22. Luk 1.31. This name *Ieſus*, was giuen to the ſonne of God by the Father, and brought from heauen by an Angell vnto Ioſeph and Marie; and on the day when he was to be circumciſed as the manner was, this name was giuen vnto him by his parents, as they were commaunded from the Lord by the Angell Gabriel. And therefore the name was not giuen by chance, or by the alone will of the Parents, but by the moſt wiſe appointment of God himſelfe.

A The name in Hebrewe is *Iehoſcua*, and it is changed by the Grecians into *Ieſus* which ſignifieth a *Sauiour.* And it may be called the proper name of Chriſt, ſignifying his office and both his natures, becauſe he is both a perfect and abſolute Sauiour, as alſo the alone Sauiour of man, becauſe the worke of ſaluation is wholly and onely wrought by him, and no part thereof is reſerued to any creature in heauen or in earth. As Peter ſaith, *For among* Act.4.12. *men there is no other name giuen vnder heauen whereby we may be ſaued but by the name of Ieſus.* And the author to the Hebrewes ſaith, *That* Heb.7.25. *he is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them.* If any ſhall obiect, that the promiſes B of ſaluation are made to them which keepe the commandements: the anſwer is, that the law of God doth exact moſt abſolute and perfect obedience, which can be found in no man but in Chriſt, who neuer ſinned, and therefore it is not giuen vnto vs nowe that wee might by our ſelues fulfill it, and worke out our owne ſaluation, but that being condemned by it, we might wholly depend on Chriſt for eternall life. If any further alleadge, that ſuch 1.Tim.4.8. as walke according to the commandements of God, though their obedience be imperfect, yet they haue the promiſes of this life and of the life to come. The anſwer is, that they haue ſo indeed, yet not for their workes, but according to their workes, which C are the fruites of their faith, whereby they are ioyned to Chriſt, for whoſe merits onely they ſtand righteous, and are acceptable before God. And whereas it is ſaid by Peter, *that baptiſme ſaueth vs,* 1.Pet.3.21. his meaning is not to ſignifie that there is any vertue in the water to waſh away our ſinnes and to ſanctifie vs, but that it ſerues viſibly to repreſent and confirme vnto vs the inward waſhing of our ſoules by the blood of Chriſt. It may further bee ſaid, that others haue beene Sauiours beſide Chriſt, Act.7.45. Heb.4.8. as *Ioſuah* the ſonne of Nun, who for that cauſe is called by the ſame name with Chriſt. *Anſ.* Ioſuah after the death of Moſes was appointed by God to be a guide to the children of Iſraell, D which might defend them from their enemies, and bring them to the land of Canaan: but this deliuerance was onely temporall, and that onely of one people. Now the ſonne of God is called *Ieſus*, not becauſe he deliuereth the people of the Iewes onely, or becauſe he saueth the bodies of men onely, but becauſe he ſaueth both body and ſoule, not onely of the Iewes, but alſo of the Gentils, from hell, death, and damnation. And whereas prophets and miniſters of the word, are called Sauiours; it is becauſe they are the inſtruments of God to Obad.v.21. 1.Tim.4.16. publiſh the doctrine of ſaluation which is powerfull in mens hearts, not by any vertue of theirs, but only by the operation of the ſpirit of Chriſt. Laſtly, it may be obiected, that the Father and the holy

Ghoſt are Sauiours, and therefore not onely the Sonne. *Anſ.* True it is, that in the worke of ſaluation all the three perſons muſt be ioyned togither, and in no wiſe to be ſeuered: the Father ſaueth, the Sonne ſaueth, the holy Ghoſt ſaueth: yet muſt we diſtinguiſh them in the manner of ſauing: the Father ſaueth by the Sonne; the Sonne ſaueth by paying the ranſome and price of our ſaluation; the holy Ghoſt ſaueth by a particular applying of the ranſome vnto men. Nowe therefore whereas the Sonne paies the price of our redemption, and not the Father or the Holy Ghoſt, therefore in this ſpecial reſpect he is called in Scriptures and intituled by the name of *Ieſus*, and none but he.

By this which hath beene ſaid, the Papiſts are faultie two waies. Firſt, that they giue too much to the name of *Ieſus:* for they write in plaine tearmes, that *the bare name it ſelfe beeing vſed hath great power and doth driue away deuils, though the parties that vſe it be void of good affection:* whereas indeede it hath no more vertue then other titles of God or Chriſt. Secondly, they are faulty that they giue too litle to the thing ſignified. For Chriſt muſt either be our alone and whole Sauiour or no Sauiour. Now they make him but halfe a Sauiour, and they ioyne others with him as partners in the work of ſaluation, when they teach, that with Chriſts merits muſt be ioyned our workes of grace in the matter of iuſtification: and with Chriſts ſatisfaction for the wrath of God, our ſatisfaction for the temporall puniſhment; and when they adde to Chriſts interceſſion, the interceſſion and patronage of Saints, eſpecially of the virgin *Mary*, whom they call the *Queene of heauen*, the *Mother of mercie*, withall requeſting her, that *by the authoritie of a mother ſhee would command her ſonne*. If this doctrine of theirs may ſtand: Chriſt cannot be the onely Sauiour of mankind, but euery man in part ſhall be Ieſus to himſelfe.

Thyrrh. de dæmo. theſ. 567.569.

Officium B. Mariæ reform. a Pio 5. Pontif.

But let vs goe on yet further to ſearch the ſpeciall reaſon of the name, which is notably ſet downe by the Angel. *Thou ſhalt* (ſaith he) *call his name Ieſus, for he ſhall ſaue his people from their ſinnes.* In which words we may conſider three points: I. Whome the ſonne of God ſhall ſaue. II. By what? III. From what? For the firſt, he ſhall ſaue his people, that is, the elect of the Iewes and Gentiles; and therefore hee is called the *Sauiour of his bodie*. We muſt not here imagine, that Chriſt is a Sauiour of all and euery man, for if that were true, then Chriſt ſhould make ſatisfaction to Gods iuſtice for all and euery mans ſinnes: and Gods iuſtice beeing fully ſatisfied, hee could not in iuſtice condemne any man: nay, all men ſhould bee bleſſed, becauſe ſatisfaction for ſinne, and the pardon of ſinne depend one vpon another inſeparably. Againe, if Chriſt be an effectuall Sauiour of all and euery particular man, why is any man condemned? It will be ſaid, becauſe A they will not beleeue; belike then mans will muſt ouerrule Gods will; wheras the common rule of diuines is, that the firſt cauſe ordereth the ſecond.

Mat.1.21.

Eph.5.23.

Actus primæ cauſæ ordinat actũ ſecũdæ cauſæ.

The meanes of ſaluation by Chriſt are two; his merit, and his efficacie. His *merit*, in that by his obedience to the lawe and by his paſſion, he made a ſatisfaction for our ſinnes, freed vs from death, and reconciled vs vnto God. Some may obiect, that the obedience and the paſſion of Chriſt being long agoe ended, can not be able to ſaue vs now: becauſe that which he did 1600. yeares agoe may ſeeme to be vaniſhed and come to nothing at this day. *Anſ.* If Chriſts obedience be conſidered as an B action, and his paſſion as a bare ſuffering, they are both ended long agoe: yet the value and price of them before God is euerlaſting: as in Adams fall the action of eating the forbidden fruite is ended, but the *guilt* of his tranſgreſſion goes all ouer mankinde, and continues ſtill euen to this houre, and ſhall doe to the ende of the world in thoſe which ſhall be borne hereafter. The *efficacie* of Chriſt, is in that he giues his ſpirit to mortifie the corruption of our natures, that we may die vnto ſinne, and liue to righteouſneſſe, and haue true comfort in terrours of conſcience and in the pangs of death.

The euils from which we are ſaued, are our owne ſinnes, in that Chriſt freeth vs from the guilte and the puniſhment and fault of them C all, when we beleeue.

Thus much for the meaning of this title Ieſus. Now follow the vſes which ariſe of it. Firſt of all, whereas we are taught to make confeſſion that the ſonne of God is Ieſus, that is a Sauiour; hence it muſt needs follow that we are loſt in our ſelues. And indeed before we can truely acknowledge that Chriſt is our Sauiour, this confeſſion muſt needes goe before, that we are in truth, and therewithall doe feele our ſelues to be miſerable ſinners vnder the wrath of God, vtterly loſt in regard of our ſelues: *for Chriſt came to ſaue that which was loſt.* And when he talked with the woman of Canaan, he checked her and ſaide, he was not ſent, but *to the loſt ſheepe of the houſe of* D *Iſrael.* Chriſt Ieſus came to poure oile into our woundes: Chriſt came to ſet them at libertie which are in priſon: and to place them in freedome that are in bondage. Now a man cannot poure oile into a wound before there be a wound, or before it be opened and we feele the ſmart of it. And how can we be ſet at libertie by Chriſt, except we feele our ſelues to be in bondage, vnder hell, death, and damnation? When the Diſciples of Chriſt were vpon the ſea in a great tempeſt, they cried, *Maſter, ſaue vs, we periſh.* So no man can heartily ſay, I beleeue Ieſus Chriſt to be my Sauiour, before he feele, that in himſelfe he is vtterly loſt and caſt away without his helpe. But after that wee perceiue our ſelues to be in danger, and to be

Math.18.11.

Math.15.24.

Math.8.25.

ouer-

A ouerwhelmed in the ſea of the wrath of God, then we crie out with the diſciples, Lord Ieſus ſaue vs, we periſh. Many proteſtants in theſe daies hold Chriſt to bee their Sauiour, but it is onely formally from the teeth outward and no further: for they were neuer touched with the ſenſe of their ſpirituall miſerie Dan.9.7. that they might ſay with Daniell, *Shame and confuſion belongeth vnto vs:* and with the Luk.18.13. Publicane, *I am a ſinner, Lord be mercifull to me.* And therefore the concluſion is this, that if we will haue Chriſt to bee our Sauiour, wee muſt firſt beleeue that in our ſelues we are vtterly loſt; and ſo muſt that place bee vnderſtood where Chriſt ſaith, he is not ſent, but to Math.15 24. B the loſt ſheepe of the houſe of Iſraell; that is, to thoſe which in their owne ſenſe and feeling are loſt in themſelues.

Secondly, if Chriſt be a Sauiour, then we muſt acknowledge him to be ſo. But howe ſhall we doe this? *I anſwer,* Thus: A man is taken to bee a skilfull Phiſition by this, that many patients come vnto him and ſeeke for helpe at his hands. And ſo ſhould it be with Chriſt. But alas, the caſe is otherwiſe. Euery man can talke of Chriſt, but fewe acknowledge him to be a Sauiour, by ſeeking to him for their ſaluation, becauſe they iudge themſelues righteous, and feele not themſelues to ſtand in neede of the helpe of Chriſt. Nay which is more, If a man be knowne that can C cure ſtrange diſeaſes, men will ſeeke to him by ſea and land, and ſell both goods and lands to get helpe at his hands. Euen ſo, if men were perſwaded that Chriſt were a perfect Sauiour, and that they were ſicke and vtterly vnable to be ſaued without him, they would neuer reſt nor be in quiet, but ſeeke vnto him for his helpe, and crie with Da- Pſal.35.3. uid, *O Lord, ſay vnto my ſoule that thou art my ſaluation.* The woman that was diſeaſed with an iſſue of blood, came behind our Mith.9.20. Sauiour Chriſt, and when ſhee had but touched him, ſhee was healed. In the ſame manner, if we ſhall ſeeke to come to Chriſt, and doe but touch his pretious bodie and blood by the hand of faith, the iſſues and D the bleeding wounds of our ſoules ſhall be Ioh.5.7. dried vp. When a man that had beene ſicke eight and thirtie yeares was come to the poole of Betheſda, he was faine to lie there vncured; becauſe when the Angell troubled the water, euermore ſome ſtept before him: but if we will ſeeke to Chriſt for the ſaluation of our ſoules, no man ſhall preuent vs or ſteppe before vs. And if wee find our ſelues to be ſo laden with the burden of our ſinnes, that we cannot drawe neere vnto him, let vs then doe as the palſie man did: he got foure men to Mark 2.4. carrie him on their ſhoulders to the place where Chriſt was: and when they could not by reaſon of the preſſe of the people enter into the houſe, they opened the roofe, and let him downe in his bed by cords to Chriſt, that he might be healed. And ſo let vs vſe A the helpe of ſuch as be godly, that by their inſtructions and conſolations, they may as it were put to their ſhoulders, and by their praiers, as with cordes, bring vs to Chriſt, that we may receiue eternall ſaluation, being otherwiſe dead in ſinne and ſubiect to damnation.

Laſtly, whereas Ioſeph and Marie gaue this name not at their owne pleaſure, but at the appointment of God himſelfe; this miniſters a good inſtruction to all parentes touching the naming of their children when they are baptized, that they are with care and deliberation to giue conuenient names vnto them, which may put them in mind of duties either to God B or men. This is worthy of our obſeruation, for many care not how they name their children, yea it is at this day and euer hath beene, that ſome giue ſuch names to them, as that at the very rehearſing, thereof laughter enſueth. But this ought not to be ſo; for the name is giuen vnto children at the time of their baptiſme in the preſence of God, of his Church, and angels, euen then when they are to be entred into the Church of God, and that in the name of the Father, the Sonne, and the holy Ghoſt: therefore though we doe not place religion in titles or names, yet neuertheleſſe, a wiſe and godly choice in this matter is to be had, that the names impoſed may be in ſtead of inſtructions and admonitions C to the parties named: and for this cauſe in the olde teſtament names are giuen either by propheticall inſtinct, or according to the euent of things which came to paſſe about the time of the birth of children, or they were borrowed from the holy anceſtors, to put the poſteritie Luk.1.59. in minde to follow their ſteps.

And thus much of the duties: Nowe follow the conſolations that Gods Church and people reape from this, that the Sonne of God is our Sauiour. When as all mankind was included vnder ſinne and condemnation, then the Lord had mercie vpon vs, & gaue vnto man the couenant of grace, in which he promiſed that his owne ſonne ſhould be our redeemer. This is a great and vnſpeakable comfort, as D may appeare in that the angels ſo greatly reioyced herein when Chriſt was borne, Luk.2.10.11 *Behold* ſay they, *I bring you tidings of great ioy that ſhall be to all the people,* that is, *that vnto you is borne in the cittie of Dauid, a Sauiour, which is Chriſt the Lord.* Now if they reioyce thus exceedingly at Chriſts birth, who was not their Sauiour, becauſe they ſtood not in neede to be redeemed; then much more ought the Church of God to reioyce herein whome it doth principally concerne: and no maruell, for if we had wanted this bleſſed Sauiour, it had bin better to haue bin a bruit beaſt or any other creature then a man: for the death of a beaſt is the end of his woe, but the death of a man without a Sauiour is the beginning of endleſſe miſerie. Satan and his angels are fallen and haue no Sauiour, but when man

A

was fallen, God of his mercie dealt not ſo with him, but gaue his owne ſonne to reſtore him to a better eſtate, whereas he might as iuſtly haue damned all men for the fal of our firſt parents, as he did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of vnſpeakeable ioy: let vs therefore receiue and embrace Chriſt our Sauiour, flie to him for the pardon of all our ſins, and praiſe his name therefore.

Now we come to the ſecond title of the ſon of God, whereby he is tearmed *Chriſt:* which title is as it were the ſurname of the ſecond perſon as ſome doe thinke: yet according to the opinion of ſome others, it is no name at all, but onely a meere appellation, as when in the like caſe a particular man is called a *Duke* or *a King*. It is all one with *Meſſiah* in hebrew wherewith the redeemer was named in the old Teſtament, and both ſignifie *anointed*.

B

Tertul. contra Praxeã.
Dan. 9. 25.

Among the Iewes before the comming of Chriſt: three eſtates or orders of men were anointed with oyle: Firſt of all, *Kings*, as Saul, Dauid, & the reſt of the kings of Iuda. Secõdly, the *prieſts* that ſerued in the Tabernacle & temple before the Lord, when they were ordained, and as it were, inſtalled into the prieſthood, were annointed with oyle, as firſt of all, Aaron and his ſonnes, but afterward the high prieſts alone. Thirdly, *prophets* were thus anointed, as Eliſha.

Now this legall anointing was a type and figure of the anointing of Chriſt: which was not with bodily oyle, but by the ſpirit, and it was more excellent then all other annointings were. For Dauid ſaith, he was anointed with the oyle of gladneſſe aboue his fellowes, ſignifying, that neither king, prieſt, nor prophet, was euer anointed in the ſame manner as he was.

C

Pſal. 45. 7.

Chriſts anointing is according to both his natures; for in what nature he is a Mediatour, in the ſame he is anointed: but according to both his natures ioyntly he is a Mediatour: the Godhead is no mediatour without the manhood, nor the manhood without the Godhead: and therefore his anointing extendes it ſelfe both to his Godhead and to his manhood.

D

Chriſts annointing hath two parts, both of them figured by the annointing of the Iewes. The firſt is his conſecration, whereby he was ſet apart to doe the office of a Mediatour betweene God and man: and therefore to be a King, a Prieſt, a Prophet: a King, to gather and withall to gouerne his Church and people: a Prieſt, to make ſatisfaction and interceſſion for the ſinnes of the elect: a Prophet, to reueale and teach his people the will of God his father. And though it be true that Chriſt is ſet apart to the worke of mediation as he is mediatour, or as he is man: yet as he is God he doth deſigne and ſet himſelfe apart to the ſame worke. For to deſigne the mediatour is a common action of the three perſons, the Father, the Sonne, and the holy Ghoſt; and yet conſidering the Father is firſt in order, and therefore hath the beginning of the action: for this cauſe he is ſaid eſpecially to deſigne, as when S. Iohn ſaith, *Him hath God the Father ſealed.*

Ioh. 6. 17.

The ſecond part of Chriſts anointing, is the powring out of the fulneſſe of the ſpirit or grace into the manhood of Chriſt: and it was particularly figured by the holy oyle. For firſt, that oyle had no man but God alone to be the author of it: ſo the moſt excellent and vnſpeakable graces of the manhood of Chriſt haue their beginning from the Godhead of Chriſt. Againe, though the ſame oile was moſt pretious, yet was it compounded of earthly ſubſtances, as mirrhe, calamus, and Caſia, and ſuch like; to ſignifie, that the ſpirituall oile of grace, whereof the manhood of Chriſt was as it were a veſſell or ſtorehouſe, did not conſiſt of the eſſential properties of the Godhead, as Eutiches & his followers in theſe daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwiſe we ſhould not haue any participation of them. Thirdly, the ſweete ſauour of the holy oyle figured, that the riches of all graces with the effect thereof in the obedience of Chriſt, doth take away the noyſome ſent of our loathſome ſinnes from the noſtrils of God, and withall doth make our perſons and all our actions acceptable vnto him as a ſweete perfume, *as* Paul ſaith *we are vnto God the ſweete ſauour of Chriſt, &c.* And Chriſts death is for this cauſe tearmed a ſacrifice of ſweete ſmelling ſauour.

Iſa. 61. 1.
Exod. 30. 23 24.
2. Cor. 2. 16.

And we muſt further vnderſtand, that theſe gifts of Chriſts manhood are not conferred in a ſmall ſcantling or meaſure; for Iohn ſaith, *God giueth him the ſpirit not by meaſure;* becauſe the the graces which are in Chriſt are farre more both in number and degree, then all men or Angels haue or ſhall haue: though the good angels and the Saints of God in heauen are very excellent creatures ſtored with manifold graces and gifts of God. For this cauſe Chriſt is called the *head of man?* becauſe he is euery way the moſt principall and glorious man that euer was. Yet for all this are not the gifts of Chriſts manhood infinite any way; becauſe it is a creature and finite in nature, and therefore not capable of that which is infinite.

Ioh. 3. 34.
1. Cor. 11. 4.

By Chriſts anointing the people of God reape great benefit and comfort, becauſe they are to be partakers thereof. For this cauſe the oyle wherewith he was anointed is called the *oyle of gladneſſe*, becauſe the ſweete ſauour of it gladdeth the hearts of all his members, and brings ths peace of God which paſſeth all vnderſtanding. The holy oile poured vpon Aarons head, came downe to his beard, and to the very skirts of his garments: and it ſignified, that the ſpirituall oile of grace was firſt of all poured vpon our head

Pſal. 45. 7.
Pſal. 133. 2.

Chriſt Ieſus, and from thence conſequently deriued to all his members, that by this meanes he might be not onely annoynted himſelfe, but alſo our annoynter.

Apoc.1.6.
Act.2.17.

Now the benefits which we receiue by his annoynting are two; the firſt is, that all the elect when they are called to the profeſſion of the Goſpell of Chriſt, are in and by him ſet apart and made ſpirituall kings, prieſts, and prophets, as Saint Iohn ſaith: *Hee hath made vs kings and prieſts vnto his Father.* And Saint Peter out of Ioel, *I will poure* (ſaith the Lord) *my ſpirit vpon all fleſh, and your ſonnes and daughters ſhall propheſie.*

1.Ioh.2.27.
Pſa.105.15.
Exo.30.33.

The ſecond benefit is, that all the faithfull receiue the ſame oyle, that is, the ſame ſpirit of God in ſome litle & conuenient meaſure which he receiued aboue meaſure, as Saint Iohn ſaith, *The annoynting which ye receiued of him dwelleth in you, and teacheth you all things:* where by *annoynting* is meant the *holy Ghoſt.* And hence it is, that men are called *Chriſtians* of the name of Chriſt, that is, annoynted with the ſame oile wherewith Chriſt was annoynted. And the holy oyle might not be giuen to a ſtranger, to ſignifie, that to haue the ſpirit of Chriſt, and to bee guided by it, is peculiar to them that are Chriſts. Now then let vs all lay theſe things to our hearts, and extoll the vnſpeakable goodneſſe of God, that hath aduanced vs to the dignitie of kings, prieſts, prophets before him, and hath giuen his ſpirit vnto vs, to enable vs to be ſo indeed.

1.Ioh.2.20.
Dan.9.24.
Ioh.5.39.
Heb.4.12.

Now follow the duties which are to bee learned hence. And firſt, whereas all Chriſtians receiue annoynting from the holy one Chriſt Ieſus, to become prophets in a ſort, we muſt doe our indeauours, that the word of God may dwell plentifully in vs, and for that cauſe we muſt *ſearch the Scriptures*, euen as hunters ſeeke for the game, and as men ſeeke for gold in the very mines of the earth. There is nothing more vnbeſeeming a man, then groſſe ignorance a chriſtian. Therefore the authour of the Epiſtle to the Hebrewes reprooues them, that whereas for the time they ought to haue bene teachers, they had neede againe to be *taught the firſt principles* of the word of God.

Pſa.141.5.

Againe, that portion of knowledge which we haue receiued of God, is further to be applyed to the benefit and good of others: that is the moſt pretious baulme, that on our parts ſhould neuer be wanting to the heads of men. And here euery man that is ſet ouer others muſt remember, within the compaſſe of his calling and charge, to inſtruct thoſe that be vnder him, ſo farre-forth as poſſibly hee can. Gouernours of families muſt teach their children, and ſeruants, and their whole houſhold the doctrine of true religion, that they may know the true God, and walke in all his waies in doing righteouſneſſe and iudgement. If houſholders would make conſcience of this their dutie, and in ſome ſort and meaſure prepare their families againſt they come to the publike congregation, the Miniſters of the Goſpell with greater comfort and farre more eaſe ſhould performe their dutie: and ſee farre more fruite of their miniſtery then now they doe. But whereas they neglect their dutie, falſly perſwading themſelues, that it doth not belong to them at all to inſtruct others; it is the cauſe of ignorance both in townes and families, in maſters themſelues, in ſeruants and children, and all. Laſtly, by this we are admoniſhed to take all occaſions that poſſibly can bee offered, mutually to edifie each other in knowledge, ſaying among our ſelues (as it was foretold of theſe times) *Come let vs go vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his waies, and we will walke in his paths:* and withall, we ſhould confirme each others, as Chriſt ſaith to Peter, *When thou art conuerted, confirme thy brethren;* and be readie at all times to render an account of our faith and religion euen before our enemies, when we are iuſtly called ſo to doe.

Iſa.2.3.
Luk.22.32.

Spiritual ſacrifices.

Secondly, becauſe we are ſet apart in Chriſt, to become ſpiritual prieſts vnto God, we muſt therefore offer ſpirituall ſacrifices acceptable vnto him: and they be in number ſeuen. The firſt, is an affiance whereby we reſt vpon God, as Dauid ſaith, *Offer the ſacrifice of righteouſneſſe and truſt in the Lord.* The ſecond, is wholly to ſubiect our ſelues to the miniſterie of the Goſpell, that we may be changed and conuerted by it, as Paule ſaith, *That hee miniſtreth the Goſpell to the Gentiles, that the offering vp of them might be acceptable, being ſanctified by the holy Ghoſt.* The third, is all manner of prayers and ſupplications made vnto God, *Let my prayer,* ſaith Dauid, *be directed in thy ſight as incenſe, and the lifting vp of my hands as an euening ſacrifice.* The fourth, is prayſing and thankſgiuing vnto God. *Let vs by him offer the ſacrifice of prayſe alwaies to God, that is, the fruit of the lippes which confeſſe his name.* And in the Reuelation, the *golden viols full of odours,* are the *prayers* of the Saints. The fift, is the releefe of our poore brethren according to our abilitie, as Paule ſaith, *I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that ſmelleth ſweete, a ſacrifice pleaſant and acceptable to God.* The ſixt, is the deniall of our ſelues with a *contrite* and *broken heart.* The ſeauenth, is to reſigne our ſelues, bodies and ſoules wholly to the ſeruice of God: *Set your ſelues* (ſaith Paul) *to God, as they that are aliue from the dead: and your members as weapons of righteouſneſſe vnto God.* In which words he alludes to the manner of the old Teſtament; when a man offered any ſacrifice for himſelfe, he brought the beaſt into the temple or tabernacle, and ſet it before the altar, in token that he did reſigne it vnto God: and ſo we for our parts muſt not giue our bodies and ſoules to become the

1 Pſal.4.5.
2 Rom.15.16.
3 Pſal.141.2.
4 Heb.13.15.
Reu.5.8.
5 Phil.4:18.
6 Pſal.51.17.
7 Rom.6.13.

A the inſtruments of ſinne and Satan, but we muſt haue them alwaies in readineſſe, freely preſenting them vnto God that he may haue the whole diſpoſition of them according to his good pleaſure, to the honour and glorie of his name. Againe, in the whole burnt offering all was conſumed and turned to ſmoake, no man hauing benefit of it, to ſignifie, that wee muſt giue our ſelues not in part, but wholly to the ſeruice of God, euen to death if neede be. If this be ſo, miſerable is the practiſe of ſuch that giue vp their bodies and ſoules to liue in licentious wantonneſſe, in the pleaſures of their beaſtly ſinnes, in idleneſſe. For they offer themſelues a ſacrifice, not to God, but to the deuill.

Thirdly, conſidering we are annointed to B be ſpirituall kings euen in this life, wee muſt walke worthy ſo great a calling. That this may be ſo; firſt of all ſuch as are gouernours ſet ouer others, muſt rule not according to their wils and pleaſures, but in the Lord: withall, doing homage to their head and King Chriſt Ieſus himſelfe. Secondly, we muſt euery one of vs rule and beare ſway euen as kings ouer our owne thoughts, wils, affections, ouer-maſtering them as much as wee poſſibly can by Gods word and ſpirit: withall, maintaining and proclaiming continual warre againſt our corrupt natures, the deuill and the world. And truly he which can beare rule ouer his owne heart, is aright king indeed: and hauing receiued ſome meaſure of grace to C raigne ouer himſelfe in this life, he ſhall raigne for euer with Chriſt in the life to come. As for ſuch as are caried away with the ſwing of their corruptions, hauing blindneſſe and ignorance to raigne in their mindes, rebellion in their wils and affections, looſenes in their whole liues, they may carrie the outward forme and ſhew of Chriſtians as long as they will, but indeed they are no ſpirituall kings, but very bondmen: the ſtrong man Satan keepes as yet the hold of their hearts, and as Lord and king holds vp his ſcepter there.

Laſtly, ſeeing Chriſt is annointed with the moſt pretious balme that euer was, and that for our ſakes, he muſt be ſweet and ſauorie vnto vs, and all other things muſt be as vnſauo- D rie droſſe and dung in regard of him. We muſt in this caſe indeauour to ſay as the ſpouſe of Can.1.2. Chriſt doth: *Becauſe of the ſauour of the good oyntments, thy name is an oyntment powred out: therefore the virgins loue thee.* O that we could Iſa.11.3. *ſauour in the feare of God*; that wee might feele Pſal.45.8. *how all his garments ſmell of myrrhe, aloes, and caſſia, comming foorth of his yuorie pallaces vnto vs.*

And becauſe the holy oyntment of Chriſt is poured forth vpon all his members to make them ſauory and ſweet in the preſence of God, let vs make conſcience of all manner of ſinne, leſt by the poyſon and ſtinke thereof we infect not onely our ſelues, but all the creatures of God which we vſe, yea heauen and earth it ſelfe. It ſtands not with equitie, that after we haue bene embalmed and ſweetned by the pretious merits of Chriſt, we ſhould make our ſelues two-footed ſwine, to returne to the mire of our old ſinnes.

The coupling and combining of theſe two former titles together, containes the principall queſtion of the whole Bible, which is, whether Ieſus the ſonne of Mary be Chriſt or no: as Saint Iohn ſaith, Ioh.20.31. *Theſe things are written that yee might beleeue, that Ieſus is the Chriſt the* Act.18.5. *Sonne of God, and that in beleeuing ye might haue life euerlaſting.* This concluſion was denied by the Iewes, but auouched and confirmed both by Chriſt and by his Apoſtles: and their principall argument was framed thus. Hee which hath the true notes of Chriſt, is the Meſſias or Chriſt indeed: but Ieſus the Sonne of Mary hath the true notes of Chriſt: therefore Ieſus is Chriſt. The propoſition is opened at large in the propheſies of the old Teſtament: the aſſumption is confirmed in the writings of the new Teſtament: and the principal reaſons of the confirmation are couched in the Articles which concerne the ſecond Perſon. The concluſion followes, and is ſet downe, as I haue ſaid, in the knitting together of the titles, Ieſus and Chriſt.

Thus much of the ſecond title, now followes the third, *his onely Sonne*: that is, the onely Sonne of the firſt Perſon the Father. In this title we muſt conſider two things: the firſt, that he is the Sonne of God: the ſecond, that hee is the onely Sonne of God. Touching the firſt, *Chriſt* is called the Sonne of God, becauſe he was begotten of the Father. Now for the opening of this eternall generation, wee muſt conſider three points: the thing begotten, the manner of begetting, and the time. For the thing it ſelfe, it is Chriſt; who muſt be conſidered two waies, as he is a Sonne, and as hee is God. Non αὐτόυιος, tamen αὐτόθεος. As he is a ſonne, he is not of himſelfe, but the ſonne of the father begotten of him: neuertheleſſe as he is God, he is of himſelfe, neither begotten nor proceeding; for the eſſence or godhead of the Father is of it ſelfe without all beginning, but the godhead of the ſonne is one and the ſame with the godhead of the Father: becauſe by what godhead the Father is God, by the ſame and no other the ſonne is God: therefore the ſonne, as he is God, he is God of himſelfe without beginning euen as the Father. Whereupon it followes, that the Sonne is begotten of the Father as he is a ſonne, but not as he is God.

The manner of this generation is this. The Sonne is begotten of the ſubſtance of the Father not by any *fluxe*, as when water is deriued from the head of the ſpring to the chanell: nor by *deciſion*, as when a thing is cut in peeces: not by *propagation*, as when a graft is tranſplanted into a new ſtocke: but by an vnſpeakable *communication* of the whole eſſence or Godhead from the Father to the Sonne: in receiuing whereof the Sonne doth no more diminiſh the maieſtie or Godhead of the Father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Councell of Nicena hath ſaid well, that *the Sonne is of the Father as light of light, not proceeding but begotten.*

The time of this generation hath neither beginning, middle, or ende: and therefore is is eternall before all worlds: and it is a thing to be wondered at, that the Father begetting, & the Sonne begotten are coeternall, and therefore equall in time. Wiſedome in the Pro.8.24. Prouerbes (which with one conſent of all diuines is ſaid to be Chriſt) affirmeth that ſhe was before the world was created, that is, from eternitie: for before the world was made there was nothing but eternitie. But it may be alleadged Pſal.2.7. Act.13.30.33. to the contrarie, that the ſaying of the Father, *This daie haue I begotten thee*, is expounded by Paul of the time of Chriſts reſurrection. *Anſ.* We muſt diſtinguiſh betweene generation it ſelfe, and the manifeſtation of it: & of the ſecond muſt the place be vnderſtood, which was indeed accompliſhed at the time Rom.1.4. of Chriſts reſurrection, in which hee was mightily declared to be the Sonne of God; and though this be ſo, yet the generation it ſelfe may be eternall. If any man alleadge further, that the perſon which begetteth muſt needes goe before the perſon begotten, the anſwere is, that there is a double priority; one of *order*, the other of *time*: now in the generation of creatures there is prioritie both of order and time: but in the generation of the ſecond perſon in trinity, there is prioritie of order alone: C the Father beeing firſt, the Sonne ſecond, without prioritie of time: becauſe they both in that reſpect are equall, and neither is before or after other: becauſe the beeing or ſubſiſting of the perſons is not meaſured by time.

Hence it followeth neceſſarily that Ieſus Chriſt is true God: and the whole tenour of the Scriptures confirme it ſufficiently: I. He is made equall to GOD the Father, Phil.2.6. who *beeing in the forme of GOD, thought it no robbery to be equall with GOD*: againe, Ioh.16.15. *All things that the Father hath are mine.* The Num.14.26.27. children of Iſrael are ſaid to haue tempted Iehouah: 1.Cor.10.9. & Paul ſaith, that he whom they tempted was Chriſt. Pſal.102.25. with Ioh.1.3. Iehouah founded the earth, and D the ſame is ſaid of Chriſt. II. Chriſt the ſonne 1.Ioh.5.20. of God is by name called God: *Ieſus Chriſt is very God and life eternall.* III. The properties of the Godhead are aſcribed vnto him. He is eternall becauſe he was then when there Ioh.11. and 8.58. was no creature, *In the beginning was the Word*: and *before Abraham was I am.* He is Math.18.20. and 26. omnipreſent, *where two or three are gathered together in my name, there am I in the middeſt amongſt them.* Laſtly, he is omnipotent, Ioh.5.17. *Whatſoeuer things the Father doeth, the ſame doth the Sonne alſo.* IV. The workes of creation and preſeruation are as well aſcribed to the Sonne as the Father. By him the Father made the world, & he beareth vp all things by his mighty power and miracles, which are workes either aboue or againſt the order of nature

A peculiar to God, were done by Chriſt. V. Diuine worſhip is giuen to him: for he is adored, inuocated, and beleeued in, as God the Father. To him is giuen a *name at which euery* Phil.2.10. *knee doth bowe, of things in heauen, and things in earth, and things under the earth.*

As for the reaſons which be alleadged to the contrarie, they are of no moment. I. *Obiect.* The word of God cannot be God; the Sonne is the word of the Father: therefore he is not God. *Anſ.* The word is taken two waies: Firſt, for a *ſounding word*, ſtanding of letters and ſyllables vttered either by God or by the creatures: now on this maner Chriſt is not the word of God. Secondly, there is a *ſubſtantiall word*, B which is of the ſubſtance of him whoſe word it is. And thus Chriſt is the word of God the Father. And he is ſo tearmed, I. in reſpect of the Father: for as reaſon and ſpeech hath his beginning from the minde, without any paſſion in the minde, ſo hath he beginning from the Father. And as the ſpeech is in the mind, and the mind in the ſpeech, ſo the Father is in the Sonne, and the Sonne in the Father. II. In reſpect of all creatures. The Father doth all Ioh.1.1. Heb.1.3. Ioh.5.25. 2.Cor.13.3. Ioh.17. things by the Sonne: by whoſe powerful word the world was made, is now preſerued, and ſhal be aboliſhed. III. In reſpect of the Church. For the Father by him ſpeakes vnto vs both in the outward miniſtery of the word, and by the inward operation of the ſpirit: and againe, we by him ſpeake to the Father.

C II. It may be obiected thus: God hath no beginning from any other; Chriſt hath beginning from the Father: therefore he is not God. *Anſw.* Chriſt muſt be conſidered both in regard of his Godhead, and in regard of his perſon: in regard of his Godhead, he came not of any but is of himſelfe, as well as the Father is: yet in regard of his perſon he is from the Father, who is a beginning to the Math.28.19. Principium ordinis & originis. reſt of the perſons, both in reſpect of order (for the Scripture ſaith not; the holy Ghoſt, the Sonne, the Father: but the Father, the Sonne, the holy Ghoſt) as alſo in reſpect of the communication of the Godhead. And whereas it is ſaid that God is of himſelfe, if the name of God be taken for the Godhead it ſelfe abſo- D lutely conſidered, it is true: but if it be taken for any particular perſon in the godhead, it is falſe. III. *Obiect.* None is greater then God: but the father is greater then Chriſt, for ſo he ſaith, Ioh.14.28. *The father is greater then I.* *Anſw.* Chriſt there ſpeakes of himſelfe as he was a man abaſed in the forme of a ſeruant: in which reſpect he is leſſe then the Father, who was neuer incarnate and abaſed in our nature. And though Chriſt in reſpect of his nature aſſumed be inferiour to the Father, yet doth it not hinder but that he may be equall to him, as he is the ſecond perſon in trinitie, or as he is God by one and the ſame Godhead with the Father. IV. *Obiect.* He that is made of God, this or that, is not God: but Chriſt is made of God, as Paul ſaith, *Chriſt is made vnto vs wiſedome,* 1.Cor.1.30.

righteouſneſſe, &c. Anſ. Chriſt is ſaid to be made, not becauſe there was any beginning of his Godhead, or any chaunge or alteration in his perſon: but becauſe in the eternall counſell of the Father, he was ſet apart before all times to execute the office of a Mediatour, and was withall in time called, and as it were conſecrated and ordained thereunto in his baptiſme: he is made therefore in reſpect of his office, but not in reſpect of his perſon, or nature. *V. Ob.* God hath no head, Chriſt hath an head, as 1.Cor.11.3. Paul ſaith, *God is Chriſts head. Anſ.* God, that is, the Father, is head of Chriſt, not as he is God ſimply, but as he is *God incarnate*, or made manifeſt in the fleſh, and in reſpect of the office to which he willingly abaſed himſelfe. *VI. Obiect.* He which giues vp his kingdome is not God, Chriſt giues vp his kingdome: 1.Cor.15.24. *Then,* ſaith Paul, *ſhall be the ende, when he hath deliuered vp his kingdome to God euen the Father. Anſ.* Chriſt is king two waies, as he is God, and as he is Mediatour: as he is God, he raignes eternally with the Father, and the holy Ghoſt: but as he is Mediatour, in the end of the world, when all the company of the elect are gathered, his kingdome ſhall ceaſe, not ſimply, but in reſpect of the outward manner of adminiſtration: for the execution of ciuill and Eccleſiaſticall functions ſhall ceaſe. And ver.28. whereas in the ſame place, it is ſaid that Chriſt ſhall be ſubiect vnto God eternally after the end, it muſt be vnderſtood partly in regard of the aſſumed manhood, partly in reſpect of his myſticall body the Church moſt neerely ioyned vnto him in heauen. *VII. Obiect.* Rom.8.29. Col.1.15. The *firſt borne* of *euery creature,* and of *many brethren,* is a creature, and not God: but Chriſt is the firſt borne of euery creature, and of many brethren. *Anſw.* He is called the firſt Gen.49.3. borne by reſemblance or alluſion to the *firſt* Deut.21.17. *borne* in the old teſtament: for as they were principall heires hauing double portions allowed them, and the chiefe or gouernours of the familie: ſo Chriſt is made heire of the world, and the head of Gods familie which is his Church elected and adopted in him. And againe he is called the firſt borne of euery creature, because he was begotten of the ſubſtance of his Father before any creature was made, and therefore it is not here ſaid that he was firſt created, but firſt begotten.

By the reaſons which haue bin alleadged, as alſo by the inſufficiencie of the contrarie arguments, it is more then manifeſt againſt all heretikes that Chriſt is very God. Yet to ſtoppe the mouthes of all Atheiſts, and to ſatiſfie all wauering and doubting minds, I will adde one reaſon further. The Goſpel of Saint Iohn was chiefly penned for this ende, to prooue the Deitie of Chriſt: and among other arguments alleadged, this is one, that Chriſt gaue a reſolute and a conſtant teſtimonie of himſelfe, that he was the Sonne of God, and very God. Now if any man ſhall ſay, that ſundry perſons ſince the beginning of A the world haue taken vpon them and that falſly, to bee Gods: I anſwer, that neuer any creature tooke this title and honour vpon him to be called *God,* but the fearefull iudgements of God were vpon him for it. In the eſtate of mans innocencie, the deuill told our firſt parents, that by eating the fruit of the tree of knowledge of good and euill, they ſhould be as gods knowing good and euill: now, they beleeued him, and affected diuine honour: but what came of it? ſurely Adam with all his poſteritie is ſhut vp for this very cauſe vnder eternall damnation. Herod likewiſe araied in royall apparell, and ſitting on the iudgement ſeat, made an oration to the men of Tyre and Sidon, who gaue a ſhout, B ſaying, *The voice of God, and not of man.* Act 12.22.23. Nowe becauſe hee tooke the glory of God to himſelfe, and did not returne it to him to whom it was due, immediately the Angel of the Lord ſmote him. And ſo, if Chriſt had bin but a meere man, and not very God, as hee auouched, vndoubtedly the hand of God would haue beene vpon him likewiſe for his confuſion: but when hee ſuffered for vs, and bare the puniſhment due for our ſinnes, he moſt triumphed. And the iudgements of God were vpon Herod, Pontius Pilate, Caiphas, and vpon all thoſe that were enemies to him, & to his Church afterward, & that partly in life, partly in death. Wherefore conſidering God can C not abide that his glory ſhould be giuen to any creature, and ſeeing for that cauſe he takes reuenge on all thoſe that exalt themſelues to be gods, it remaines that the teſtimonie which Chriſt gaue of himſelfe that he was God, is vnfallibly true, and without all queſtion to be beleeued of vs. And to conclude, I would haue all the deuils in hell, with the curſed order of Lucians, Porphyrians, and Atheiſts whatſoeuer to anſwer this one point, how it could come to paſſe, that Chriſt by publiſhing the doctrine of the Goſpel, that is as contrarie to mans reaſon, will, and affection, as water to fire, ſhould winne almoſt the whole world to become his diſciples, and to giue their liues for him, vnleſſe he were God indeede, as he D profeſſed himſelfe to be?

There be ſundry ſpeciall reaſons wherefore it was neceſſarie that Chriſt ſhould be God. I. There is none which can be a Sauiour of bodie and ſoule but God. *I euen I am the Lord, and* Iſa.43.11. *beſides me there is no Sauiour.* And, *I am the Lord* Oſe.13.4. *the God from the land of Egypt, and thou ſhalt knowe no God but me: for there is no Sauiour beſide me.* II. There muſt bee a proportion betweene the ſinne of man and the puniſhment of ſinne: now the ſinne of man in reſpect of the offence of the maieſtie of God is infinite, in that he is infinitely diſpleaſed with man for the breach of his law: therefore the puniſhment of ſinne muſt be infinite: and hence it followeth, that he which ſuffereth the puniſhment beeing man, muſt withall be God, that the manhood by the

A power of the Godhead may be ſupported, that in ſuffering it may vanquiſh death, and make a ſufficient ſatisfaction. III. Hee that muſt be a Sauiour, muſt be able firſt to deliuer men from the bondage of their ſpirituall enemies, namely, ſinne and Satan: ſecondly, to reſtore the image of God, loſt by the fall of Adam, and to conferre righteouſneſſe and life euerlaſting; thirdly, to defend them from hell, death, damnation, the fleſh, the deuill, the world: fourthly, to giue them full redemption from all their miſeries both in bodie and ſoule, and to place them in eternall happines: all which none can doe, but he which is very God. IV. It was the pleaſure of God, to ſhew his incomprehenſible goodneſſe in this, that B his grace ſhould not only be equall to our ſin, but alſo by many degrees goe beyond it. And therfore the firſt Adam being but a mere man, the ſecond Adam muſt be both God and man: that as the ſecōd was more excellent then the firſt, ſo our comfort might be greater in our redemption by the ſecond, then our miſerie and diſcomfort was by the fall of the firſt.

Hitherto we haue ſhewed, that Chriſt is the Sonne of God: now let vs come to the ſecond point, namely, that he is the *onely Sonne of God*. And he is ſo tearmed, becauſe he is the ſonne of the Father, in a ſpeciall manner, ſo as nothing can be the ſonne of God as he is. Angels indeed are tearmed the ſons of God, Iob.1.6. but that is onely in reſpect of their creation: and all C that beleeue in Chriſt are ſonnes of God by adoption, being receiued into the family of God, which is his Church by the merit of Chriſt, whereas by nature they were the children of wrath. Chriſt alſo as he is man (I ſay not his manhood which is a nature and no perſon) is the ſonne of God by the grace of perſonall vnion, and not by nature or adoption. Laſtly, Chriſt as he is the ſecond perſon in Trinitie, the eternall word of the Father, coeternall and conſubſtantiall with him, is alſo the ſonne of God. But how? neither by creation, nor adoption, nor by the vertue of perſonall vnion, but by nature; as he was begotten of the very ſubſtance of the Father before all worlds: and therefore he is called the D *proper* and *onely begotten* ſonne of God. Ioh.1.14. Rom.8.32. It may be obiected on this manner. If the Father beget the ſonne, he doth it either willingly, or againſt his will; if willingly, then the ſon is begotten by the freewill of the Father, and no ſonne by nature. *Anſ.* The Father did communicate to the Son his whole godhead *willingly* without conſtraint, yet not by his will, and therefore he is the Sonne of the Father by nature, *not by will*. It may be further ſaid, that if Chriſt be the Sonne of God by nature, as he is the eſſentiall word of the Father, and by perſonall vnion as he is man, then is he not one but two ſonnes. *Anſ.* As he is but one perſon, ſo is he but one ſonne: yet not in one, but in two reſpects: two reſpects make not two things, wheras one and the ſame thing not altered, but ſtill remaining one, may admit ſundrie reſpects.

Thus much of the meaning of the third title: now follow the comforts which may bee gathered hence. Whereas Chriſt Ieſus is the Son of God, it ſerues as a meanes to make miſerable and wretched ſinners, that are by nature the children of wrath and damnation, to be the ſonnes of God by adoption: as S. Iohn teſtifieth. Ioh.1.12. Now what a benefit is this to be the child of God, no tongue can expreſſe. Chriſt ſaith, *Bleſſed are the peace-makers:* but why are they bleſſed? Math.5.9. *for* (ſaith he) *they ſhall be called the ſonnes of God.* Whereby he teſtifieth, that the right of adoption is a moſt excellent priuiledge; and not without cauſe. For he which is the child of God, is ſpiritually allyed to Chriſt, and to all the Saints and ſeruants of God, both in heauen and earth, hauing his owne Redeemer for his elder brother, and all his members as his brethren and ſiſters; yea, if we be Gods adopted children, we are alſo heires, euen heires of God, & heires annexed with Chriſt. Rom.8.17. Well, how great ſoeuer this prerogatiue is, yet few there be that rightly weigh it, and conſider of it. Children of Noble men and Princes heires are had in account and reputation of all men, they are the very ſpeech and wonder of the world. But it is a matter of no account to be the ſonne of God, and fellow-heire with Chriſt. The deareſt ſeruants of God haue bene eſteemed but as the off-ſcouring of the world. And no maruell, for they which are after the fleſh, ſauour the things of the fleſh. Few men haue their vnderſtandings inlightened to diſcerne of ſuch ſpiritual things as theſe are, and therefore are they little or nothing regarded. A blind man neuer ſeeing the Sunne, is not brought to wonder at it: and earthly minded men neither ſeeing nor feeling what an excellent thing it is to be the child of God, cannot be brought to ſeeke after it. But let all ſuch as feare God, enter into a ſerious conſideration of the vnſpeakable goodneſſe of God, comforting themſelues in this, that God the Father hath vouchſafed by his owne Sonne to make them of the vaſſals of Satan, to be his owne deare children.

Now follow the duties which are two: firſt, wee beleeue that Ieſus Chriſt who was to be the Sauiour of mankind, muſt needes bee God: what is the reaſon hereof? ſurely becauſe no creature, no not all the creatures in heauen and earth were able to ſaue one man; ſo vile, wretched, and miſerable is our eſtate by Adams fall. And therefore the Sonne of God himſelfe pitied our eſtate, and being king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a ſeruant, and taking vpon him our nature, was alſo faine to take vpon him our caſe and condition, and ſuffer death for our ſinnes, which otherwiſe euery one of vs ſhould haue ſuffered both in bodie and ſoule worlde without ende. To make this more plaine, let vs ſuppoſe ſome one that hath cōmitted an offence againſt a Prince; and the treſpaſſe to be ſo grieuous, that no man can appeaſe the kings wrath, ſaue onely the kings onely ſonne; and which is more, the kings ſonne himſelfe cannot releaſe him, vnleſſe he ſuffer the puniſhment for him in his owne perſon, which is due vnto the malefactour. Now what is to be thought of this mans eſtate? ſurely all men will ſay, that he is in a moſt miſerable taking, and that his treſpaſſe is notorious: & ſo it is with euery one of vs by nature, whatſoeuer we are. No man could ſaue our ſoules, no not al the angels in heauen, vnleſſe the king of heauen and earth, the onely Sonne of God, had come downe from heauen and ſuffered for vs, bearing our puniſhment. Now the conſideration of this muſt humble vs, and make vs to caſt downe our ſelues vnder the hand of God for our ſinnes, and pray continually, that the Lord would ſend ſome Moſes or other, which might ſmite the rockes of our hearts, that ſome teares of ſorrow and repentance might guſh out for this our wofull miſerie.

Secondly, whereas God the Father of Chriſt gaue his onely *S*onne to be our Sauiour, as we muſt be thankſull to God for all things, ſo eſpecially for this great and vnſpeakable benefit. Common bleſſings of God, as meate, drinke, health, wealth, and libertie, muſt at all times mooue vs to be thankfull; but this that Chriſt Ieſus the onely Sonne of God, redeemed vs being vtterly loſt, this I ſay, muſt be the maine point of all our thankfulneſſe: but alas, mens hearts are ſo frozen in the dregs of their ſinnes, that this dutie comes little in practiſe now adaies. When our *S*auiour Chriſt cleanſed ten lepers, there was but one of them that returned to giue him thankes: and this is as true in the leproſie of the ſoule, for though ſaluation by Chriſt be offered vnto vs daily by Gods Miniſters, yet not one of ten, nay ſcarce one of a thouſand giues praiſe and thankes to God for it, becauſe men take no delight in things which concerne the kingdome of heauen, they thinke not that they haue need of ſaluation, neither do they feele any want of a Sauiour. But wee for our parts muſt learne to ſay with Dauid, *What ſhall I render vnto the Lord for all his benefits?* yea we are to practiſe that which Salomon ſaith, *My ſonne giue me thine heart*: for we ſhould giue vnto God both bodie & ſoule in token of our thankſulneſſe for this wonderfull bleſſing, that he hath giuen his onely ſonne to bee our Sauiour; and we are to hold this for truth, that they which are not thankefull for it, let them ſay what they will, they haue no ſoundneſſe of grace or power of religion at the heart.

Pſal.116.12.

Prou.23.26.

And thus much of the third title. The fourth and laſt title, is in theſe words, *Our Lord.* Chriſt Ieſus the onely ſonne of God is our Lord three waies: firſt, by creation, in that he made vs of nothing when we were not. Secondly, hee is our Lord in the right of redemption. In former times the cuſtome hath beene, when one is taken priſoner in the field, he that payes his raunſome ſhall become alwaies after his Lord: ſo Chriſt when we were bondſlaues vnder hell, death, and condemnation, payed the raunſome of our redemption, and freed vs from the bondage of ſinne and *S*atan, and therefore in that reſpect he is our Lord. Thirdly, he is the head of the Church (as the husband is the wiues head) to rule and gouerne the ſame by his word and ſpirit. And therfore in that reſpect alſo Chriſt is our Lord.

And thus much for the meaning. Now follow the duties: and firſt of all, if Chriſt be our *S*oueraigne Lord, we muſt performe abſolute obedience vnto him, that is, whatſoeuer hee commands vs, that muſt we doe. And I ſay, abſolute obedience, becauſe Magiſtrates, maſters, Rulers, and fathers may commaund, and muſt be obeyed, yet not ſimply, but ſo far-forth as that which they commaund doth agree with the word and commaundement of God: but Chriſts will and word is righteouſneſſe it ſelfe, and therefore it is a rule and direction of all our actions whatſoeuer: and for this cauſe he muſt be abſolutely obeyed. Thus he requires the obedience of the morall law: but why? becauſe he is *the Lord our God.* And in Malachie he ſaith, *If I be your Lord, where is my feare?* And againe, we muſt reſigne both bodie and ſoule, heart, mind, will, affections, and the courſe of our whole liues to be ruled by the will of Chriſt. He is Lord not onely of the bodie, but of the ſpirit and ſoule of man: he muſt therfore haue homage of both. As we adore him by the knee of the bodie, ſo muſt the thoughts and the affections of our hearts haue their knees alſo to worſhip him, and to ſhew their ſubiection to his commaundements. As for ſuch as doe hold him for their Lord in word, but in the meane ſeaſon will not indeauour to ſhew their loyaltie in all manner of obedience, they are indeed no better then ſtarke rebels. *S*econdly, when by the hand of Chriſt ſtraunge iudgements ſhall come to paſſe, as it is vſuall in all places continually; we muſt ſtay our ſelues without murmuring or finding fault, becauſe hee is an abſolute Lord ouer all his creatures; all things are in his hands, and hee may doe with his owne whatſoeuer he will; and therefore we muſt rather feare and tremble whenſoeuer wee ſee or heare of them: ſo Dauid ſaith, *I was dumbe and opened not my mouth, becauſe thou diddeſt it.* And againe, *My fleſh trembleth for feare of thee, and I am afraid of thy iudgements.* Thirdly, before we vſe any of Gods creatures or ordinances, we muſt ſanctifie them by the direction of his word and by prayer: the reaſon is this, becauſe hee is Lord ouer all, and therefore from his word wee muſt fetch direction to teach vs, whether wee may vſe them or not, and when and how they are to bee vſed: and ſecondly,

Exod. 20.2.

Mal.1.6.

Pſa.39.9.

Pſal.119.120.

1.Cor.10.26

we muſt pray to him that he would giue vs libertie and grace to vſe them aright in holy manner. Alſo we are ſo to vſe the creatures and ordinances of God, as being alwaies ready to giue an account of our doings at the day of iudgement: for wee vſe that which is the Lords, not our owne; wee are but ſtewards ouer them, and we muſt come to a reckoning for the ſtewardſhip. Haſt thou learning? then imploy it to the glorie of God, and the good of the Church: boaſt not of it as though it were thine owne. Haſt thou any other gift or bleſſing of God, be it wiſdome, ſtrength, riches honour, fauour, or whatſoeuer? then looke thou vſe it ſo, as thou maiſt be alwaies ready to make a good account thereof vnto Chriſt. B Laſtly, euery one muſt in ſuch manner lead his life in this world, that at the day of death he may with cheerefulnes ſurrender and giue vp his ſoule into the hands of his Lord, and Act.7.59. ſay with Steuen, *Lord Ieſus receiue my ſoule.* For conſider this with thy ſelfe, that thy ſoule is none of thine owne, but his who hath bought it with a price, and therefore thou muſt ſo order and keepe it as that thou maiſt in good manner reſtore it into the hands of God at the ende of thy life. If a man ſhould borrow a thing of his neighbour, and afterward hurt it, and make a ſpoile of it, hee would bee aſhamed to bring it againe to the owner in that manner, and if he doe, the owner himſelfe will not receiue it. Vngodly men in this life doe ſo ſtaine their ſoules with ſinne, that C they can neuer be able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God accepts them not, but caſts them quite away. We muſt therefore labour ſo to liue in the world, that with a ioyfull heart at the day of death we may commend our ſoules into the hands of our Lord Chriſt Ieſus, who gaue them vnto vs. This is a hard thing to be done, and he that will doe it truely, muſt firſt bee aſſured of the pardon of his owne ſinnes, which a man can neuer haue without true and vnfained faith and repentance: wherefore while we haue time, let vs purge and clenſe our ſoules and bodies that they may come home againe to God in good plight.

D And here all gouernours muſt bee put in mind that they haue an higher Lord, that they may not oppreſſe or deale hardly with their inferiours. This is Paules reaſon, *Ye* Eph.6.9. *maſters,* ſaith he, *doe the ſame things vnto your ſeruants, putting away threatning: and know that euen your maſter is alſo in heauen, neither is there reſpect of perſons with him.* Inferiours againe muſt remember to ſubmit themſelues to the authoritie of their gouernours, eſpecially of magiſtrates. For they are ſet ouer vs by our ſoueraigne Lord and king Chriſt Ieſus: as Rom.13.1. Paul ſaith, *Let euery ſoule be ſubiect to the higher powers: for there is no power but of God, and the* Eph.6.5. *powers that be are ordained of God.* And againe, *Seruants be obedient to your maſters* A *according to the fleſh, with feare and trembling, in ſingleneſſe of your hearts, as vnto Chriſt.*

The comfort which Gods Church may reape hence, is very great: for if Chriſt bee the Lord of lords, and our Lord eſpecially whom he hath created and redeemed, wee neede not to feare what the deuill or wicked men can doe vnto vs. If Chriſt be on our ſide, who can be againſt vs? we neede not feare them that can deſtroy the bodie and doe no more: but we muſt caſt our feare on him that is Lord of body and ſoule, and can caſt both to Math.10.28. hell.

Thus much of the fourth title. Now follows Chriſt Incarnation, in theſe words, *Conceiued* B *by the holy Ghoſt, borne of the virgin Marie.* And they containe in them one of the moſt principall points of the doctrine of godlineſſe, as Paul ſaith, *Without controuerſie great is the* 1.Tim.3.16. *myſterie of godlineſſe, which is, God is made manifeſt in the fleſh, iuſtified in the ſpirit, &c.* And that wee may proceede in order in handling them, I will firſt ſpeake of the Incarnation generally, and then after come to the parts thereof. In generall wee are to propound three queſtions, the anſwering whereof will be very needefull to the better vnderſtanding of the doctrine following.

The firſt queſtion is, Who was incarnate, or, made man? *Anſ.* The ſecond perſon in Trinitie, the Sonne of God alone, as it is ſet downe in this firſt article according to C the Scripture. S. Iohn ſaith, *The Word was* Ioh.1.14. *made fleſh:* and the Angell ſaith, *The holy one* Luk.1.35. *which ſhall be borne of thee, ſhall be called the* Rom.1.3. *ſonne of the moſt high.* And Paul ſaith, *That Chriſt Ieſus our Lord was made of the ſeede of Abraham according to the fleſh.* And there bee ſundrie reaſons, why the ſecond perſon ſhould rather be incarnate then any other. I. By whom the Father created all things, and man eſpecially; by him man beeing fallen is to be redeemed, and as I may ſay recreated: now man was at the firſt created of the Father by the Sonne: & therefore to bee redeemed by him. II. It was moſt conuenient, that he which is the eſſentiall image of the Father, Heb 1.3. ſhould take mans nature that he might reſtore D Coloſſ.1.15 the image of God loſt and defaced in man; but the ſecond perſon is the eſſentiall image of the Father, & therefore he alone muſt take mans nature. III. It was requiſite that that perſon which was by nature the Sonne of God, ſhould be made the ſonne of man, that we which are the ſonnes of man, yea the ſonnes of wrath, ſhould againe by grace bee made the ſonnes of God: now the ſecond perſon alone is the Sonne of God by nature, not the Father, nor the holy Ghoſt.

As for the Father, he could not be incarnate. For to take fleſh is to be ſent of an other, but the Father can not be ſent of any perſon, becauſe hee is from none. Againe, if the Father were incarnate, hee ſhould be father to him which is by nature God,and the ſonne of a creature, namely the virgin Mary, which things can not well ſtand.

And the holy Ghoſt could not be incarnate: for then there ſhould bee more ſonnes then one in the Trinitie, namely the ſecond perſon the ſonne of the Father, and the third perſon the holy Ghoſt, the ſonne of the virgin Mary.

It may be obiected to the contrary on this manner:The whole diuine eſſence is incarnate, euery perſon in Trinity is the whole diuine eſſence,therefore euery perſon is incarnate. *Anſ.* The whole Godhead indeede is incarnate, yet not as it is *abſolutely* conſidered, but ſo farre forth as it is reſtrained & limited to the perſon of the Sonne;and to ſpeake properly,the Godhead it ſelfe is not incarnate,but the very perſon of the Sonne ſubſiſting in the godhead. And though all the perſons be one & the ſame eſſence,yet doe they really differ each from other in regard of the peculiar manner of ſubſiſting:and therefore mans nature may be aſſumed of the ſecond perſon,and be not aſſumed either of the Father or of the holy Ghoſt;as in the like caſe the ſoule of man is wholly in the head,and wholly in the feete, yea wholly in euery part: and yet the ſoule can not bee ſaid to vſe reaſon in the feete or in any other part,but onely in the head.

Againe,it may be alleadged, that the incarnation being an outward action of God to the creature,is not proper to the Sonne. For the rule is, that all outward actions of God are common to all the perſons in Trinitie equally. *Anſwer*, [a] The incarnation ſtands of two actions,the firſt,is the framing and creating of that manhood which was to be aſſumed by the Sonne,or Word of the Father:and this action is common to all the three perſons equally:the ſecond, is the limiting or the receiuing of it into the vnitie of any perſon,and in reſpect of this action,the worke of incarnation is peculiar to the Sonne. To this purpoſe Auguſtine ſpeaketh, *That creature* (ſaith he) *which the Virgin conceiued and brought forth,though it appertaine to the perſon of the Sonne alone, yet was it made by the whole Trinitie:* as when three men weaue one and the ſame garment, and the ſecond onely weares it.

[a] Inchoative communis,terminative non: ſic ſcholaſtici.

Aug.in Ench.ad Laur.c.38.

The ſecond queſtion is, What manner of man the ſonne of God was made? *Anſ.* He was made a proper or *particular* man, and a *perfect* or a very man. I ſay that he was a particular man, to ſhew that he tooke not vnto him the generall forme or *idea* of mans nature conceiued onely in minde, nor the common nature of man as it is exiſting in euery man: but the whole nature of man,that is,both a bodie and a reaſonable ſoule, exiſting in one [b] particular ſubiect.I ſay further that he was and is a true and perfect man,being in euery thing that concernes mans nature like to Adam, Abraham,Dauid, & all other men, ſauing onely in ſinne.For firſt of all,he had the ſubſtance of a true body and of a reaſonable ſoule: Secondly, the properties of body and ſoule: in the body, length, breadth, thickneſſe, circumſcription, &c. in the ſoule, the faculties of vnderſtanding both ſimple and compound: will, affections, as loue, hatred, deſire, ioy, feare: &c. the powers alſo of hearing, feeling, ſeeing, ſmelling, taſting, moouing, growing, eating, digeſting, ſleeping, &c. Thirdly, hee tooke vnto him the infirmities of mans nature, which are certaine naturall defects or paſſions in body or minde, as to be hungrie, thirſty, wearie, ſadde and ſorrowfull, [c] ignorant of ſome things, angrie, to increaſe in ſtature, and wiſdome, and knowledge, &c. yet this which I ſay muſt bee vnderſtood with two caueats. The firſt, is that infirmities bee either certaine vnblameable paſſions, or elſe ſuch defects as are ſinnes in them ſelues: now Chriſt takes the firſt onely, and not the ſecond.Secondly,infirmities be either generall,or perſonall;generall,which appertaine to the whole nature of man, & are to be found in euery man that comes of Adam: as to be borne vnlearned, and ſubiect to naturall affections,as ſorrow,anger,&c. Perſonall,are ſuch as appertaine to ſome particular men,and not to all,and ariſe of ſome priuate cauſes and particular iudgements of God, as to be borne a foole, to be ſicke of an ague, conſumption, dropſie,pluriſie,& ſuch like diſeaſes. Now the firſt ſort bee in Chriſt,& not the ſecond: for as hee tooke not the perſon of any man,but onely mans nature, ſo was it ſufficient for him to take vnto him the infirmities of mans nature, though he tooke not the priuate infirmities of any mans perſon. And the reaſon why Chriſt would put on not onely the ſubſtance & faculties of a true man,but alſo his infirmities, was; that he might ſhew himſelfe to be very man indeed,alſo that he might ſuffer for vs both, in body & ſoule,& that he might giue vs an example of patience in bearing all maner of euil for Gods glorie and the good of our neighbour.

[b] In vno individuo.

[c] Ignorantia meræ privationis non prauæ diſpoſitionis.

Now the things which may be alleadged to the contrarie for the infringing of the truth of Chriſts manhood, are of no moment. As firſt,becauſe Chriſt appeared in the forme of a man in the old teſtament, beeing no man: therefore he did ſo at his comming in the new teſtament: but the reaſon is not like. For Chriſt in the old teſtament as the angel of his Father in ſome ſpeciall affaires, tooke vnto him the body of a man for ſome ſpace of time; but hee did not receiue it into the vnitie of his perſon, but laid it downe when the buſineſſe which hee enterpriſed with men was ended. Now in the fulneſſe of time he came from heauen as the angell of the couenant, and for that cauſe he was to vnite into his owne perſon the nature of man, which

Gen.18.9.13.

thing was neuer done before. And when as Paul ſaith, that Chriſt *came in the ſimilitude of ſinnefull fleſh,* Rom.8.3. his meaning is not to ſignifie, that he was a man onely in reſemblance and ſhew; but to teſtifie, that beeing a true man which was indeed void of ſinne, he was content to abaſe himſelfe to that condition in which he became like to a miſerable ſinner in bearing the puniſhment for our ſinne. *F*or Paul doth not ſay that he tooke vpon him the ſimilitude of fleſh ſimply as it is fleſh, but of the fleſh of ſinne or ſinnefull fleſh.

The third queſtion is, why the ſonne of God muſt become man? *Anſ.* There be ſundrie reaſons of this point, and the moſt principall are theſe. B 1 Firſt of all, it is a thing that greatly ſtands with the iuſtice of God, that in that nature in which God was offended, in the ſame ſhould a ſatisfaction be made to God for ſinne: now ſinne was committed in mans nature: Adam ſinned firſt, and in him all his poſteritie: therefore it was neceſſarie that in mans nature there ſhould bee a ſatisfaction made to Gods iuſtice, and for this cauſe the ſonne of God muſt needes abaſe himſelfe and become man for our ſakes. 2 Secondly, by the right of creation euery man is bound in conſcience to fulfill euen the very rigour and extremitie of the morall lawe. But conſidering man is now fallen from his firſt eſtate C and condition, therefore it was requiſite that the Sonne of God ſhould become man, that in mans nature hee might fulfill all righteouſnes which the law doth exact at our hands. 3 Thirdly, he that is our redeemer muſt die for our ſinnes; for there is no remiſſion of ſinnes without ſhedding of blood: but *C*hriſt as hee is God cannot die: for no paſſion can befall the Godhead. Therefore it was needefull that he ſhould become man, that in mans nature he might die and fully ſatisfie Gods iuſtice for mans offence. 4 Laſtly, he that muſt make reconciliation betweene God and man, muſt be ſuch an one as may make requeſt or ſpeake D both to God and man. For a Mediatour is as it were a middle perſon making interceſſion betweene two other perſons, the one offended the other offending. Therefore it is neceſſary that *C*hriſt ſhould not onely be God, to ſpeake vnto the Father for vs, and to preſent our prayers vnto him; but alſo man, that God might ſpeake to vs, and we to GOD by *C*hriſt. For howſoeuer before the fall, man could ſpeake to God euen face to face, yet ſince the fall, ſuch feare poſſeſſeth mans corrupt nature, that he can not abide the preſence of *G*od, but flyeth from it.

Now whereas I ſay, that it was neceſſarie that the Sonne of *G*od for the cauſes before alleadged muſt become man; the neceſſity muſt be vnderſtood in reſpect of Gods will, and not in reſpect of his abſolute power. *F*or if A it had ſo pleaſed God, he was able to haue laid downe an other kind of way of mans redemption, then by the incarnation of the ſonne of God: and he appointed no other way, becauſe he would not. Auguſt. de Agone Chriſt.

Thus much of the Incarnation in generall. Now follow the duties which ariſe of it. Duties. 1 And firſt, we are taught hereby to come to Chriſt by faith, and withall our hearts to cleaue vnto him. Great is the deadneſſe and ſluggiſhneſſe of mans nature: for skarſe one of a thouſand care for him, or ſeeke vnto him for righteouſneſſe and life euerlaſting. But we ſhould excite our ſelues euery way to drawe neere to him as much as poſſible we may: for when B he was incarnate, he came neere vnto vs by taking our nature vpon him, that we againe whatſoeuer we are, might come neare vnto him by taking vnto vs his *Diuine nature.* Again, when Chriſt was incarnate, he was made bone of our bone, and fleſh of our fleſh; and therefore proportionally wee muſt labour to become bone of his bone, and fleſh of his fleſh: which we ſhall bee, when we are myſtically vnited vnto him by faith, and borne anew by his ſpirit. Moreouer Chriſt by his incarnation came downe from Heauen to vs, that we being partakers of his grace might aſcend vp to Heauen by him. And thus we ſee how the meditation of Chriſts incarnation ſhould be a ſpurre to prick vs forward ſtill more and more C to come to Chriſt.

2 Secondly, Chriſts incarnation muſt be a patterne vnto vs of a moſt wonderfull and ſtrange humility. For as Paul ſaith, *Beeing in the forme of God, and thinking it no robbery to be equall with GOD, he made himſelfe of no reputation: & tooke on him the forme of a ſeruant: and humbled himſelfe and became obedient to death, euen to the death of the croſſe.* Phil.2.6.7. Yea ſo farre forth hee abaſed himſelfe, that (as Dauid ſaith) he *was a worme and no man.* Pſal.22.6. And this teacheth vs to lay aſide all ſelfe-loue and pride of heart, and to practiſe the duties of humility, as the Apoſtle exhorts the Philippians in the ſame place, and that ſhall we doe, when we beginne to caſt off that high opinion which euery man by nature con- D ceiueth of himſelfe, and become vile and baſe in our owne eies. Secure and drowſie Proteſtants thinke themſelues bleſſed, and ſay in their hearts as the angell of the Church of Laodicea ſaid, *I am rich & increaſed with goods, and haue neede of nothing;* Reu.3.17. whereas indeed they are moſt miſerable and wretched, and poore, and naked, and blind. And the ſame fond opinion poſſeſſeth the mindes of our ignorant people, who chant it in the very ſame tune, ſaying, that God loues them, and that they loue God with all their hearts, and their neighbours as themſelues; that they haue perfect faith in Chriſt and euer had, not once ſo much as doubting of their ſaluation; that all is well with them, and that they are paſt all daunger whatſoeuer, in the matter of their ſaluation, and therefore neede not take ſo much

A care for it. Thus ye may ſee how men are commonly carried away with vaine and fond conceits of their owne excellency. And truely ſo long as this ouerweening of our owne righteouſneſſe raignes in our hearts, let preachers ſpeake and ſay what they will, we can neuer become followers of Chriſt in the practiſe of humility. Some will ſay peraduenture, that they neuer had any ſuch opinion of their owne righteouſnes; but I anſwer againe, that there was neuer yet any man deſcended of Adam, ſaue Chriſt, but he had this proud phantaſie ruling and raigning in him, till ſuch time as God gaue grace to change and altar his heart: and this inward pride the leſſe wee diſcerne it, the more it is, and the more we diſcerne it, the leſſe it is. B Therefore though as yet thou ſee it not in thy ſelfe, yet labour both to ſee and to feele it, and to ſtriue againſt it, caſting downe thy ſelfe for thy owne miſery after Chriſts owne example, who beeing God abaſed himſelfe to the condition of a miſerable man. For thou ſhalt neuer be filled with the good things of God, till thou be emptied of ſelfe-loue and ſelfe-liking. For this cauſe let vs purge and empty our ſelues of all conceit of our owne righteouſneſſe that God may fill our hearts with his grace.

Furthermore, the incarnation of Chriſt is the ground and foundation of all our comfort, as the names of Chriſt ſeruing to expreſſe the ſame doe teſtifie. Iacob in his laſt Teſtament ſaith, that *the ſcepter ſhall not depart from Iudah till Shilo*, that is, *the Meſſias come*. Gen.49.10. Now the name *Shilo* ſignifieth the tunicle or skinne that lappeth the infant in the mothers wombe, P.Galatin. de occultis cathol. veritat.l.4.c.4. C called by the Phyſitians *the ſecundine:* and by a kind of figure it is put for the Sonne of God in the wombe of the Virgin, made man. And Iob to comfort himſelfe in his affliction ſaith, *I know that my redeemer liueth.* Goel. Iob.19.25. Now the word which he vſeth to ſignifie his redeemer by, is very emphaticall, for it ſignifieth a kinſman neere allied vnto him of his owne fleſh that will reſtore him to life. And the Lord by the Prophet Eſai calleth Chriſt *Immanuel*, that is, *God with vs*: Iſay.7.14 which name importeth very much, namely, that whereas by nature wee haue loſt our fellowſhip with GOD, becauſe our ſinnes are *a wall of partition* ſeuering vs from him: Iſay.59.2. yet neuertheleſſe the ſame is reſtored to all that beleeue by the Mediatour Chriſt Ieſus: Coloſſ.1.21 D becauſe his diuine nature is coupled to mans nature, & ſo the word is made fleſh. And this ſtrait coniunction of two natures into one perſõ, ioynes God to men, and men to God: yea by Chriſt we are brought to God, and haue free acceſſe vnto him, and againe in him we apprehend God, and are made one with him.

And further, whereas Chriſt beſide our nature tooke our infirmities alſo, it is a wonderfull comfort to Gods Church, for it ſhewes, that hee is not onely a Sauiour, but alſo a very compaſſionate and pitifull Sauiour. As the holy Ghoſt ſaith, *in all things it became Chriſt to bee like vnto his brethren, that he might be mercifull and a faithfull high Prieſt in things concerning God.* Heb.2.17. Let a man be ſicke of a grieuous diſeaſe, and let a friend come that hath beene troubled with the very ſame diſeaſe, he will preſently ſhew more compaſſion then twentie others: and ſo Chriſt hauing felt in his owne ſoule and body the anguiſh and the manifold perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towards vs, euermore beeing preſt and ready to releeue vs in all our miſeries. In the daies of his fleſh, he wept ouer Hieruſalem when hee ſawe it a farre off, becauſe ſhee continued in her olde ſinnes, and did not know the time of her viſitation: and no doubt, though now hee bee exalted in glory in Heauen, yet his compaſſion to his poore members vpon earth is no whit diminiſhed.

Now we come to ſpeake of the Incarnation more particularly: and the Creede yet further expreſſeth it by two patts; the firſt, is the conception of Chriſt in theſe words, *Conceiued by the holy Ghoſt:* the ſecond, is his birth, in the words following, *Borne of the virgin Mary.*

The conception of Chriſt is ſet downe with his efficient cauſe, the holy Ghoſt, as the Angel ſaid to Ioſeph, Feare not to take Marie for thy wiſe, *for that which is conceiued in her, is of the holy Ghoſt.* Math.1.20. Here it may be demanded, why the conception of Chriſt ſhould be aſcribed to the Holy Ghoſt alone, which is common to all the perſons in Trinity, as all other ſuch actions are. 1 *Anſ.* It is not done to exclude the Father or the Sonne himſelfe from this worke; but to ſignifie that it comes of the free gift and grace of God (which commonly is tearmed by the holy Ghoſt) that the manhood of Chriſt beeing but a creature, ſhould bee aduanced to this dignity, that it ſhould become a part of the Sonne of God. August. ench.c.37.39. 2 And againe, the holy Ghoſt is the author of this conception in a ſpeciall maner: for the Father and the Sonne did cauſe it by the holy Ghoſt from them both immediately.

In the conception of Chriſt wee muſt obſerue and conſider three things. The framing of the manhood, the ſanctifying of it, and the perſonall vnion of the manhood with the Godhead. And howſoeuer I diſtinguiſh theſe three for orders ſake, yet muſt we know and remember, that they are all wrought at one & the ſame inſtant of time. For when the holy Ghoſt frames & ſanctifies the manhood in the wombe of the Virgin; at the very ſame moment it is receiued into the vnity of the ſecond perſon.

In the framing of Chriſts manhood two things muſt be conſidered, the *matter*, and the *manner*. The matter of his body was the very fleſh and blood of the Virgin Marie; otherwiſe he could not haue beene the Sonne of Dauid, of Abraham, and Adam according to the fleſh. As for his ſoule, it was not deriued from the ſoule of the Virgin Marie as a part therof, but it was made as the ſoules of all

other

other men be; that is, of nothing, by the very power of God, and placed in the bodie: both of them from the firſt moment of their beeing, hauing their ſubſiſtance in the perſon of the Sonne. And here we muſt take heede of two opinions: the firſt, is of the Anabaptiſts, which hold, that the fleſh of Chriſt came downe from heauen, and paſſed through the Virgin Marie as through a pipe, without taking any ſubſtance from her: the places which they alleadg for the purpoſe, are manifeſtly abuſed. For whereas Chriſt ſaith of himſelfe, that he *deſcended from heauen*, his ſpeech muſt be vnderſtood in reſpect of his godhead, which may be ſaid in ſome ſort to deſcend, in that it was made manifeſt in the manhood here vpon earth. And whereas Paule calleth him *heauenly, and the Lord from heauen*, it is not in reſpect of the ſubſtance of his bodie, but in reſpect of his glorious qualities which hee receiued after his reſurrection. The other opinion is of the Papiſts, that hold the bread in the Sacrament to be turned ſubſtantially into the bodie of Chriſt: which thing if it be true, then the body of Chriſt is made of bread kneaded and tempered by the hand of the baker, & not of the ſubſtance of the virgin Mary.

Ioh.3.13.

1.Cor.15.47.48.

As for the manner of the making and framing of the humane nature of Chriſt, it was miraculous; not by generation according to the ordinarie courſe of nature; but by an extraordinarie operation of the holy Ghoſt aboue nature: and for this cauſe, it is not within the compaſſe of mans reaſon, either to conceiue or to expreſſe the manner and order of this conception. The Angell aſcribes two actions to the holy Ghoſt in this great worke; the one to *come vpon the Virgin Mary*, the other, to *ouerſhadow her*: by the firſt is ſignified the extraordinarie worke of the holy Ghoſt, in faſhioning the humane nature of Chriſt, for ſo much the phraſe [a] elſewhere importeth. The ſecond ſignifieth, that the holy Ghoſt did as it were [b] caſt a cloud ouer her, to teach vs, that wee ſhould not ſearch ouermuch into the myſtery of the Incarnation.

Luk.1.35.

[a] Iud.14.6.

[b] Act.1.8. Luk.24.49.

It may be obiected againſt this which hath bene ſaid, that if Chriſt be in this manner conceiued by the holy Ghoſt, then the holy Ghoſt ſhall be Father to Chriſt, and Chriſt his Sonne. *Anſ.* The reaſon is not good: for he that is a father, is not a bare efficient cauſe, but one which in the effecting of any thing conferres the matter vnto it from himſelfe, whereof it ſhall be made. Now the holy Ghoſt did not miniſter any matter vnto Chriſt from his owne ſubſtance, but did onely as it were, take the maſſe and lumpe of mans nature from the body of the Virgin Mary, and without ordinarie generation made it the bodie of Chriſt, as Baſil ſaith, *Chriſt was conceiued not of the ſubſtance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghoſt.*

Sermon de S. natiuit.

The ſecond point in the conception, is the ſanctifying of that maſſe or lumpe which was

A to be the manhood of Chriſt. And that was done vpon ſpeciall cauſe: firſt, that it might be ioyned to the perſon of the Sonne, which could not haue bene, if it had bene defiled with ſinne. Secondly, Chriſt was a Sauiour as he is both God and man: now then beeing man, if he had beene ſinfull himſelfe, he could not haue ſaued others, but ſhould haue ſtood in need of a Sauiour himſelfe.

This ſanctification hath two parts: the firſt, is the ſtay and ſtoppage of the propagation of originall ſinne, and of the guilt of Adams ſin; which was on this manner. God in the beginning ſet downe this order touching man, that what euill or defect ſoeuer he brought vpon himſelfe, he ſhould deriue the ſame to euery one of his poſteritie begotten of him: and hereupon when any father begets his B child, he is in the roome of Adam, & conueyes vnto it beſide the nature of man, the very guilt and corruption of nature. Now for the preuenting of this euill in Chriſt, God in great wiſedome appointed, that he ſhould be conceiued by the holy Ghoſt without any manner of generation by man. And by this meanes hee takes ſubſtance from the Virgin without the guilt and corruption of the ſubſtance. But it may further bee obiected thus: All that be in Adam haue ſinned in him; but Chriſt was in Adam as he is man: therefore he ſinned in him. *Anſ.* The propoſition is falſe, vnleſſe it be expounded on this manner: All that were in Adam haue ſinned in him, ſo be it they come of C him by generation. Paul ſaith not, out of one man, but, *by one man ſinne entred into the world*, to ſhewe, that man propagates his corruption to no more then he begets. Againe, Chriſt is in *Adam* not ſimply as other men are, but in ſome part: namely, in reſpect of ſubſtance which he tooke from him, and not in reſpect of the propagation of the ſubſtance by ordinary generation: other men are both *from Adam* and *by Adam*. But Chriſt is from him alone and not by him as a begetter or procreant cauſe. The ſecond part of ſanctification is the infuſion of all pureneſſe and holineſſe into the manhood of Chriſt, ſo farre forth as was meete for the nature of a redeemer.

Rom.5.12.

The duties to be learned hence are theſe. D Firſt, whereas Chriſt was ſanctified in the wombe of the virgin Mary, wee likewiſe muſt labour to be ſanctified in our ſelues, following the commandement of GOD, *Be ye holy as I am holy*. Saint Iohn ſaith, that *he which hath hope to be* with Chriſt in glory in heauen, *purifieth himſelfe euen as he is pure*: no doubt ſetting before himſelfe the example of Chriſt as a patterne, to follow in all his waies. And becauſe our harts are as it were ſeas of corruptions, wee muſt dayly clenſe our ſelues of them by litle and litle, following the practiſe of the poore begger that is alwaies peecing and mending, and day by day puls away ſome ragges and puts better cloath in the roome. And if wee ſhall continually indeauour

1.Pet.1.16.

1.Ioh.3.3.

deauour our ſelues to caſt off the remnants of corruption that hang ſo faſt on, and make a ſupply thereof by ſome new portions of Gods heauenly grace; wee ſhall be veſſels of honour ſanctiſied and meet for the Lord, and prepared vnto euery good worke. Chriſt could not haue bene a fitte Sauiour for vs, vnleſſe hee had firſt of all bene ſanctified, neither can wee be fit members vnto him, vnleſſe wee be purged of our ſinnes, and in ſome meaſure truly ſanctified.

The comfort which Gods people may reape of the ſanctification of Chriſts manhood is great. For why was he ſanctified? ſurely if we marke it well, we ſhal find it was for the good and benefit of his elect. For Adam and Chriſt be two rootes as hath bene ſhewed. Adam by creation firſt receiued Gods image, and after loſt the ſame for himſelfe and his poſteritie. Now Chriſt to remooue the ſinne of man is made the ſecond Adam, and the roote and very head of all the elect. His manhood was filled with holineſſe aboue meaſure: that from thence as from a ſtore-houſe it might be deriued to all his members. And therefore by his moſt holy conception, our ſinfull birth and conception is ſanctified, and his holineſſe ſerues as a couer to hide our manifold corruptions from the eyes of God. Yea it ſerues as a buckler to award the temptations of the deuill: for when he ſhall ſay to our hearts on this manner; no vncleane thing can enter into the kingdome of heauen; but thou by reaſon of the remnants of original ſinne art vncleane: therefore thou canſt not enter into the kingdome of heauen: we returne our anſwer, ſaying, that Chriſts righteouſneſſe is our righteouſnes, ſeruing to make vs ſtand without blame or ſpot before God. And as Iacob put on Eſaus garmẽts that he might get his fathers bleſſing: ſo if by faith we do put on the white garment of righteouſneſſe of our elder brother Chriſt Ieſus, and preſent our ſelues in it vnto our heauenly Father, we ſhall obtaine his bleſſing which is eternall happineſſe.

Now remaines the third and laſt part of the conception, which is the Vnion of the Godhead and the manhood: concerning which, many points are particularly to bee handled. The firſt is, what kind of Vnion this is? *Anſw.* In the Trinitie there be two ſorts of vnions: vnion in nature, and vnion in perſon. Vnion in nature, is when two or more things are ioyned and vnited into one nature, as the Father, the Sonne, the holy Ghoſt, beeing and remaining three diſtinct perſons, are one and the ſame in nature or Godhead. Vnion in perſon, is when two things are in that manner vnited, that they make but one perſon or ſubſiſtance: as a bodie created by God, and a reaſonable ſoule ioyned both together make one particular man, as *Peter, Paule, Iohn, &c.* And this ſecond, is the vnion whereof we intreat in this place: by which the ſecond perſon in Trinitie the Sonne of God did vnite vnto himſelfe the humane nature, that is, the bodie and ſoule of man: ſo as the Godhead of the Sonne and the manhood concurring together, made but one perſon.

The ſecond point is, In what thing this vnion doth conſiſt. *Anſw.* It conſiſts in this, that the ſecond perſon the Sonne of God doth aſſume vnto it a manhood in ſuch order, that it being void of all perſonall being in it ſelfe, doth wholly and onely ſubſiſt in the ſame perſon. As the plant called *Miſſell* or *Miſſelto* hauing no roote of his owne, both growes and liues in the ſtocke or body of the Oke or ſome other tree: ſo the humane nature hauing no proper ſubſtance, is, as it were, ingrafted into the perſon of the Sonne, and is wholly ſupported and ſuſtained by it ſo, as it ſhould not bee at all, if it were not ſuſtained in that manner. And for the better vnderſtanding of this point, we muſt conſider, that there be foure degrees of the preſence of God in his creatures. The firſt, is his general preſence, and it may be called *the preſence of his prouidence*, whereby hee preſerueth the ſubſtances of all creatures, and giueth vnto them to liue, mooue, and haue being; and this extendeth it ſelfe to all creatures good and bad. The ſecond degree, is the *preſence of grace*, whereby he doth not onely preſerue the ſubſtances of all his creatures, but alſo giueth grace vnto it: and this agreeth to the Church and people of God vpon earth. The third degree, is the *preſence of glory*, peculiar to the Saints and Angels in heauen: and this ſtands in three things: for God not onely preſerues their ſubſtances, and giues them plentie of his grace, but alſo admits them into his glorious preſence, ſo as they may behold his maieſtie face to face. The fourth and laſt, is that, whereby the Godhead of the Sonne is preſent, and dwels with and in the manhood, giuing vnto it in ſome part his own ſubſiſtance. Whereby it comes to paſſe, that this manhood aſſumed is proper to the Son, & cannot be the mãhood of the Father, or of the holy Ghoſt, or of any creature whatſoeuer. And this is a thing ſo admirable & ſo vnſpeakable, that among all the workes of God there cannot be found another example hereof in all the world.

Viſcus Matthiol.

Act.17.28

Hence it followes neceſſarily, that the manhood of Chriſt conſiſting of bodie and reaſonable ſoule, is a *nature* onely and not a *perſon*: becauſe it doth not ſubſiſt alone, as other men, Peter, Paule, Iohn doe: but wholly depends on the perſon of the word, into the vnitie whereof it is receiued.

The third point, is in what order the diuine and humane nature of Chriſt are vnited together. *Anſw.* The common conſent of Diuines is, that, albeit all the parts of the manhood and the godhead of Chriſt be vnited at one inſtant; yet in reſpect of order he vnites vnto himſelfe firſt and immediatly the ſoule, and by the ſoule the bodie. And it ſeemes vnmeet, that God being a moſt ſimple eſſence,

Damaſ.l.3. cap.6. Cypr. in Symbol.

ſhould immediately be ioyned to a compound bodie: and therefore it may well be ſaid that hee is vnited vnto it by the more ſimple part of man, which is the ſoule. Againe, the manhood of Chriſt is firſt and immediatly ioyned to the perſon of the ſonne himſelfe, and by the perſon to the Godhead of the ſonne.

The fourth point is, whether there remaine any difference or diuerſitie of the two natures after that the vnion is made. *Anſ*. The two natures concurring make not the perſon of the ſonne to be compounded properly, but onely by analogie, for as bodie and ſoule make one man, ſo God and man make one Chriſt: neither are they turned one into an other, the godhead into the manhood, or the manhood into the Godhead, as water was turned into wine at Cana in Galile: neither are they confuſed and mingled togither as meates in the ſtomacke: but they now are, and ſo remaine without compoſition, conuerſion, or confuſion, really diſtinct and that in three reſpects. Firſt, in regard of eſſence. For the godhead of Chriſt is the godhead and cannot be the manhood: and againe, the manhood of Chriſt is the manhood and not the godhead. Secondly, they are diſtinguiſhed in proprieties: the godhead is moſt wiſe, iuſt, mercifull, omnipotent: yea wiſdome, iuſtice, mercie, and power it ſelfe: and ſo is not the manhood, neither can it be. Againe, Chriſt as he is God hath his will eternall, and vncreated, which is all one with the will of the Father and the holy Ghoſt. And as he is man he hath an other will created in time, and placed in his reaſonable ſoule, and this Chriſt ſignifieth when he ſaith, Luk.22.42. *Not my will, but thy will be done*. Thirdly, they are diſtinct in their actions or operations; which though they goe togither inſeparably in the worke of redemption; yet they muſt in no wiſe be confounded, but diſtinguiſhed as the natures themſelues are. Chriſt ſaith of Ioh.10.18. himſelfe; *I haue power to lay downe my life, and I haue power to take it vp againe*: and hereby he ſhewes the diſtinction of operations in his two natures. For to lay downe his life is an action of the manhood, becauſe the Godhead can not die: and to take it vp againe is the worke of the Godhead alone, which reunites the ſoule to the bodie after death.

The fifth and laſt point is, What ariſeth of this vnion? *Anſ*. By reaſon of this hypoſtaticall vnion, though the Godhead receiue nothing from the manhood, yet the manhood it ſelfe, which is aſſumed, is thereby perfected and enriched with vnſpeakeable dignitie. For firſt of all, it is exalted aboue all creatures whatſoeuer, euen angels themſelues, in that it hath ſuſiſtance in the ſecond perſon in Trinitie. Secondly, together with the godhead of the ſonne, it is adored and worſhipped with diuine honour, as in like caſe the honour done to the King himſelfe, redounds to the crowne on his head. Thirdly, by reaſon

A of this vnion, the godhead of Chriſt workes all things in the matter of our redemption, in and by the manhood. And hereupon the fleſh of Chriſt though it profit nothing of it ſelf, yet by the vertue which it receiueth from that perſon to which it is ioyned, it is *quickning fleſh*, and the *bread of life*. Ioh.6.35.

Againe, from this vnion of two natures into one perſon, ariſeth a kind of ſpeech or phraſe peculiar to the Scriptures, called the *communication of proprieties*, when the propertie of one nature is attributed to the whole perſon, or to the other nature; as when Paul ſaith, that Act.20.28. *God ſhed his blood*, that the 1.Cor.2.8. *Lord of glorie was crucified*. And when Chriſt ſaith, that he talking with Nichodemus Ioh.3.13. *was then in heauen*.

B Vſe. The vſe of the perſonall vnion is threefold. 1 Firſt, it ſerues to ſhew the hainouſnes of our ſinnes, and the greatneſſe of our miſerie. For it had not beene poſſible to make a ſatisfaction to Gods iuſtice in mans nature for the leaſt offence, vnles the ſame nature had firſt of all beene nearely ioyned to the Godhead of the Sonne; that thereby it might bee ſo farre forth ſupported and ſuſtained, that it might ouercome the wrath of God. 2 Secondly, it ſets forth vnto vs the endleſſe loue of God to man. For whereas by reaſon of Adams fall we were become the vileſt of all creatures, except the deuil and his angels: by this myſticall coniunction, our nature is exalted C to ſuch an eſtate and condition, as is farre aboue all creatures, euen the Angels themſelues. 3 Thirdly, it is as it were the key of all our comfort: for all ſound comfort ſtands in happines, all happines is in fellowſhip with God, al fellowſhip with God is by Chriſt, who for this cauſe being very God, became very man, that he might reconcile man to god, & god to man.

Thus much of the conception of Chriſt: now followes his birth: whereby in the ordinary time of trauell, according to the courſe of nature, he was brought forth into the world by the virgin Mary. Luk.2.6. And it was the will of God, that Chriſt ſhould not only be conceiued, but alſo borne, & that after the maner of men, that he might be known to be very mã indeed. D In the birth we may conſider foure things; the time, the place, the maner, the manifeſtatiõ of it.

The time, was in Iſa.2.2. *the laſt dayes*, toward the end of the 70. weekes of Daniell, Dan.9.24. which are G to be accounted from the ende of the captiuity of Babylon, and make in all 490 yeares: or more plainely 3900 yeares and more from the beginning of the world, and as Paul ſaith, Gal.4.4. *in the fulneſſe of time*. And the Euangeliſts haue noted of purpoſe the time to haue beene when Auguſtus Cæſar taxed the Iewes Luk.2.1. and all nations vnder his dominions; to ſignifie that Chriſt was borne at the very time foretold by Iaacob, when the crowne and ſcepter was taken from Iuda: & withall to ſhew that his kingdome was not of this world. And it was the good pleaſure of God that Chriſt ſhould not be borne either later or

A ſooner, but ſo many ages from the beginning of the world. And this conſideration of the very time it ſelfe, ſerues greatly for the confirmation of our faith. For thus may we reaſon with our ſelues: If GOD who in the beginning made a promiſe to our firſt parents concerning the ſeede of the Woman, deferred it almoſt 4000. yeares, and yet at length accompliſhed the ſame to the very full: then no doubt God hauing promiſed the reſurrection of the dead and life euerlaſting, will in his good time bring them to paſſe, though as yet we ſee them not. And thus by the accompliſhment of all things paſt, ſhould wee confirme our hopes concerning things to come.

The place was not at Hieruſalem, not Nazareth, nor any other citie, but onely a village B of Iuda called *Bethleem*, that the propheſie of Mich.5.2. Miches might be fulfilled. *Thou Bethlehem Ephrata art little to be among the thouſands of Iuda, yet out of thee ſhall he come forth vnto me, that ſhall be ruler in Iſraell.* And here we may obſerue a memorable example of Gods prouidence which ouerruleth the proceedings of cruell tyrants, to the accompliſhing of his owne will, they themſelues for their parts intending nothing leſſe. Auguſtus not ſo much as dreaming of the birth of the Meſſias, gaue commandement that euery man ſhould goe to his owne citie to be taxed: and hereupon Ioſeph & Mary take their iourney from Nazareth to Bethlehē: which iourney God himſelfe appointed and diſpoſed to this ende, that the Meſſias might be borne in the place which he preordained and foretold by his prophets.

C The manner of Chriſts birth was very baſe and poore: for the place where he was borne was a ſtable, and the cradle where he lay was a cratch. And he willingly tooke vpon him this pouerty for ſundry cauſes. I. That the Scripture might be fulfilled, which ſaith, that he ſhould be the *ſhame & contempt of the people:* Pſal.22 6 and that he ſhall grow vp *as a roote out of a dry* Iſa.53.2. *ground and haue neither forme nor beauty.* II. That he might afterward from this baſe condition be exalted euen in his manhood to that rich and glorious eſtate in which hee ſhould maniſeſt himſelfe to bee Lord of heauen and earth. III. He was borne in exceeding pouerty, that he might ſhame the wiſe men of this world, who exceedingly eſteeme of their riches, D power, and glorie, perſwading themſelues that without ſuch meanes nothing can be done. And yet for all this they cannot ſo much as reconcile one man to God by all their might and wealth; whereas Chriſt himſelfe hath done the ſame both in pouerty and weakneſſe; and can enlarge and preſerue his kingdome without earthly helpes. When he hung vpon the croſſe the ſouldiers ſtript him of his garments; and beeing naked he brought that to paſſe, which all the Monarchs of the earth in all their royalties could neuer haue performed. And whether Chriſt lie in the manger betweene the A Oxe and the Aſſe, or in the pallace of the king, it matters not in regarde of our ſaluation. IV. He came in this manner, that there might be a difference betweene his firſt comming in the fleſh, and his laſt comming to iudgement. In the firſt hee came onely for this ende, not to make any outward alterations in the world, but to change the conſcience, and to put in execution the worke of our ſpirituall redemption: and therefore hee hath reſerued the ouerturning of all earthly eſtates, with the maniſeſtation of his owne glory, to the latter. V. Laſtly, he was borne in a poore eſtate, that he might procure true riches for vs in heauen and withall ſanctifie vnto vs our pouerty vpon earth. As Paul ſaith, *Ye knowe the grace* 2.Cor.8.9. *of our Lord Ieſus Chriſt, that hee beeing rich* B *for your ſakes became poore, that ye through his pouerty might be made rich.* Hee was content to lie in the manger, that we might reſt in heauē.

This ſerues to teach vs to be content to beare any meane condition that the Lord ſhall ſend vpon vs: for this is the very eſtate of the Sonne of God himſelfe. And if for our cauſe he did not refuſe the baſeſt condition that euer was, why ſhould wee murmure at the ſame? for what are the beſt of vs but miſerable ſinners, and therefore vtterly vnworthie either to goe or lie vpon the bare earth? and though we fare and lie better then our Lord himſelfe, yet ſuch is our daintineſſe, we are not pleaſed therewith: whereas he for his part diſdained not the manger of the Oxe. And if the Lord of heauen and earth comming into the world, finde ſo little entertainment or fauour, we for C our parts beeing his members, ſhould willingly prepare our ſelues to take as hard meaſure at the hands of men.

The laſt point is the maniſeſtation of Chriſts birth that it might be knowne to the world. Where conſider two circumſtances, the firſt, to whome? namely to poore ſheapheards tending their flockes by night, and not to great or mightie men, louers of this world, nor to the prieſtes at Ieruſalem, contemners of Gods grace; and that for two cauſes: one, becauſe the ſhepheards were the fitteſt perſons to publiſh the ſame at Bethlehem: the other, it was Gods pleaſure to maniſeſt that in the birth of Chriſt, which Paul ſaith, *Not many wiſe men after the fleſh, not many mighty, not many noble* D *are called: but God hath choſen the fooliſh things of the world to confound the wiſe.* The ſecond is, by whom? by the Angels of the Lord appearing in great glorie vnto the ſhepheards. For the prieſts of Ieruſalem, and the rulers of the Synagogues, to whom this office did belong, held their peace: being blinded in their manifold errours and wicked waies.

Luk.2.8.9. 1.Cor.1.27

The duties to be learned of the birth of Chriſt, are theſe. Firſt, we are admoniſhed hereby to magnifie and praiſe the name of God, ſaying with Mary, *My ſoule doth magnifie the* Luk.1 46. *Lord, and my ſpirit reioyceth in God my Sauiour.* 47. And with Zacharie, *Bleſſed be the Lord God of* ver.68. *Iſraell,*

Iſraell, for he hath viſited and redeemed his people. ver.14. And with the Angels of heauen, *Glorie to God in the higheſt heauens.* For in this birth is made manifeſt the wiſedome, the truth, the iuſtice and mercie, and goodneſſe of God towardes vs, more then euer it was before: yea as Chriſt God and man, is more excellent then the firſt Adam created according to Gods owne image: and as the ſpirituall life is better then the naturall life, and as the eternall and moſt holy marriage of Chriſt the husband and his ſpouſe the Church, ariſing as it were out of the blood that trickled out of his ſide, is more wonderfull then the creation of Eue of the rib of Adam: laſtly, as it is a farre greater matter by death to ouercome death, and to turne it into eternall life, then to command that to exiſt and be which was not before: ſo is the worke of redemption begunne in the birth of Chriſt more vnſpeakeable and admirable then the firſt creation of man. Hereupon not 6. cherubims as in the viſion of Iſaiah, not 24. elders as in the Apocalyps, but a great multitude of angels like armies were heard to praiſe GOD at the birth of Chriſt; and no doubt the like ſight was not ſeene ſince the beginning of the world. And the angels by their example put vs in minde to conſider aright of this benefit, and to praiſe God for it. But alas, this practiſe is very rare in this fruitleſſe and barren age of the world: where ſinne and iniquitie abounds, as may be ſeene by experience; for by an olde cuſtome we retaine ſtill in the Church the feaſt of the natiuitie of Chriſt, ſo commonly called: which neuertheleſſe is not ſpent in praiſing the name of God who hath ſent his Sonne from his owne boſome to be our redeemer, but contrariwiſe in rifling, dicing, carding, masking, mumming, and in all licentious liberty for the moſt part, as though it were ſome heathen feaſt of Ceres or Bacchus.

Secondly, Chriſt was conceiued and borne in bodily manner, that there might be a ſpirituall conception and birth of him in our hearts, as Paul ſaith; Gal.4.19. *My little children of whom I trauell till Chriſt be formed in you:* and that is, when we are made newe creatures by Chriſt, and performe obedience to our Creator. When the people ſaid to Chriſt, that his mother and his brethren ſought him, he anſwered, Mark.3.35. *He that doeth the will of God, is my brother, my ſiſter, and mother.* Therefore let vs goe with the ſhepheards to Bethlehem, and finding our bleſſed Sauiour ſwadled and lying in the cratch, let vs bring him thence, and make our owne hearts to be his cradle: that we may be able to ſay, that wee liue not, but Chriſt liues in vs: and let vs preſent vnto him our ſelues, our bodies, and ſoules, as the beſt gold, mirrhe, and frankincenſe that may be: and thus conceiuing him by faith, he remaining without chaunge, we ſhall be changed into him, and made bone of his bone, and fleſh of his fleſh. The world, I know, neuer ſo much as dreameth of this kinde of conception and birth, For A as Dauid ſaith, Pſal.7.14. *Men trauell with wickedneſſe, conceiue miſchiefe, and bring forth a lie.* And S. Iames ſaith, Iam.1.14.15 *Men are drawne away by their owne concupiſcence, which when it hath conceiued, bringeth forth ſinne.* And theſe are the ougly and monſtrous births of theſe dayes. But let vs, I pray you, contrariwiſe waile and mourne for the barrenneſſe of our hearts, that doe ſo litle conceiue the grace of Chriſt in heart, and bring it forth in action. The mother of Chriſt vndoubtedly was a bleſſed woman: but if ſhe had not as well conceiued Chriſt in her heart, as ſhee did in her wombe, ſhee had not beene ſaued, and no more can we vnleſſe we doe the ſame.

The birth of Chriſt to them that haue touched B hearts, is the comfort of cōforts, and the ſweeteſt baulme of confection that euer was. Behold ſay the angels to the ſhepheards, Luk.2.10. *we bring tidings of great ioy that ſhall be to all people:* but wherein ſtands the ioy? they adde further, ver.11. *vnto you this day is borne in the city of Dauid a ſauiour, which is Chriſt the Lord.* And no maruell: for in that birth is manifeſted the good will of God to man, and by it we haue peace, firſt, with God; ſecondly, with our ſelues in conſcience: thirdly, with the good Angels of God; fourthly, with our enemies; laſtly, with all the Creatures. For this cauſe the Angels ſang, ver.14. *Peace on earth, good will towards men.*

In the laſt place the Creede notes vnto C vs the parent or mother of Chriſt, *the virgin Marie.* And here at the very firſt it may be demanded, how he could haue either father or mother; becauſe hee was figured by Melchiſedech who had neither father not mother, *Anſw.* Melchiſedech is ſaid to be Heb.7.3. without father and mother, not becauſe he had none at all: for according to the auncient and receiued opinion, it is very likely that he was Sem the ſonne of Noe: Hier. epiſt. ad Euagr. but becauſe where he is mentioned vnder this name of Melchiſedech in the 14. chapter of Geneſis there is no mention made of father or mother: and ſo Chriſt in ſome ſort is without father or mother: Mat.13.55 Ioh.1.45. & 6.42. Luk.4.22. *as he* is man, he hath no father; *as he* is God, he hath no mother. And whereas Chriſt is called the Sonne of Ioſeph, it was not becauſe he was begotten of him, D but becauſe Ioſeph was his reputed father: or which is more, becauſe he was a legall father, namely according to the Iewes: in that (as ſundrie diuines thinke) he was the next of his kinne, and therefore to ſucceed him as his lawfull heire.

Mary became the mother of Chriſt by a kind of calling thereto, which was by an extraordinarie meſſage of an angell concerning the conception and birth of Chriſt in and by her: to which calling and meſſage ſhee condeſcended, ſaying, Luk.1.38. *Beholde the handmaid of the Lord, be it vnto me according to thy worde.* And hereupon ſhee conceiued by the holy Ghoſt. This being ſo, it is more then ſenſleſſe folly to turne the ſalutation of the angell, *Haile freely beloued, &c.* into a prayer. For it is as much as if we ſhould ſtill call her to become a mother of Chriſt.

And ſhe muſt be held to be the mother of whole Chriſt God and man: and therefore the ancient Church hath called her the *mother of God*, yet not the mother of the godhead.

Furthermore, the mother of Chriſt is deſcribed by her qualitie; *a virgin*, and by her name *Mary*. Shee was a virgin, firſt, that Chriſt might be conceiued without ſinne and be a perfect Sauiour: ſecondly, that the ſaying of the prophet Eſay might be fulfilled, *Behold a virgin ſhall conceiue and beare a ſonne:* according as it was foretold by God in the firſt giuing of the promiſe, the *ſeede of the woman,* not the ſeede of the man, ſhall bruiſe the Serpents head. Now the Iewes to elude the moſt pregnant teſtimonie of the prophet, ſay, that *Alma* ſignifies not a virgin, but a young woman which hath knowne a man. But this is indeed a forgerie. For Eſay there ſpeakes of an extraordinarie worke of God aboue nature, whereas for a woman hauing knowne man to conceiue, is no wonder. And the word *Alma*, through the whole Bible is taken for a virgin, as by a particular ſearch will appeare.

Iſay.7.14.
Gen.3.15.
Gen.24.16.
Exod.2.5.

As Marie conceiued a virgin, ſo it may be well thought that ſhee continued a virgin to the ende, though we make it no article of our faith. When Chriſt was vpon the croſſe, he commended his mother to the cuſtodie of Iohn; which probably argueth that ſhe had no child to whoſe care and keeping ſhe might be commended. And though Chriſt be called her firſt borne, yet doth it not follow that ſhee had any child after him: for as that is called laſt after which there is none, ſo that is called the firſt before which there was none. And as for Ioſeph, when he was eſpouſed to Marie, he was a man of eightie yeares olde.

Ioh.19.27.
Epiph.l.2. to.1.

And here we haue occaſion to praiſe the wiſedome of God, in the forming of man. The firſt man Adam was borne of no man; but immediately created of God: the ſecond, that is Eve, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Chriſt, God and man, not of no man as Adam, not of no woman as Eue; not of man and woman as we: but after a new manner, of a woman without a man he is conceiued and borne.

And hereupon our dutie is not to deſpiſe, but highly to reuerence the virgin Marie, as beeing the mother of the ſonne of God, [a] a propheteſſe vpon earth, a Saint in heauen. And we doe willingly condeſcend to giue her honour three waies; firſt, by thankſgiuing to God for her, ſecondly, by a reuerent eſtimation of her, thirdly, by imitation of her excellent vertues, yet farre be it from vs to adore her with diuine honour, by praier to call vpon her, as though ſhee knewe our hearts, and heard our requeſts, and to place her in heauen as a Queene aboue the ſonne of God.

[a] *Luk*.1.48.

The name of the mother of Chriſt is added, to ſhew that he came of the linage of Dauid, and that therefore he was the true Meſſias before ſpoken of. It may be obiected, that both Matthew and Luke ſets downe the genealogie of Ioſeph, of whome Chriſt was not. *Anſw.* Matthew ſets downe indeede in Chriſts genealogie, the naturall deſcent of Ioſeph the husband of Mary, hauing Iacob for his naturall father: but Luke taking another courſe, propounds the naturall deſcent of Marie the mother of Chriſt: and when he ſaith that Ioſeph was the ſonne of Eli, he means of a legall ſonne. For ſonnes and daughters in law, are called ſonnes and daughters to their fathers and mothers in law: Mary her ſelfe and not Ioſeph beeing the naturall daughter of Eli. And whereas Luke doth not plainely ſay, that Marie was the daughter of Eli, but puts Ioſeph the ſonne in law in her roome, the reaſon hereof may be, becauſe it was the manner of the Iewes to account and continue their genealogies in the male and not in the female ſexe, the man being the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Matthew, yet that is onely by the way: for they make no degrees herein.

Aphric.apud.Euſeb. Damaſ.lib.4.c.15.

Againe, it may be further demanded, howe Chriſt could come of Dauid by Salomon, as Mathew ſaith, and by Nathan as Luke ſaith; they twaine beeing two diſtinct ſonnes of Dauid. *Anſw.* By vertue of the law, whereby the brother was bound to raiſe vp ſeed to his brother, there was a double deſcent in vſe among the Iewes, the one was naturall, the other legall. Naturall, when one man deſcended of another by generation, as the child from the naturall father: Legall, when a man not begotted of another, yet did ſucceede him in his inheritance: and thus Salathiell is the naturall ſonne of Neri, and the legall ſonne of Iechonias. Nowe Saint Luke ſets downe a naturall deſent of Chriſt from Dauid by Nathan, and Saint Matthew the other deſcent, which is legall, by Salomon; whom Chriſt ſucceeded in the right of the kingdome, beeing borne the king of the Iewes: none that could poſſibly be named, hauing more right to it then he.

Deut.25.5.6.
Mat.1.12. & *Luk*.3.27.

By this deſcent of Chriſt we haue occaſion to conſider, that Chriſt was euen in his birth the moſt excellent & notable man that euer was, deſcending of the eternall father as he is the ſonne of God, and as he is man, deſcending of the Patriarks, and of the renowmed kings of Iuda. And this his nobilitie he conueies in part to his members, in that he makes them the ſonnes of God, a royall prieſthood, & a peculiar people to himſelfe: inriching them alſo with the reuenewes of the whole world, and with title and right to the kingdome of glorie in heauen, as their inheritance.

And withall, Chriſt beeing the liuely pat-

A terne of true Nobilitie, by his example men of blood are taught not to ſtand ſo much on their pedigree, and their aunceſtours, as though Nobility ſtood in this, that man deſcends of man; but to labour with all that they may be the ſonnes and daughters of God by regeneration in Chriſt. This indeed is the ornament of the blood, the beſt part in the Noble mans skutcheon, and the fineſt flower in his garland. And though a man be neuer ſo noble or great in eſtate, yet if he be not a repentant ſinner, he is baſe and vile, and his nobilitie ſtinkes in the noſthrils of God: Chriſt in his genealogy doth not ſo much as vouchſafe to name thoſe his aunceſtours that ruled wickedly; and hereupon Saint Matthew omitteth three kings of B Iudah, Achaziah, Ioas, and Amaziah: whereas neuertheles hainous offendours that repented are mentioned, as Ruth, and Thamar, and Bathſhabe.

Thus much of the Incarnation of Chriſt; now followeth the third and laſt point which is to be cōſidered in the deſcription of Chriſt, namely, the eſtate of Chriſt after his birth, which is two-fold, the eſtate of humiliation, and the eſtate of exaltation.

The eſtate of humiliation, is the condition of Chriſt the Mediatour, in which he abaſed himſelfe euen to the death of the croſſe, that by that meanes he might performe the office of a prieſt in making ſatisfaction to the iuſtice of his Father. C

This eſtate agrees to the whole perſon of Chriſt according to both natures. For firſt of all his manhood was abaſed and humbled, in that it was made ſubiect to the infirmities of mans nature, as alſo to the miſeries and puniſhments which were due vnto man for ſin. Secondly, his Godhead was abaſed; not as it is conſidered in it ſelfe: for ſo it admits no alteration or change: but in reſpect of the fleſh or manhood aſſumed; vnder the which, as vnder a vaile, the godhead lay hid from the firſt moment of the Incarnation, to the time of his reſurrection, without any great manifeſtation of his power and maieſtie therein.

The order of theſe two eſtates muſt be marked. D First is the eſtate of humiliation, and then in the ſecond place followes the eſtate of exaltation. Luk.24.26. As Chriſt ſaith of himſelfe, *O fooles, and ſlow of heart to beleeue, &c. ought not Chriſt to haue ſuffered theſe things, and to enter into his glorie?* And here wee for our parts muſt learne a leſſon. The ſame which was true in Chriſt the head, muſt be verified in all his members; they muſt all haue their two-fold eſtate: firſt in this life the eſtate of humiliation: ſecondly after this life the eſtate of glorie. And as Chriſt firſt entred into the ſtate of his humiliation, and then into glorie: ſo it is with his members, firſt they muſt be abaſed in this life, and ſecondly exalted in the world to come. He that will raigne with Chriſt and be exalted, muſt firſt ſuffer with him, and be humbled: he that will weare the crowne of glorie, muſt weare firſt a crowne of thornes; they that will haue all teares wiped from their eyes, muſt here firſt in this life ſhed them. And the children of God before they can ſing the ſong Reu.15.2.3. of Moſes, and of the ſeruants of God, and of the Lambe, muſt firſt ſwimme through the ſea of burning glaſſe: whereby is ſignified, that thoſe which after this life would ſing ſongs of praiſes to Chriſt, muſt in this life be caſt into a ſea of miſerie. And if this be true, then wee may here learne, that it is a wretched caſe for a man in this life to haue perpetuall eaſe, reſt, and quietnes both in bodie and ſoule, goods, and good name: for we ſee by Chriſts example, that thorough aduerſitie wee muſt come to happineſſe: and if a man would haue reſt and peace in the life to come, then in this life he muſt looke for trouble, perſecution and ſorrow. Indeede in the iudgement of the world, they are bleſſed that alwaies liue at reſt; but before God they are moſt miſerable, and (as oxen which are made fatte in the beſt paſture) readie for the ſlaughter-houſe euery day. Secondly, here is an excellent conſolation for thoſe which profeſſe the Goſpell of Chriſt; in the time of trouble and perſecution they muſt reioyce, becauſe the ſtate of humiliation in this life is a ſigne that they are in the plaine and right way to ſaluation and glorie. A man is to take his iourney into a farre countrie, and inquiring for the way it is told him that there are many plaine waies; but the ſtraight and right way is by woods, and hils, and mountaines, and great dangers: now when hee is trauelling, and comes into thoſe places, he gathereth certainely that he is in the right way: ſo the child of God that is going to the kingdome of heauen, though there be many waies to walke in, yet hee knowes that there is but one right way; which is very ſtreight and narrow, full of trouble, ſorrow and perſecution: full of all manner of croſſes and afflictions: and when in this life he is perſecuted and afflicted for good cauſes, whether in bodie or in mind, if he be content to beare his croſſe, it argueth plainely that he is in the right way vnto ſaluation: for *through many afflictions we muſt enter into the kingdom of heauen.* Act.14.22.

The humiliation of Chriſt is firſt of all ſet downe in the Creede generally, and ſecondly by his parts or degrees. Generally, in theſe words: *Suffered vnder Pontius Pilate.* Where we muſt conſider two things; the Paſſion it ſelfe, and vnder whome it was. For the firſt, that we may the better conceiue the paſſion in his owne nature, ſeauen ſpeciall points muſt be opened. I. The cauſe efficient. The principall cauſe of the paſſion, as it is the price of our redemption, was the decree and prouidence of God; as Peter ſaith expreſ- Act.2.23. ly, that Chriſt was deliuered by the determinate counſell and fore-knowledge of God. The impulſiue cauſe that mooued

God to worke our ſaluation by this meanes, was nothing in man (for all mankind was ſhut vp vnder vnbeleefe, and therefore vnable to procure the leaſt fauour at Gods hands) but the will and good pleaſure of God within himſelfe. The inſtruments which the Lord vſed in this buſineſſe, were the wicked Iewes and Gentiles, and the deuill himſelfe, by whome he brought to paſſe the moſt admirable worke of redemption, euen then when they according to their kind did nothing elſe but practiſe wickedneſſe and malice againſt Chriſt. II. The matter of the paſſion, is the whole malediction or curſe of the Law, containing in it all manner of aduerſities and miſeries both of bodie and minde. All which may be reduced to three heads; the temptations of Chriſt, his ignominies and ſlaunders, his manifolde ſorrowes and griefes, eſpecially thoſe which ſtand in the apprehenſion of the vnſupportable wrath of God. III. The forme of the paſſion, is that excellent and meritorious ſatisfaction which in ſuffering, Chriſt made vnto his Father for mans ſinne. We doe not rightly conſider of the paſſion, if wee conceiue it to be a bare and naked ſuffering of puniſhment, but withall we muſt conceiue it as a propitiation or a meanes ſatisfactorie to Gods iuſtice. The paſſion conſidered as a paſſion, Miniſters no comfort: but all our ioy and reioycing ſtands in this, that by faith we apprehend it as it is a ſatisfaction or a meanes of reconciliation for our offences. In this very point ſtands the dignitie of the paſſion, whereby it differs from all other ſufferings of men whatſoeuer. Therefore moſt damnable and wicked is the opinion of the Papiſts, who beſides the alone paſſion of Chriſt, maintaine workes of ſatisfaction, partly of their owne, and partly of the Saints departed: which they adde to the paſſion as an appendance thereof. IV. The end of the paſſion, is that God might bring to paſſe a worke in which he might more fully manifeſt his iuſtice and mercie, then hee did in the creation, and that is the reconciliation betweene God and man. And here remember with the paſſion to ioyne the actiue obedience of Chriſt in fulfilling the lawe; for Chriſt in ſuffering obeyed, and in obeying ſuffered. And they muſt be ioyntly conceiued together for this cauſe. In reconciliation with God, two things are required: the remoouing of ſinne in regard of the guilt, of the fault, and the puniſhment, and the conferring or giuing of righteouſneſſe. Now the paſſion of Chriſt conſidered apart from his legall obedience, onely takes away the guilt and puniſhment, frees man from death, and makes him of a ſinner to be no ſinner: and that hee may be fully reconciled to God, and accepted as righteous to life euerlaſting, the legall obedience of Chriſt muſt alſo be imputed. And therefore in the Scriptures, where all our redemption is aſcribed to the death and paſſion of Chriſt, this very obedience which ſtands in the perfect loue of God and man muſt bee included and not excluded. V. The time of the paſſion was from the very birth of Chriſt to his reſurrection; yet ſo, as the beginnings onely of his ſufferings were in the courſe of his life, and the accompliſhment thereof to the very full vpon the croſſe. VI. The perſon that ſuffered was the Sonne of God himſelfe: concerning whom in this caſe two queſtions muſt be reſolued. The firſt, how can it ſtand with Gods iuſtice to lay puniſhment vpon the moſt righteous man that euer was, and that for grieuous ſinners: conſidering that tyrants themſelues will not doe ſo. *Anſw.* In the paſſion, Chriſt muſt not be conſidered as a priuate perſon: for then it could not ſtand with equitie that hee ſhould be plagued and puniſhed for our offences; but as one in the eternall counſell of God ſet apart to bee a publike *ſuretie* or *pledge* for vs, to ſuffer and performe thoſe things which wee in our owne perſons ſhould haue ſuffered and performed. For this cauſe God the Father is ſaid to giue his Sonne vnto vs, and the Sonne againe to giue his life for his friends. The ſecond queſtion is, how by the ſhort and temporarie death of the Sonne of God, any man can poſſibly be freed from eternall death and damnation which is due vnto him for the leaſt ſin. *Anſwer.* When we ſay that the Sonne of God ſuffered, it muſt be vnderſtood with diſtinction of the natures of Chriſt, not in reſpect of the Godhead, but in reſpect of the aſſumed manhood: yet neuertheles the paſſion is to be aſcribed to the whole perſon of Chriſt *God* and man: & from the dignitie of the perſon which ſuffered, ariſeth the dignitie and excellencie of the paſſion, whereby it is made in value and price, to counteruaile euerlaſting damnation. For when as the Sonne of God ſuffered the curſe for a ſhort time, it is more then if all men and angels had ſuffered the ſame for euer. VII. The difference of the paſſion of Chriſt, and the ſufferings of Martyrs: and that ſtandes in two things. Firſt, Chriſts paſſion was a curſed puniſhment; the ſufferings of the Martyrs are no curſes, but either chaſtiſements or trials. Secondly, the paſſion of Chriſt is meritorious for vs euen before God, becauſe he became our Mediatour & ſuretie in the couenant of grace, but the ſufferings of Martyrs are not of value to merit for vs at *Gods* hand; becauſe in ſuffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appeares, that the Treaſurie of the Church of Rome, which is as it were a common cheſt containing the ouerplus of the merits of Saints, mingled with the merits of Chriſt, kept and diſpoſed by the Pope himſelfe, is nothing elſe but a ſenſleſſe dotage of mans braine. And whereas they ſay, that Chriſt by his death did merit, that

1. Non peccator.

2. Iuſtus.

Heb. 7. 22.

Ioh. 3. 16. & 15. 13.

Saints might merit both for themſelues and others, it is as much as if they ſhould ſay, the ſonne of God became Ieſus, to make euery one Ieſus. And it a manifeſt vntruth which they ſay: For the very manhood of Chriſt conſidered apart from the God-head, cannot merit properly: conſidering whatſoeuer it is, hath, or doeth; it is, hath, and doth the ſame, wholly & onely by grace: whereas therefore Chriſt meriteth for vs, it is by reaſon hee is both God and man in one perſon. For this cauſe it is not poſſible that one *meere man* ſhould merit for another.

Lud.Gran.

The vſe of the paſſion followeth. It is the manner of Friers and Ieſuits in the Church of Rome, to vſe the conſideration of the paſſion of Chriſt, as a meanes to ſtirre vp compaſſion in themſelues, partly towards Chriſt, who ſuffered grieuous torments, and partly towards the Virgin Marie, who for the torments of her deere ſonne was exceedingly troubled; and withall to kindle in their hearts an indignation towards the Iewes that put Chriſt to death. But indeede this kinde of vſe is meere humane, and may in like manner be made by reading of any humane hiſtorie. But the proper and the ſpeciall vſe of the paſſion indeede is this: firſt of all, we muſt ſet it before our eies as a looking glaſſe, in which we may cleerely behold the horribleneſſe of our ſinnes, that could not be pardoned without the paſſion of the ſonne of God; and the vnſpeakable loue of Chriſt, that died for vs, and therefore loued his owne enemies more then his owne life; and laſtly, our endleſſe peace with God and happineſſe: in that, conſidering the perſon of our redeemer, who ſuffered the pangs of hell, we may after a ſort find our paradiſe euen in the middeſt of hell.

Leu.4.4.29.

Secondly, the meditation of Chriſts paſſion ſerues as a moſt worthy meanes to begin and to confirme grace, ſpecially when it is mingled with faith; and that two waies. For firſt, it ſerues to breed in our hearts a godly ſorrow for our ſinnes paſt, when we doe ſeriouſly with our ſelues conſider, that our owne ſinnes were the cauſe of all the paines and ſorrowes and calamities which he ſuffered in life and death. When any man had ſinned vnder the law, he brought vnto the temple or tabernacle ſome kind of beaſt for an offering, according as he was preſcribed, laying his hand vpon the head of it, and afterward ſlaying it before the Lord. Now by the ceremonie of laying on the hand, he teſtified that he for his part had deſerued death, and not the beaſt; and that it being ſlaine and ſacrificed, was a ſigne vnto him of the ſacrifice of Chriſt offered vpon the croſſe for his ſins. And hereby we are taught, that ſo oft as we remember the paſſion of Chriſt, we ſhould lay our hands as it were vpon our own heads, vtterly accuſing and condemning our ſelues, euermore keeping this in our hearts, that Chriſt ſuffered not for himſelfe, but for our offences, which were the proper cauſe of all his woe and miſery. And as Chriſts paſſion was grieuous and bitter vnto him, ſo ſhould our ſinnes likewiſe be grieuous and bitter vnto vs: let vs alwaies remember this; otherwiſe we ſhall neuer reape any ſound benefit by the paſſion of Chriſt.

1.Pet.4.1.

Againe, the paſſion of Chriſt is a notable meanes to ſtirre vp in our hearts a purpoſe and a care to reforme our ſelues, and liue in holineſſe and newneſſe of life; on this manner. Hath the ſonne of God ſo mercifully dealt with me, as to ſuffer the curſe of the whole lawe for my manifold iniquities, and to deliuer me from iuſt and deſerued damnation? yea, no doubt, he hath, I am reſolued of it: if I ſhould goe on in mine old courſe, I ſhould be the moſt ingratefull of all creatures to this my louing Sauiour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the paſſion of Chriſt is ſet before vs as a moſt liuely patterne and example to follow. *For as much* (ſaith S. Peter) *as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.* Where he teacheth, that there muſt be in vs a ſpirituall paſſion anſwerable to the paſſion of Chriſt. For as his enemies did lade him with miſeries euen to the death of the croſſe; ſo ſhould we lade our owne fleſh, that is, the corruption of our natures, with all ſuch meanes as may ſubdue and weaken, crucifie and kill it. To the doing of this, three things eſpecially are required. Firſt, wee muſt conſider that the corruption of our rebellious natures is like the great and mightie Goliah, and the grace of God which we receiue like young and litle Dauid: and therefore if we deſire that grace ſhould preuaile againſt corruption, wee muſt diſarme the ſtrong man, & ſtrip him of all his weapons: which is done, by giuing all the members of our bodies to be inſtruments of the ſeruice of God in righteouſneſſe and holineſſe. Secondly, we muſt indeauour to keepe in the corruption of nature as it were choking and ſmothering it in the heart; that by it neither the world nor the deuill preuaile againſt vs. And this muſt be done by hauing a narrow regard vnto all the powers and faculties of bodie and ſoule, ſetting a watch before our eies, eares, lips, and all other parts of the body, that are in any action the inſtruments of the ſoule; and aboue all as Salomon ſaith, *by countergarding the heart with all diligence.* By the outward ſenſes of the bodie, as through open windowes the deuill creepes into the heart; and therefore our dutie is, to ſtoppe all ſuch waies of entrance. Thirdly, when originall corruption begins to rebell either in the minde, will, or any of the affections, then muſt we drawe out the ſword of the ſpirit which is the word of God, and encounter with that hydeous gyant, laying load vpon him by the iudgements and threatnings of the law, and

Pſal.119.37.
Iob.31.1.
Prou.4.23.

1.Cor.9.27. ὑπωπιάζω. A as it were *beating him downe with clubs*, as *Paul* ſpeaketh. And if it fall out that concupiſcence begin to conceiue and bring forth any ſinne, we muſt cruiſe it in the head, & daſh it againſt the ground, as a bird in the ſhell, leaſt it grow vp to our vtter confuſion. Theſe are the duties which wee ſhould learne by the paſſion of Chriſt. But lamentable are our daies, in which all for the moſt part goes contrary: for commonly men are ſo farre from killing and ſubduing the rebellion of the naturall concupiſcence, that all their ſtudie and care is, how they may feede and cheriſh it, and make it ſtronger then the mighty Goliah. But let vs for our parts be conformable to Chriſt in his paſſion, ſuffering in our fleſh as he ſuffered in body & ſoule for vs. B And let vs daily more and more by the hand of faith, apprehend and apply to our hearts and conſciences the paſſion of Chriſt, that it may as a fretting coraſiue eate out the poiſon of our ſinfull natures and conſume it.

Now followeth the ſecond point concerning the paſſion of Chriſt, which is, vnder whom he ſuffered, namely vnder *Pontius Pilate*. And Chriſt may be ſaid to ſuffer vnder him in two reſpects. First, becauſe he Luk.3.1. was then the preſident of Iurie. For a litle before the birth of Chriſt, the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Prouince, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. C And this circumſtance is noted in the hiſtorie of the Goſpell, and here ſpecified in the *Creede*, to ſhewe that the Meſſias was exhibited in the time foretold by the Gen.49.10. Prophets. Iacob foretold that *Shilo* muſt be borne after the ſcepter is remooued from Iudah. Iſa.11.1. Iſaiah ſaith, that the familie of *Iſhai* ſhall be worne as it were to the roote, before Chriſt as a braunch ſhall ſpring out of it. Againe, Chriſt ſuffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderſtand of a wonder; namely, that Chriſt the ſonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the wordes in meaning import, that *Pontius Pilate* ſate as iudge vpon Chriſt to D examine him, to arraigne him, and giue ſentence againſt him. Wherefore before we come to ſpeake of the degrees of the Paſſion of Chriſt, we muſt needes intreat of his *arraignement* vpon earth. In handling whereof we muſt generally conſider theſe points. First, that when he was arraigned before *Pilate*, he was not as a priuate man, but as a *pledge* and Heb.7.22. *ſuretie* that ſtood in the place & ſtead of vs miſerable ſinners, as the Prophet Iſaiah ſaith, Iſa.53.4 *He bare our infirmities, and carried our ſorrowes*: and withall in him was mankind arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publike court, and that in a great feaſt of the Iewes, as it were in the hearing of the whole world. Thirdly, though Pilate in citing, examining, and condemning Chriſt, intended not to worke any part of mans redemption, yet was this wholly ſet downe, in the counſell & good pleaſure of God, in whoſe roome Pilate ſate, and whoſe iudgement he exerciſed. 2.Chr.19.6.

The generall vſe of Chriſts arraignment, is twofold. First, it is a terrour to all impenitent ſinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Chriſt: and therefore ſuch as in this life receiue not him by faith, muſt at the ende of this world be brought out to the moſt terrible barre of the laſt iudgement, there to bee arraigned before the King of heauen and earth. And marke the equitie hereof. Chriſt himſelfe could not haue beene our Sauiour and redeemer, vnleſſe hee had beene brought out to the barre of an earthly iudge, and arraigned as a guilty malefactour: and there is no man vpon earth that liues and dies out of Chriſt, but hee muſt whether he will or no, holde vp his hand at the barre of the great Iudge of all mankind, where he ſhall ſee hell vnderneath him burning red hot, and opening it ſelfe wide to ſwallow him vp: and on the right hand of God ſtanding all the Prophets, Apoſtles, and Saints of God giuing iudgement againſt him: on the left hand, the deuill and all his angels accuſing him; and within him a guilty conſcience condemning him. And thus one day ſhall the arraignment of thoſe perſons be, that with full purpoſe of heart cleaue not to Chriſt; and yet alas, huge & infinite is the number of thoſe which make more account of tranſitorie and earthly matters, euen of their pigges with the *Gaderens*, then of him and his benefits: and ſuch perſons ſhould rather be pitied then deſpiſed of vs all, conſidering their eſtate is ſuch, that euery day they are going as traytours pinnioned to their owne iudgement, that they may goe thence to eternall execution.

Secondly, Chriſts arraignment is a comfort to the godly. For he was arraigned before Pilate, that al ſuch as truely beleeue in him, might not bee arraigned before God at the day of the laſt iudgement: hee was accuſed before an earthly iudge, that they might be cleared and excuſed before the heauenly iudge: laſtly, he was here condemned on earth, that we might receiue the ſentence of abſolution, and be eternally ſaued in heauen.

The arraignement of Chriſt hath three parts: his apprehenſion, his accuſation, his condemnation. In the apprehenſion wee muſt conſider two things: the dealing of Chriſt, and the dealing of Iudas and the Iewes. The dealing and proceeding of Chriſt was this: when he ſaw that the time of his apprehenſion and death was neere, hee ſolemnely prepared himſelfe thereto. And his example muſt teach euery one of vs who knowe not the ſhortneſſe of our daies, euery houre to prepare our ſelues againſt the day of death, that then we may be found readie of the Lord. What? A ſhall the ſonne of God himſelfe make preparation to his owne death, and ſhall not wee moſt miſerable ſinners doe the ſame, who ſtand in neede of a thouſand preparations more then he? wherefore let vs continually thinke with our ſelues that euery preſent day is the laſt day of our life, that ſo we may addreſſe our ſelues to death againſt the next day.

The firſt thing which Chriſt doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Euangeliſts together. Mat.26.36. Luk.22.39. S. Matthew ſaith, *Hee went to the place called Gethſemane*: Saint Luke ſaith, *he went to the mount of Oliues as he was accuſtomed*. And B that we might not imagine that Chriſt did this that he might eſcape and hide himſelfe from the Iewes, Ioh.18.2. Saint Iohn ſaith, *that Iudas which betraied him knew the place, becauſe oftentimes he reſorted thither with his Diſciples:* whereas if he had feared apprehenſion, he would haue rather gone aſide to ſome other ſecret and vnwonted place. This then is the firſt point to be conſidered, that Chriſt knowing the time of his owne death to bee at hand, doeth willingly of his owne accord reſort to ſuch a place, in which his enemies in all likelihood might eaſily finde him, and haue fitte opportunitie to attach him. For if he ſhould haue ſtill remained in Hieruſalem, the Scribes and Pharaſes durſt not haue enterpriſed his apprehenſion, C becauſe of the people whom they feared: but out of the citie in the garden all occaſion of feare is cutte off. By this it is manifeſt, that Chriſt yeelded himſelfe to death willingly, and not of conſtraint: and vnleſſe his ſufferings had bin voluntarie on his part, they could neuer haue bin a ſatisfaction to Gods iuſtice for our ſinnes. Here a queſtion offereth it ſelfe to bee conſidered, whether a man may lawfully flie in daunger and perſecution, ſeeing Chriſt himſelfe doth not. *Anſw.* When good meanes of flying and iuſt occaſion is offered, it is lawfull to flie. When the Iewes ſought to kill Act.9.25. Paul at Damaſcus, the Diſciples tooke him by night, and put him through the wall, and let him downe in a basket to eſcape their D handes. When Moſes was called by God to Exod.2.15. deliuer the Iſraelites, after he had ſlaine the Egyptian, and the fact was knowne, and Pharaoh ſought to kill him for it, he fled to the land of Madian. And our Sauiour Chriſt Ioh.8.59.& 10.31.39. Ioh.11.54. ſundry times when he was to be ſtoned, and other waies hurt by the Iewes, withdrewe himſelfe from among them. It is lawfull then to flie in perſecution, theſe caueats obſerued. Firſt, if a man finde not himſelfe ſufficiently ſtrengthened to bare the croſſe. Secondly, his departure muſt be agreeable to the generall calling of a Chriſtian, ſeruing to the glory of God, and the good of his brethren, and the hurt of none. Thirdly, there muſt be freedome at the leaſt for a time from the bond of a mans particular calling. If he be a magiſtrate, hee muſt be freed from ruling: if a Miniſter, from preaching and teaching, other waies he may not flie. And in this reſpect Chriſt, who did withdrawe himſelfe at other times, would not flie at this time; becauſe the houre of his ſuffering was come, wherein he intended moſt willingly to ſubmit himſelfe to the good pleaſure and will of his father. Ioh.18.4.

The ſecond part of the preparation, is the praier which Chriſt made vnto his father in the garden. And herein his example doeth teach vs earneſtly to pray vnto God againſt the daunger of imminent death, and the temptations which are to come. And if Chriſt, who was without ſinne, and had the ſpirit aboue meaſure, had need to pray, then much more haue we need to be watchfull in all kind of praiers, who are laden with the burthen of ſinne, and compaſſed about with manifold impediments and daungerous enemies.

In this praier ſundry points worthy our marking are to be conſidered. The firſt, who praied? *Anſw.* Chriſt the Sonne of God: but ſtill wee muſt remember the diſtinction of natures and of their operations in one and the ſame Chriſt; he praieth not in his godhead, but according to his manhood. The ſecond, is for whome he praieth. *Anſw.* Some haue thought that this and all other his praiers were made for his myſticall bodie the Church; but the truth is, he now praies for himſelfe, yet not as he was God, for the godhead feeles no want; but as he was a man abaſed in the forme of a ſeruant; and that for two cauſes. Firſt, in that he was a man, he was a creature, and in that reſpect was to performe homage to God the Creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon praied that he might haue ſtrength and power in his manhood to ſupport him in bearing the whole brunt of the paſſion to come.

The third point, is to whom he praied? *Anſ.* To the father: neither muſt this trouble vs, as though Chriſt in praying to the father, ſhould pray to himſelfe, becauſe he is one and the ſame God with him. For though in eſſence they admit no diſtinction, yet in perſon or in the proper manner of ſubſiſting they doe. The Father is one perſon, the Sonne another: therefore as the father ſaying frō heauen, *This is my welbeloued ſon*, ſpake not to himſelfe, but to the Sonne: ſo againe the Sonne when he praieth, he praies not to himſelfe, but to the Father. In perſonis non eſt aliud & aliud, eſt tamen alius & alius.

The fourth point, what was the particular cauſe of his praier. *Anſw.* His agonie in which his ſoule was heauie vnto death: not becauſe he feared bodily death, but becauſe the malediction of the law, euen the very heate of the furie and indignation of God was poured forth vpon him, wherewith he was affected and troubled, as if it had beene defiled with the ſinnes of the whole world. And this appeares, firſt, by the words whereby Mat.26.37. ἀδημονεῖν. the Euangeliſts expreſſe the agonie of Chriſt, which ſignifie exceeding great ſorrow and griefe: ſecondly, his dolefull complaint to his ver.38. Diſciples in the garden; *My ſoule is heauie vnto the death*: thirdly, by his feruent praier thrice repeated, full of doulefull paſſions: fourthly, by the comming of an angell to comfort him: fifthly, by his bloodie ſweat, the like whereof was neuer heard. And herein lies the difference betweene Chriſts agony, and the death of martyrs:, he put on the guilt of all our ſins, they in death are freed from the ſame: he was left to himſelfe void of comfort, they in the middeſt of their afflictions feele the vnſpeakable comfort of the holy Ghoſt: and therefore we neede not maruell why Chriſt ſhould pray againſt death, which neuertheleſſe his members haue receiued and borne moſt ioyfully. Againe, this moſt bitter agonie of Chriſt is the ground of all our reioycing, and the cauſe why Paul bids all the faithfull in the perſon of the Philippians, to reioyce alwaies in the Lord, and againe to reioyce. And here we are further taught, that when we are plunged into a ſea of moſt grieuous afflictions, and ouerwhelmed with the gulfes of moſt dreadfull temptations, euen then, then I ſay, wee ſhould not be diſcouraged, but lift vp our hearts by feruent praier to God. Thus did Chriſt when in the garden he was about to drinke the cuppe of the wrath of God, and to ſucke vp the very dregs of it: and Dauid ſaith, Pſal.130.1. that *out of the deepes* he called on the name of the Lord, and was heard.

The fifth point, what is the matter and forme of this praier. *Anſw.* Chriſts praies to be deliuered from the death and paſſion which Mark.14. 35.36. was to come, ſaying on this manner, *Father, let this cup paſſe from me*: yet with two clauſes added thereto, *If it be poſſible*, and, *Not my will, but thy will be done*. But it may be demanded, how it could be, that Chriſt knowing that it was his fathers will and Counſel that he ſhould ſuffer death for man, and alſo comming into the world for that ende, ſhould make ſuch a requeſt to his Father without ſinne. *Anſ.* The requeſt proceeds onely of a weakeneſſe or infirmitie in Chriſts manhood without ſinne, which appeareth thus. We muſt ſtill conſider that when he made his praier to his Father, the whole wrath of God, and the very dolours and pangs of hell ſeazed vpon him: whereby the ſenſes & powers of his mind were aſtoniſhed, and wholly bent to releeue nature in this agonie. For as when the heart is ſmitten with griefe, all the blood in the bodie flowes thither to comfort it: ſo when Chriſt was in this aſtoniſhment, the vnderſtanding and memorie, and all the parts of his humane nature (as it were for a time ſuſpending their owne proper actions) concurred to ſuſtaine and ſupport the ſpirit and life of Chriſt, as much as poſſibly might be. Nowe Chriſt beeing in the middeſt of this perplexed eſtate, praieth on this manner, *Father, if it be poſſible, let this cuppe paſſe*. And theſe words proceede not A from any ſinne or diſobedience to his fathers will, but onely from a meere perturbation Ioh.12.27. of minde, cauſed onely by an outward meanes, namely the apprehenſion of Gods anger; which neither blinded his vnderſtanding, nor tooke away his memory ſo as he forgot his fathers will, but onely ſtopped and ſtayed the act of reaſoning and remembring for a litle time: euen as in the moſt perfect clocke that is the motion may be ſtayed by the aire, or by mans hand, or by ſome outward cauſe without any defect or breach, made in any part of it. It may be obiected, that Chriſts will is flatte contrary to the will of his father. *Anſ.* Chriſts will as he is man, and the will of his father in B this agony, were not contrary, but onely diuers, and that without any contradiction or contrariety. Now a man may will a diuers thing from that which God willeth, and that without ſinne. Paul deſired to preach the Act.16.6.7. word of God in *Aſia* and *Bithynia*, but he was hindred by the ſpirit. For all this, there is no contrarietie betweene Paul and the ſpirit of God; but in the ſhewe of diſcord great conſent. For that which Paul willeth well, the ſpirit of God willeth not, by a better will: though the reaſon hereof be ſecret, and the reaſon of Pauls will manifeſt. Againe, the miniſter in charitie reputing the whole congregation to be elect, in holy manner ſeeketh and willeth the ſaluation of C euery one, which neuertheleſſe the Lord in his eternall counſell willeth not. Now betweene both theſe wills there may be and is a difference without contrariety. For one good thing as it is good may differ from another, but it cannot be contrary vnto it. It may further be alleadged, that in this praier there ſeemes to be a combate and fight in the minde, will, and affections of Chriſt, and therefore ſinne. *Anſ.* There be three kindes of combates: the one betweene reaſon and appetite, and this fight is alwaies ſinnefull, and was not in Chriſt: the ſecond, is betweene the fleſh and the ſpirit, and this may be in Gods child who is but in part regenerate; but it did not befall Chriſt who was D perfectly holy: the third, is the combate of diuers deſires, vpon ſundry reſpects drawing a man to & fro. This may be in mans nature without fault: & was in Chriſt, in whom the deſire of doing his fathers wil, ſtriuing & ſtrugling with another deſire; whereby nature ſeekes to preſerue it ſelfe, cauſed him to pray in this maner.

The ſixth point is, in what manner Chriſt prayed. *Anſ.* He prayed to his Father partly kneeling, partly lying on his face, and that with ſtrong cries and teares, ſweating water and blood, and all this he did for our ſinnes. Here then behold the agonie of Chriſt as a cleere chriſtall, in which we may fully ſee the exceeding greatneſſe of our ſinnes, as alſo the hardnes of our hearts. Wee goe vaunting with our heads to heauen as though it were nothing to ſin againſt God, whereas the horror of the wrath of God for our rebellions, brought downe euen the Sonne of God himſelfe, and laid him groueling vpon the earth. And we cannot ſo much almoſt as ſhed one teare for our iniquities, wheras he ſweates blood for vs. O! let vs therefore learne to abaſe our ſelues, and to carrie about vs contrite and bleeding hearts, and bee confounded in our ſelues for our ſinnes paſt.

The laſt point, is the euent of the prayer, which is to be heard, as the author of the Hebrewes ſaith, Heb.5.7. *Chriſt Ieſus in the dayes of his fleſh, did offer vp vnto his Father prayers and ſupplications, with ſtrong crying and teares, vnto him that was able to ſaue him: and was alſo heard in that thing which he feared.* But ſome will ſay, how was Chriſt heard, ſeeing he ſuffered death and bare the pangs of hell, and the full wrath of God? if he had bene heard, he ſhould haue beene deliuered from all this. *Anſw.* Wee muſt know that God heares our prayers two waies: I. When he directly graunts our requeſt. II. When knowing what is good for vs, hee giues not vs our requeſts directly, but a thing anſwerable thereunto. And thus was Chriſt heard: for he was not deliuered from ſuffering; but yet he had ſtrength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the ſame manner God heareth the prayers of his ſeruants vpon earth. Paul prayed to be deliuered from the angell of Satan that buffeted him: but the Lord anſwered that it ſhould not ſo be, becauſe his grace whereby he was inabled to reſiſt his temptation, was ſufficient: and 2.Cor.12.9. Paul finding the fruit of his prayers on this manner, proteſts hereupon that he will reioyce in his infirmities. Others pray for temporall bleſſings, as health, life, libertie, &c. which notwithſtanding God holds backe, and giues in ſtead thereof ſpirituall graces, patience, faith, contentation of mind. *Auguſtine* ſaith, God heares not our prayers alwaies according to our wils & deſires, but according as the things asked, ſhall be for our ſaluation. (Audit ad ſalutem: non audit ad voluntatem.) He is like the Phyſitian, who goes on to launce the wound, and heares not the patient though he crie neuer ſo, till the cure be ended.

Now followeth the ſecond thing to be conſidered in Chriſts apprehenſion, namely, the dealing of the Iewes: wherein we muſt conſider foure things: I. How they conſult together concerning Chriſts apprehenſion. II. How they came to the place and met him. III. How they laid hands on him. IV. How they bound him and tooke him away. For the firſt, before they enterpriſed this matter, they did wiſely and warily lay their heads together, to conſult of the time and place: and alſo of the manner of apprehending him. So Saint Matthew ſaith, Mat.26.3.4.5. *There aſſembled together the chiefe Prieſts, and the Scribes, and the Elders of the people into the hall of the chiefe Prieſt called Caiphas: and conſulted how they might take Ieſus by ſubtiltie.* Whence wee learne A two good inſtructions: firſt, the Iewes hauing a quarrell againſt Chriſt, could neuer be at reſt till they had his blood: and therefore they conſult how they might take him; but God did ſo order the matter, and diſpoſe of their purpoſes and conſultations, that euen thereby he did confound them and their whole nation. For by reaſon of this hainous ſinne againſt Chriſt, came the iuſt wrath of God vpon them, and ſo remaineth vnto this day. Whereby we ſee, that the Lord will ouerthrow ſuch in their owne wiſedome, that will be wiſe without the direction of Gods word, and againſt Chriſt. And thus it was with Achitophel, who for wiſdom was as the Oracle of God: yet becauſe B he rebelled againſt the Lords annointed, God confounded him in his owne wiſedome. For when his counſell which he gaue againſt Dauid was not followed, he thought himſelfe deſpiſed, as the text ſaith: *and ſadled his Aſſe, and aroſe and went home into his citie, and put his houſhold in order, and hanged himſelfe*: 2.Sam.17.23. and in this action he ſhewed himſelfe more ſenſleſſe then a bruit beaſt. And in our dayes the Leaguers that haue bound themſelues by oath to root out the Church of God; by his moſt wonderfull prouidence turne their ſwords againſt themſelues and deſtroy each other. Therefore if we would be wiſe, we muſt learne to bee wiſe in Chriſt: for elſe our counſell will be our owne confuſion. Secondly, hence we learne, C that if any ſhall liue in ſtubborneſſe and rebellion againſt Chriſt, the Lord will ſo carrie and order thoſe men, or that people, that in the end they ſhall be the very cauſes of their owne perdition. This we ſee moſt plainely in the example of theſe Iewes: for they euermore enuied Chriſt, and now they goe on to take counſell againſt him; but God ſo diſpoſed thereof, that euen by this meanes they brought deſtruction vpon themſelues & their countrie. This muſt teach thee to take heede how thou liueſt in thy ſinnes: for if thou do ſo, the Lord hath many waies to worke thy confuſion: as, thy conſcience to condemne thee; thy friends to forſake thee; the deuill and his angels to torment and moleſt thee; and his creatures to annoy thee. D Yea, the Lord can leaue all theſe, and make thine owne ſelfe to be the direct meanes of working thine owne confuſion both in bodie and ſoule eternally: and that euen then when thou art moſt warie and wiſe in thine owne behalfe: and this is the reward of all thoſe that walke on in their euill wayes without any true conuerſion.

Hauing conſulted, in the next place they come to the garden, where Chriſt was to be apprehended. And here wee are to conſider who they were that came, namely, the Mat.26.47. Luk.22.47. Ioh.18.3. Scribes and Phariſes, the high Prieſts and their ſeruants; a band of ſouldiers, and the ſeruants of Pontius Pilate, and the Elders of the Iewes: all which came with one conſent to the place where Chriſt was, that they might attach him. Where we learne a good leſſon, that all ſorts of wicked men diſagreeing among themſelues, can agree againſt Chriſt. The Scribes and Phariſies were two contrarie ſects, and at diſcord one with another in matters of religion: and Iudas was one of Chriſts diſciples: the Elders differed from them all: the ſouldiers were Gentiles: all theſe were at variance among themſelues, and could not one brooke another. So alſo we reade that Luk.23.12. Herod and Pontius Pilate werd not friends: but at the ſame time when Chriſt was apprehended, Pilate ſent him to Herod, and they were made friends. Now as theſe wicked men did conſpire againſt Chriſt; ſo doe the wicked ones of this world in all countries and kingdomes band thẽſelues againſt the Church of Chriſt at this day. And howſoeuer ſuch be at diſcord among themſelues, yet they doe all ioyne hand in hand to perſecute Chriſt in his members. And the reaſon is plaine; becauſe Chriſt and his religion is as flat oppoſite to the corrupt diſpoſition of all men, as light is to darkneſſe.

Againe, wheras we ſee ſo many ſorts of men ſo amiably conſenting to take Chriſt; we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Chriſt, ſo hath it bene with all his members, and will be to the end of the world. They are accounted as the off-ſcouring of the world, men not worthie to liue on the face of the earth: as Chriſt told his Diſciples, ſaying: Mat.24.9. *Ye ſhall be hated of all nations for my names ſake.*

Let vs alſo marke how all theſe came furniſhed to apprehend Chriſt: the text ſaith, Luk.22.52. *They came with clubs and ſtaues as vnto a theefe.* Al the whole nation of the Iewes knew right well that Chriſt was no man of violence, but meeke and lowly: and yet they came armed to apprehend him; as though he had bene ſome mightie potentate that would not haue bene apprehended, but haue reſiſted them. Where we ſee the propertie of an euill conſcience, which is to feare where there is no cauſe at all. This cauſeth ſome to be afraid of their owne ſhadowes: and if they ſee but a worme peepe out of the ground, they are at their wits end; and as Salomon ſaith, Prou.28.1. *The wicked flee when none purſueth them.*

After that they are now come to Chriſt, we are to conſider two things in their meetings: I. Chriſts communication with them. II. The treaſon of Iudas. Concerning their conference, it is ſaid: Ioh.18.4.5.6. *Ieſus knowing all things that ſhould come vnto him, went forth, and ſaid vnto them, Whome ſeeke yee? They anſwered him, Ieſus of Nazareth: Ieſus anſwered, I am hee.* Now ſo ſoone as he had ſaid, *I am he*, the ſtouteſt of them fell to the ground, as being aſtoniſhed at the maieſtie of his word. Where note, that the word of God is a word of power. The ſame power was in his word when he raiſed vp Lazarus: for when he had lien in the graue, and had entred into ſome degrees of corruption, he did no more, A but ſaid, Ioh.11.43. *Lazarus come forth.* And hence wee may alſo marke what a wonderfull might and power is in the word preached: for it is the very word of Chriſt, and therefore being preached by his Miniſters lawfully called by him thereunto, hath the ſame power and force in it, which Chriſt himſelf ſhewed when he ſpake on earth. It is 1.Cor.2.16. *the ſauour of life vnto life*, to ſaue thoſe that heare it: or *the ſauour of death vnto death*. It is like to a vapour or perfume in the ayre, which in ſome mens noſtrils is ſauorie and pleaſant, and doth reuiue them; & others againe it ſtriketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, ſhall find it to be vnto thẽ either a word of power to ſaue their ſoules, B or through their corruption the miniſterie of death and condemnation. Againe, if a word ſpoken by Chriſt, being in a baſe or low eſtate, be able to ouerthrow his enemies, then at the laſt day when he ſhal come in glorie, & power, and maieſtie to iudge both the quick and the dead; what power ſhall his words haue, Mat.25.41. *Go you curſed of my father into euerlaſting fire, which was prepared for the deuill and his angels?* The conſideration of this, that the word of Chriſt ſhall euen be as powerfull at that day, muſt bee a motiue to euery one of vs to cauſe vs to come vnto him: and while we haue time in theſe daies of grace and mercie to ſeek to be reconciled vnto him for all our ſinnes, leſt at the laſt day we heare that dreadfull voyce of Chriſt C ſounding againſt vs, *Go yee curſed into euerlaſting fire, &c.*

And thus much for the communication. Now followeth Iudas his treaſon: wherein we are to obſerue theſe things: I. the qualities and conditions of the man that did the treaſon. He was by calling a diſciple choſen to be an Apoſtle, which is the chiefeſt in Eccleſiaſticall callings: and among the diſciples he was in ſome account; becauſe he was as it were a ſteward in Chriſts family, and bare the bagge: but yet he was a traitour, and did more againſt Chriſt then all the Iewes did. For he brought thẽ to the place where they might apprehend him: and when they were come did point D him out vnto them, and deliuered him into their hands: nay, he gaue them a ſigne and token, ſaying, Mar.14.44. *Whome I kiſſe, he it is: take him and lead him away warily.* Here we ſee the cauſe why Chriſt called Iudas a deuill: for he ſaid: Ioh.6.80. *Haue I not choſen you twelue, and one of you is a deuill?* He became to be a deuill and a traitour by nouriſhing a wicked and couetous heart. And here we are taught, that the Miniſters of the word if they make no conſcience of ſinne, by the iuſt iudgement of God doe prooue deuils incarnate: this example of Iudas doth manifeſt the ſame: and the reaſon is plaine, for the more knowledge a man hath, the more wicked he is if he want grace. They are like in this caſe vnto a man that hath meat and drinke enough, but no ſtomacke to digeſt meate: whereby the more he eateth, the more it turneth to his hurt. This I ſpeake not to deface the callings of miniſters, but that thoſe which preach Gods word, ſhould not doe it with impenitent hearts; liuing in their owne ſinnes. For it is a fearefull thing for a man to ſpeake vnto the people, of the pardon of their ſinne, and yet himſelfe not Ier.15.19. to apprehend the ſame by faith. A lumpe of waxe if you keepe it from heate, or from the fire, it keepes his owne forme ſtill, but if it be held to the fire, it melts and runnes abroad: ſo miniſters who by reaſon of their callings come neere God, if they be lumps of iniquitie and liue in their ſinnes, they ſhall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is deſigned to this calling, muſt firſt purge Iſa.6.5. himſelfe of his owne ſinne, or els Gods iudge- Act.20.28. ments ſhall fall vpon him, as they did on Iudas that betraied Chriſt.

Secondly, let vs conſider what mooued Iudas to betray his maſter: namely, the deſire of wealth and gaine: and this couetouſnes, which is an inſatiable deſire of money, is the roote of all ſinne: not that all ſinnes came of it, but 1.Tim.6.10. becauſe where it is, there all other ſinnes are preſerued, and doe get ſtrength. The deſire of thirtie peeces of ſiluer cauſed Iudas to make an agreement with the Iewes to betray his maſter. Some man will happily ſay, that this practiſe of Iudas was very ſtrange, and that no man now liuing would doe the like for any money. *Anſ.* Iudas is dead indeede, but his practiſe is yet aliue: for in the high and waightie calling of the miniſterie, he that hath charge of ſoules, and either can not teach, and feede his flocke, or els will not, though he betray not Chriſt in his owne perſon, yet he betraies the members of Chriſt vnto the deuill. If a nource ſhould take a mans child to bring vp, and yet ſeldome or neuer giue it milke; in ſo much that the child pineth away for very hunger; is not ſhee the very cauſe of the death of it? yes verily. And ſo it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milke of Gods word, or els ſo ſeldome that their ſoules doe famiſh: he is the murtherer of them, and hath betraied them into the hands of their enemies: and ſhall be condemned for them as a traitour vnto God vnleſſe hee repent. Beſides, thoſe that liue by traffique in buying and ſelling, make gaine by lying, ſwearing, and breaking the Lords Sabbath: and they alſo are very Iudaſſes: for they choppe away their ſoules with the deuill for a litle gaine. And more lamentable is their caſe, becauſe it is hard to find one of a hundred in the world that makes conſcience of a lie, or of any bad dealing; if any gaine at all may come thereby. Men vſe to crie out on Iudas for betraying Chriſt: and they doe well; yet they themſelues for a litle wordly pelfe betray their owne ſoules. If ſuch would not be counted Iudaſſes, they muſt leaue of ſinne, and A keepe a good conſcience in Gods worſhip, and the workes of their callings.

Thirdly, let vs conſider what courſe Iudas tooke in betraying Chriſt, he was very ſubmiſſe, ſaying. *Haile, Maſter, and kiſſed him.* Luk.22.47. Why did he ſo? herein he plaied the moſt palpable hypocrite: for hauing gotten a peece of money, he thought that neither Chriſt, nor any of his fellow diſciples ſhould haue known of it, (thouh Chriſt knew it well inough) and therefore he comes in this manner to him, thinking that Chriſt would haue conueied himſelfe from amongſt them at the very pinch as he had done ſometimes before. And this practiſe alſo of Iudas is common in the world: B Iudas an enemie vnto Chriſt ſpeakes him faire, and ſalutes him: and ſo doe moſt of our ſecure and drowſie proteſtants in England: they ſalute Chriſt, both by hearing his word and receiuing his ſacraments: and as the Prophet ſaith, *They honour God with their lips, but their* Iſa.29.13. *hearts are farre from him.* We may ſee daily experience of this: euery man will ſay, Lord, Lord, but in their liues and conuerſations, few there be that denie him not, both in the duties which they owne vnto God, as alſo in their duties towards their brethren. Many come to heare Gods word becauſe they are compelled by the Magiſtrates lawes: but when they are come, they worſhip not God in their hearts, which is plainely ſeene by the breach of Gods C holy Sabbath in euery place: and that they make more account of a meſſe of pottage with Eſau, then of their birth-right: and of thirtie peeces of ſiluer, then of Chriſt himſelfe.

The third point to be handed in Chriſts apprehenſion, is that they lay hold on him: wherin we muſt conſider two things. I. the reſiſtance made by Chriſts diſciples. II. their flight. For the firſt, Chriſt diſciples reſiſted, and Math.26.51. ſpecially Peter drawing his ſword, ſtroke one of the high prieſts ſeruants, & cut off his eare. This fact our Sauiour Chriſt reprooues: and that for theſe cauſes: I. becauſe his diſciples were priuate men: and they that came to apprehend him were magiſtrates. Secondly, he was to worke the worke of mans redemp- D tion: now Peter by this fact did what he could to hinder him. And from this practiſe of Peter we may learne, that nothing in the world is ſo hard to a man, as to take vp his croſſe and follow Chriſt. One would thinke it ſhould be a hard matter for him to encounter with his enemies, eſpecially they beeing ſtronger, then he: but Peter ſtoutly reſiſting makes nothing of it: whereas a litle before when Chriſt told him and the reſt concerning his paſſion, they were ſo heauie with griefe that they could not hold vp their heads: ſo hard a thing it is to beare the croſſe; and for this very cauſe afterward when Chriſt reproued him for ſtriking, both he and all the reſt of the diſciples fled away. Secondly, Peter in all mans reaſon was to be commended, becauſe he ſtrake in the defence of his maſter;

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but Chriſt reprooues him for it. Whence we learne, that if a man be zealous for Chriſt, he muſt be zealous within the compaſſe of his calling: and not be zealous firſt, and then looke for a calling, but firſt looke for a calling, and then be zealous. Which thing if Peter had marked, he had not dealt ſo raſhly; for beeing without the compaſſe of his calling he could not but doe amiſſe. Here it may be demaunded, whether Chriſt and his religion may not be maintained by the ſword? *I anſwer*, that the Magiſtrate, which is the vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the ſword: and ſo may put to death Atheiſts, which hold there is no God, of which ſort there are many in theſe dayes: and heretikes, which malitiouſly maintaine, and hold any thing that ouerthrowes the foundation of religion in the Churches whereof they were members. But ſome obiect, that Math.13.30. in the parable of the field, the ſeruants are commanded not to plucke vp the teares from the wheat, but to ſuffer both to grow till harueſt: and that therefore there muſt be no ſeparation of heretikes and true Chriſtians before the laſt day of iudgement. *Anſw.* The ſcope of that place is not to forbid the execution of heretikes; but it ſpeakes onely of the finall ſeparation which muſt be in the ende of the world. For there the maſter of the familie doth ſignifie God himſelfe, and the field, the Church militant ſpread ouer the face of the whole earth: and by teares is meant not onely heretikes, but alſo all thoſe that are forth of the Church: the ſeruants are Gods holy angels, and the harueſt is the laſt iudgement. Here further it may be demanded, who may vſe the ſworde? *Anſw.* All men may vſe the ſword to ſtrike and to kill, into whoſe hands God putteth the ſword. Now God putteth it into the hand, firſt and principally of the publike Magiſtrate, who when iuſt occaſion ſerues may draw it out. And againe, it is put into a priuate mans hand ſometime. A priuate man when he is aſſailed of his enemie, may take the ſword in way of his owne defence, & may kil his enemy therewith (if there be no other helpe) not doing it vpon malice, but becauſe he can no otherwiſe eſcape, & ſaue his owne life: and ſo for want of a Magiſtrate, he is a Magiſtrate vnto himſelfe.

In the flight of the Diſciples we may conſider two things: the time, and the qualitie of the perſons. The time, was at the apprehenſion of our Lord and Sauiour. And this came to paſſe not without the ſpeciall prouidence of God: that it might be knowne that Chriſt had no helper or fellow in the accompliſhment of the worke of our redemption: and that, whereas we for our ſinnes deſerued to be forſaken of all creatures, he beeing our pledge and ſuretie might be forſaken for vs. As for the qualitie of the perſons that flye, they were the choſen diſciples of Chriſt, ſuch as had beleeued in him, confeſſed him, and preached in his name. And this ſerueth to teach vs, that GOD will otherwhiles forſake his owne children and ſeruants, and leaue them to themſelues in ſome part, that they may feele their wants and miſeries, and their weakeneſſe in themſelues, and by that meanes be humbled thoroughly, and be touched with an hungring deſire after Chriſt. As a mother ſets downe her child and hides her ſelfe, ſuffering it to crie, fall, and breake the face, not becauſe ſhee hates it, but that ſhee may teach it to depend vpon her, and loue her; ſo God giueth grace to his children, and yet againe ſometime he doth in part withdraw it from them, & then they faile in their duties ſundry waies: and this he doth to make them aſhamed of themſelues, and to cauſe them to put all their confidence out of themſelues in the merits of Chriſt.

The fourth thing to be conſidered in Chriſts apprehenſion, is their binding of him. Ioh.18.12. In which action of theirs we are to obſerue firſt of all the circumſtance of time, when this binding was. When our Sauiour Chriſt had ſaide vnto them, *I am he*, they beeing aſtoniſhed fell to the ground: and withall, when Peter had ſmitten off Malchus eare with his ſword, Chriſt healed the ſame miraculouſly. Yet for all this, though they had ſeene his wonderfull power both in word and deede, they proceede in malice againſt him; and lay hands on him, and bind him as a malefactour. In this we note what a fearefull ſinne hardneſſe of heart is: the daunger whereof appeareth in this, that if a man be ouertaken with it, there is nothing that can ſtay or daunt him in his wicked proceedings: no not the powerfull wordes and deedes of Chriſt himſelfe. And indeede among Gods iudgements there is none more fearefull then this: and yet (how fearefull ſoeuer it bee) it is a rife ſinne amongſt vs in theſe our dayes. For it is very euident by common experience, that the more men are taught the doctrine of the law, and of the Goſpell, the more hard and ſenſleſſe are their hearts: like vnto the ſtithy; which, the more it is beaten vpon with the yron hammer, the harder it is. And againe, it is hard to finde men that ſorrow for their ſinnes, and feele the want of Chriſt: which argueth the exceeding deadnes of ſpirit. And let vs be reſolued that it is a moſt terrible iudgement of God, the rather to be feared, becauſe it is like a pleaſant ſleepe, into which when a man is fallen, he feeles neither paine nor griefe. And therefore wee for our parts muſt looke vnto it with feare and trembling, leaſt it take ſuch hold of vs that we be paſt all hope of recouery.

Furthermore, this binding of Chriſt was prefigured vnto vs in the ſacrifices of the old Teſtament: for the beaſt that was to be ſacrificed, was tied with cordes and bound, and ſo brought to the altar. And whereas Chriſt was bound, we muſt not conſider him in his owne perſon; but as he ſtanding in our roome and ſtead beares the perſon of all ſinners:and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence we learne two good inſtructions. Firſt, here is a comfort to all the people of God: Chriſt was bound by his enemies, that they might be vnlooſed from the bondage of Satan, ſinne,and their owne corruptions (vnder which they lie bound by nature) and might haue free liberty in and by him. Secondly, all impenitent ſinners are taught hereby to reforme and amend their hearts and liues. For what exceeding madnes is this, that they by Chriſts bonds beeing ſet at liberty, will yet liue and die in their ſinnes, and take pleaſure to lie bound hand and foote vnder the power of ſinne and Satan. And indeede this ſheweth vnto vs the fearefull and dangerous eſtate of al thoſe that goe on ſtill in their ſinnes. For what can they ſay for themſelues at the day of iudgement, when as now they haue freedome offered and will not accept of it?

Thus much of Chriſts apprehenſion: now followeth the inditement. For they proceede againſt him iudicially, after the cuſtome of Mat.26.57. Mar.14.53. Luk.22.66. Ioh.18.19. the Iewes. Chriſts inditement was two-fold. One before Caiphas the high prieſt in the great Councell at Ieruſalem; the ſecond before the ciuill Iudge Pontius Pilate, as is plainely ſet forth by all the Euangeliſts. And Chriſts arraignement before Caiphas was a preparation to the ſecond before Pontius Pilate, that the Iewes might throughly proceede againſt him. In the firſt we are to conſider theſe pointes: I. The time in which Chriſt was indited. II. The ende of his inditement. III. The whole tenour and proceeding thereof. For the firſt: Chriſt was indited earlely in the morning at the breake of the day: for he was apprehended in the night, and with all haſt brought into Caiphas hall, where they kept him all night: and at the breake of the day Caiphas the high prieſt, and the Elders with the Scribes and Phariſes, held a ſolemne councell againſt him:and there they receiued accuſations and condemned him before morning, at which time they ſent him to the common hall, as Saint Mat.27.1.2. Matthew ſaith. *When the morning was come, all the chiefe Prieſts,and Elders of the people tooke counſell againſt Ieſus to put him to death*:and ledde him away bound,and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. Firſt,the diligēce of vngodly men, and the quickneſſe of their nature to practiſe ſinne and wickednes: as it was ſaid of the old Iſa.59.7. Iewes, their feete run to euill, and they make haſt to ſhed blood. When the Iſraelites would ſacrifice to the golden calfe which they had Exod.32.6. made; it is ſaid, *they roſe vp earely in the morning*. Hence it appeares, that if God leaue vs to our ſelues, we are as ready to practiſe any miſchiefe as the fire is to burne without delay A and that with much violence. Now the conſideration of this muſt mooue euery one of vs to take heed of all occaſions and prouocations to ſinne whatſoeuer they be, that the corruption of our nature breake not forth any way. Secondly, in the circumſtance of time of this Councell, we may marke the raſhnes of this ſolemne aſſembly in iudiciall proceedings: wheras they examine him both of his doctrine, and alſo of his Diſciples, omitting ſuch circumſtāces as ſhould haue beene vſed; as the ſerious examining of witneſſes, and the weying of his contrary anſwers: for he is taken and brought before the Iudge & condēned on the ſudden. Now as this was the practiſe of this Councel,ſo on the contrary the common complaint of B theſe times is of the ſlow diſpatch of matters in law,and of the long delay: in ſo much that ſome be almoſt vndone before their ſuits be ended;whereas iudiciall proceedings, were ordained by God,not for mens vndoing, but for the maintaining of the common peace,and libertie, and wealth. And therefore iuſtice ought to be diſpatched with ſuch ſpeed,as men therby might be furthered,and not hindered.

The ende of Chriſts inditement was directly to kill him, and to put him to death. Mat.26.59. Mar.14.55. Here is no indifferent proceeding to be looked for, but plotting on euery hand for the very blood of Chriſt. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Chriſt, and as it were bred in C the bone: and the ſame affection the world carrieth to the members of Chriſt. This hatred is manifeſt in the firſt giuing the promiſe, Gen.3.15. *I will put enmitie betweene thee and the woman, betweene thy ſeede and her ſeede*. It appeares in the hatred that Cain bare to his brother Abel, Iſmael towards Iſaac, Eſaw towards Iacob: and the Gentiles that were without the couenant, towards the Church of God at all times. And to come neere to our ſelues, this ingrafted hatred that is in the heart of the wicked againſt Chriſt & his members, is as plentiful & as euident as euer it was, euen in theſe our daies. For among all men none are more maligned & hated then thoſe that profeſſe Chriſt: & for none other cauſe, but becauſe they pro- D feſſe Chriſt. And hereupon the very profeſſion of religion is laden with nicke-names and reprochfull tearmes by all ſorts of men.

And thus much of the ende and intent of their Councell. The proceeding in iudgement ſtands in theſe points. I. They examine Chriſt. II. They bring witneſſes againſt him. III. They adiure him to tell them who he is: of theſe in order. Firſt, they examine our Sauiour Chriſt of his doctrine, ſuſpecting him to be a falſe prophet: ſecondarily, of his diſciples, as ſuſpecting him ſeditiouſly to raiſe vp a new ſect vnto himſelfe, to make a faction amongſt the Iewes. Now to this examination let vs marke Chriſts anſwer, in which he ſaith nothing at all concerning his diſciples: whereas notwithſtanding he might haue Ioh.18.19.

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ſaid,that one of them betraied him, an other denied him, and the reſt fled away: whereby we note,that it is not our duty at alltimes,and in all places,to ſpeake of the faults and wants that we know by others. Secondly, the anſwer which he makes is onely concerning his doctrine: whereby the Miniſters of God and all men els are taught, that beeing called before their enemies, to giue reaſon of their doctrine: they are (as Saint Peter 1.Pet. 3.15. ſaith) *to be alwaies readie to giue an account of the hope that is in them.* And further wee are to conſider the wiſdome that Chriſt vſeth in anſwering;for he ſaith nothing of his doctrine in particular, but ſaid, *I ſpake openly in the* Ioh.18.19. 20. *world, I euer taught in the Synagogue, and in the Temple whither the Iewes reſorted: in ſecret haue* B *I taught nothing: aske them therefore what I ſaid which heard me: behold they can tell you what I ſaid.* Now the reaſon why he anſwered thus ſparingly in generall tearmes;is becauſe their examination ſerued onely to intangle him, and out of his wordes to gather matter of accuſation. After whoſe example we may learne, that beeing called to make anſwer of our faith and doctrine before our enemies, we are to doe it ſo,as thereby we doe not intangle our ſelues; nor giue any aduantage vnto our enemies: and hereof we haue a notable example in the Apoſtle Paul, Act.23.6. Againe, in the words of Chriſts anſwer we muſt obſerue two things. First, that the place where C Chriſt taught was publike. Now hence it may be demaunded,whether miniſters may handle the word of God priuately or no? *Anſ.* The ſtate of Gods Church is two-fold: peaceable, or troubleſome. In the time of peace,miniſters muſt preach the word publikely: but in time of perſecution, for the ſafety and preſeruation of the Church of God, they may with good warrant preach priuately: and indeede at ſuch times the aſſemblies of Act.12.12. the Church make priuate places publike. And hence we learne,that in time of peace,all thoſe that are called to the office of the miniſterie, muſt (if it be poſſible) ſpend their labour publikely, ſo as they may doe moſt good. Secondly,whereas Chriſt ſaith, hee preached D in their ſynagogues and temple, which at that time were places full of diſorder; inſo-Math.21.13. much as he called the temple a *den of theeues*: and the Scribes and Phariſies had corrup-Math. 15.3. ted the doctrine of the Law, *tranſgreſſing the commandements of God in their owne traditions*: and they taught iuſtification by the workes of the law,as Paul ſaith, *They beeing* Rom. 10.3. *ignorant of the righteouſnes of God, and going about to ſtabliſh their owne righteouſnes which is by workes, had not ſubmitted themſelues to the righteouſnes of God.* Beſides all this, they were looſe and wicked men in their liues and conuerſations : and therefote Chriſt commanded the people that they ſhould obſerue, and doe whatſoeuer the Scribes and Mat.23.2.3. Phariſies bid them, ſitting in Moſes chaire:

A but after their wokes they muſt not doe; becauſe they ſay and doe not. Now although theſe corruptions and deformities were in the Iewiſh Church,yet our Sauiour Chriſt made no ſeparation from it,but came and preached both in their temple and ſynagogues, where theſe ſeducers and falſe teachers were. And hence wee gather, that the practiſe of all thoſe men in our Church,which ſeparate themſelues from all aſſemblies for the wants thereof, holding that our Church is no Church,that the grace which is wrought by the preaching of the word among vs,is nothing els but a *ſathanicall illuſion*, that Sacraments are no Sacraments, I ſay, this their practiſe is condemned by our Sauiour Chriſts conuerſing among the B Iewes. For if Chriſt ſhould haue followed their opinion,he ought to haue fled from amongſt the Iewes, and not ſo much as once to haue come into the temple,or taught in their Synagogues; but contrariwiſe he ioyned himſelfe with them: and therefore we cannot in good conſcience diſioyne our ſelues from the Church of England. The ſecond thing to be obſerued in Chriſts anſwer, is that hee referres Caiphas to the iudgement of his hearers, beeing reſolued of the truth of his owne doctrine, though ſundry of them were his vtter enemies. Behold then a good example for all the miniſters of Gods word to follow; teaching them to deliuer Gods word ſo purely and ſincerely, that if they be called into C queſtion about the ſame, they may be bold to appeale to the conſciences of their hearers although they be wicked men.

Now after this anſwer,one of the ſeruants Ioh.18.22. of Caiphas ſmites Chriſt with a rod; in whom the ſaying is verefied, *Like maſter, like ſeruant:* that is, if the maſters bee wicked, ſeruants commonly will be wicked alſo: if the maſter be an enemie to Chriſt, his ſeruant will bee Chriſts enemie alſo. And this is the cauſe why there are ſo many lewd apprentiſes and ſeruants, becauſe there are ſo many lewd maſters. Many maſters complaine of ſeruants now adaies;but there is more cauſe why they ſhould complaine of themſelues: for vſually ſeruants will not become obedient to their D maſters,till their maſters firſt become obedient vnto Chriſt:therfore let maſters learne to obey God,& then their ſeruants wil obey them alſo.

Further, Chriſt beeing ſmitten:makes this anſwer. *If I haue euill ſpoken,beare witneſſe of the* Ioh.18.23. *euill:but if I haue well ſpoken,why ſmiteſt thou me?* making complaint of an iniurie done vnto him. Now hereupon ſcoffing Iulian the Apoſtata ſaith,Chriſt keepes not his owne lawes, but goeth againſt his owne precept; when as he ſaid, *If one ſtrike thee on the one cheeke,turne to* Math. 5.39. *him the other alſo.* But we muſt know, that in theſe words Chriſts meaning is,that a man muſt rather ſuffer a double wrong, then ſeeke a priuate reuenge. And before Chriſt ſpake in his owne defence,which a man may lawfully doe, and not ſeeke any reuenge: for it is one thing to defend his owne cauſe, and another to ſeeke reuenge.

Now followes the ſecond point in their proceeding, which is, the producing of falſe witneſſes againſt him; as Saint Matthew ſaith,
Mat.26.60. *The whole Councell ſought falſe witneſſe againſt him, and though many came yet found they none:* for they could not agree together, becauſe they alleadged falſe things againſt him; which they could not prooue. And thus the members of Chriſt haue often ſuch enemies as make no bones ſhamefully to auouch that againſt them, which they cannot be able to iuſtifie. The tenne perſecutions which were in the
Tertu.Apol. contra gent. firſt 300. yeares after Chriſt, aroſe oftentimes of ſhameleſſe reports that men gaue out, which ſaid that Chriſtians liued on mans fleſh: and
B therefore ſlew their owne children: 2. that they liued on raw fleſh: 3. that they committed inceſt one with an other in their aſſemblies: 4. that they worſhipped the head of an aſſe: 5. that they worſhipped the Sunne and Moone: 6. that they were traytours, and ſought to vndermine the Romane Empire: and laſtly, whereſoeuer was thunder or earthquakes, ſeditions or tumults, or any diſquietnes or trouble, Chriſtians were accuſed as the authors thereof. Such enemies haue they had in all ages: and in theſe our daies the ſame is practiſed, & will be to the worlds end. Now when the firſt witneſſes could not agree among themſelues, then two other falſe witneſſes came forth,
Mark.14.58 C which auouched that Chriſt ſaid, *I will deſtroy this Temple made with hands, and within three dayes will build an other made without hands.* Indeede Chriſt ſaid ſome ſuch words: for ſaith he,
Joh.2.19. ver.21. *Deſtroy this Temple, and within three dayes I will build it vp againe.* But he ſpeake this of the temple of his bodie: whereas they malitiouſly did interpret him to haue ſpoken of the temple in Ieruſalem. And againe, they change the words, for Chriſt ſaide, *Deſtroy this temple, &c.* but theſe witneſſes affirme he ſaide, *I will deſtroye this temple made with hands, &c.* And thus they change both words and meaning: and therefore the holy Ghoſt calleth them *falſe witneſſes.* By this we wuſt be aduertiſed to take heede how we report mens words: for if
D we change the meaning, though in part we retaine the words, wee may ſoone become ſlanderers and falſe witneſſes: and as this dutie muſt be performed towards all men, ſo eſpecially towards the miniſters of the Goſpell: & the neglect of this dutie procureth many ſlanders to them in this our Church: whereof indeede the reporters are the cauſe, and not the miniſters themſelues.

Mar.14. 60.61. Now at this falſe accuſation Chriſt was ſilent, ſo as *Caiphas* asked him *why he anſwered nothing*. Herein wee are to conſider many things: I. Why Chriſt was ſilent. The cauſes be two: firſt, he was to ſhew himſelfe a patterne of true humilitie and patience, therefore euen then would he be ſilent when he was moſt falſly accuſed of his aduerſaries.

A Secondly, he is ſilent, that ſtanding before the iudge to be condemned, the ſentence might proceed againſt him, and he might ſuffer the death appointed, which was due vnto vs, and ſo become our redeemer. And in Chriſts example we muſt note, that it is a ſpeciall dutie to know when to ſpeake, and when to be ſilent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduenture aske, what rule wee haue to direct vs herein? *Anſw.* The generall rule for the ordering of the tongue, is the law of God. We are commanded to ſeeke the glorie of God in the firſt table; and in the ſecond the good of our neighbour: when thy ſpeech therefore will ſerue eyther for Gods glorie, or the good of thy neighbour, then thou muſt ſpeake: if it ſerue for neither, then be ſilent. Againe, if thy ſilence be either for Gods glory, or the good of thy neighbour, then be ſilent: if it will not, then ſpeake. And becauſe it is hard for a man to know when his ſpeech or ſilence will ſerue for theſe two ends: therefore we muſt pray vnto God that he will teach and direct vs herein: as Dauid doth, *Set a* Pſal.141.3.
watch (ſaith he) *O Lord, before my mouth, & keepe the doore of my lips:* and againe, *Open thou my lips,* Pſal.51.15.
O Lord, and my mouth ſhall ſhew forth thy praiſe.

Thus much for the falſe witneſſes produced. Now followeth the third point, which is, *the adiuring of Chriſt:* for Caiphas the high Mat.26.63.
prieſt charged him to tell him whether he were the Chriſt the ſonne of God or no. To adiure a man, is to charge and command him in the name of God, to declare a truth, not onely becauſe God is witneſſe thereof, but alſo becauſe he is a iudge to reuenge, if he ſpeake not the truth. Thus Paul adiured the Theſſalonians, charging them in the Lord, that his epiſtle 1.Theſſ.5.27.
ſhould be read vnto all the brethren the Saints. And the like doth Caiphas to Chriſt. And here is a thing to be wondred at; Caiphas the high prieſt adiureth him in the name of God, who is very God, euen the Sonne of God. And this ſhewes what a ſmall account he made of the name of God; for he did it onely to get aduantage on Chriſts words: and ſo doe many now adaies, who for a litle profit or gaine make a matter of nothing to abuſe the name of God a thouſand waies.

Chriſt beeing thus adiured, though ſilent before, yet now in reuerence to Gods maieſtie, anſwered and ſaid: firſt, *Thou haſt ſaid it:* Mat.26.64.
and in Saint Marke, *I am he.* In this anſwer, Mar.14.62. Ioh.19.7.
appeares the wonderfull prouidence of God. For though Caiphas take hence the occaſion of condemning Chriſt, yet hath he withall drawn from him a moſt excellent confeſſion, that he is the Sonne of God, & our alone Sauiour. And by this meanes he proceeds to ſhut heauen againſt himſelfe, and to open the ſame for vs.

Thus wee haue ended the firſt inditement of Chriſt before Caiphas. Now followeth the ſecond, which was before Pontius Pilate, in the common hall at Ieruſalem. The

Ioh.18.19. hiſtorie of it is ſet downe at large in all
Luk.23.2. the Euangeliſts. In the ſecond inditement
Mat.27.2. of Chriſt (that we may referre euery matter
Mark.15.1. to his place) wee are to obſerue foure things:
I. The accuſation of Chriſt before Pilate. II.
His examination. III. Pilates policie to ſaue
Chriſt. IV. Pilates abſoluing of him; and
then the condemnation of Chriſt in both
courts, Eccleſiaſticall and Ciuill: of theſe
in order. In Chriſts accuſation, wee muſt
conſider many points. The firſt is, who
were his accuſers, namely, the high Prieſt,
the Scribes, and Phariſies, and Elders of
the people, and the common people: all theſe
conſpired together to accuſe him. The cauſe
that mooued the Phariſies and Elders of
the people hereunto, is noted by Saint Matthew,
Mat.27.18. who ſaith *of enuie they deliuered him.*
Enuie is nothing but a ſadneſſe in a mans hart,
at the proſperitie of his better. And it raigned
in the Scribes and Phariſies, and the occaſion
was this. Chriſt had taught moſt heauenly
doctrine, and confirmed the ſame by
moſt wonderfull miracles, and did greatly
exceede them all, and was in more account
among the people: and for this cauſe the
Scribes and Phariſies and high Prieſts, repined
and grudged at him. Now their example
ſerues to admoniſh vs to take heede of this
ſinne, as beeing the mother of many miſchiefes.
And wee muſt rather follow the
example of Moſes, who when Ioſhua deſired
him to forbid *Eldad* and *Medad* to
Num.11.26 propheſie, anſwered, *Enuieſt thou for my ſake?*
27.28. *yea I would to God all the Lords people were Prophets.*
And wee muſt be of the ſame mind with
Iohn Baptiſt, who hearing by his diſciples,
that the people left him and followed Chriſt,
Ioh.3.29. ſaid, his ioy was fulfilled, *for Chriſt muſt increaſe,*
and he muſt decreaſe. And ſo wee
muſt be glad and content when we ſee the
proſperitie of our neighbours any way. Now
the cauſe why the common people ioyne
with them was, becauſe the chiefe Prieſts and
Mat.27.20. the Scribes and Elders had perſwaded
them to a badde conceit of Chriſt. Hence it
appeares, that it is moſt requiſite for any
people, be they neuer ſo good, to haue
good Magiſtrates, and godly rulers to gouerne
them by wiſe and godly counſell. The
neceſſitie hereof was well knowne to Iethro
Moſes father in lawe, though he were a heathen
Exod.18.21. man: for hee biddeth *Moſes to prouide*
among all the people men of courage fearing God,
men dealing truly, hating couetouſneſſe, and
appoint them to be rulers ouer the people. Teaching
vs, that if couetous, malitious, and vngodly
men, not fearing God, goe before the people,
they alſo ſhall in all likelihood be carried into
the like ſinnes by their example.

The next point concernes the place where
Ioh.18.28. they accuſe him, which was at the *doore of the*
common Hall: for hauing brought him before
the Councell at Hieruſalem, and there
condemned him of blaſphemie, afterward
A they bring him into the common hall where
Pilate ſate Iudge. Yet did they not enter in,
but ſtayed without at the doore, *leſt they ſhould*
be defiled, and be made vnfit to eate the Paſſeouer.
In which practiſe of theirs, wee are to
marke an example of moſt notable both ſuperſtition,
and moſt groſſe hypocriſie. For they
make no bones to accuſe and arraigne a man
moſt iuſt and innocent, and yet are very ſtrict
and curious in an outward ceremonie. And in
like manner they make no conſcience to giue
thirtie peeces of ſiluer to betray Chriſt: but to Mat.27.6.
caſt the ſame into the treaſurie, they make it a
great and hainous offence. And for this
cauſe Chriſt pronounceth a *woe vnto the Scribes*
and Phariſies, calling them hypocrites: for, ſaith Mat.23.23.
B he, *you tithe mint, anyſe, and commin, and leaue*
the weightie matters of the law, as iudgement, and
mercie. And the very ſame thing we ſee practiſed
of the Church of Rome at this day, and
of ſundrie Papiſts that liue amongſt vs: they
will not eate fleſh in Lent, or vpon any of the
Popes faſting dayes for any thing; and yet
the ſame men make no conſcience of ſeeking
the blood of the Lords annointed, and their
dread Soueraigne. And in this we ſee the
moſt palpable, and moſt groſſe hypocriſie
of thoſe that be of that Church. But ſhall we
thinke that our owne Church is free from
ſuch men? no aſſuredly: for take a view of the
profeſſion that is vſed among the people of
England, and it will appeare that they place
C their whole religion for the moſt part in the
obſeruation of certaine ceremonies. The manner
of moſt men is to come to the place of aſſemblies,
where God is worſhipped, and
there mumble vp the Lords prayer, the Commaundements,
and the Beleefe in ſtead of
prayers, which being done, God is well ſerued
thinke they: whereas in the meane ſeaſon
they neglect to learne and practiſe ſuch things
as are taught them for their ſaluation by the
Miniſters of Gods word. At the Feaſt of Eaſter,
euery man will be full of deuotion and
charitie, and come to receiue the Lords ſupper,
as though he were the holieſt man in the
world; but when the time is paſt, all generally
turne to their old byas againe: and all the
D yeare after liue as they liſt, making no conſcience
of lying, ſlaundering, fraude, and deceit
in their affaires among men. But we muſt
know, that there is no ſoundneſſe of religion,
but groſſe hypocriſie in all ſuch men: they
worſhip God with their lippes, but there is no
power of godlineſſe in their hearts.

The third point is, concerning the partie
to whom they make this accuſation againſt
Chriſt, namely, not to a Iew but to a Gentile: Mark.15.1.
for hauing condemned him in their Eccleſiaſticall
court before Caiphas the high
Prieſt, they bring him to *Pontius Pilate* the Deputie
of Tiberius Cæſar in Iudea. Where wee
muſt obſerue the wonderfull prouidence of
God, in that not onely the Iewes, but the
Gentiles alſo had a ſtroke in the arraignment

of Chriſt, that that might bee true which the
Rom.11.32. Apoſtle ſaith, *God ſhut vp all vnder ſinne, that he
might haue mercie vpon all.*

The fourth point is, the matter of their
accuſation: they accuſe our Sauiour Chriſt
of three things: I. That he ſeduced the
people. II. That hee forbad to pay tribute
Luk.23.2. to Cæſar. III. That he ſaide he was a King.
Let vs well conſider theſe accuſations, eſpecially
the two laſt, becauſe they are flat
contrary both to Chriſts preaching, and to
his practiſe. For when the people would
haue made him a King, after he had wrought
the miracle of the fiue loaues and two fiſhes,
Ioh.6.15. the text ſaith, *he departed from among them,*
vnto a mountaine himſelfe alone. Secondly,
when tribute was demanded of him for
Cæſar, though he were the *K*ings ſonne, and
therefore was freed; yet ſaith he to Peter,
Mat.17.27. *Leaſt we ſhould offend them goe to the ſea, and
caſt in an angle, and take the firſt fiſh that commeth
vp, and when thou haſt opened his mouth,
thou ſhalt finde a piece of twentie pence, that take
and giue vnto them for thee and me.* And when
hee was called to bee a iudge to deuide the
inheritance betweene two brethren, he refuſed
Luk.12.14. to doe it, ſaying, *who made me a Iudge betweene
you?* Therefore in theſe two things,
they did moſt falſly accuſe him. Whereby
we learne, that nothing is ſo falſe and vntrue,
but the ſlanderer dare lay it to the charge of
the innocent, the tongues of the ſlanderers are
Pſal.120.4. *ſharpe ſwords*, and *venemous arrowes*, to wound
and 5.9. their enemies: their *throates* are *open ſepulchres,
the poyſon of aſpes is vnder their lippes.* If a man
ſpeake gratious words, his tongue is touched
with the fire of Gods ſpirit: but as S. *Iames*
Iam.3.6. ſaith, the tongue of the wicked is *fire*, yea *a
world of wickednes, and it is ſet on fire with the fire
of hell:* therefore let this example be a caueat to
vs all, to teach vs to take heede of ſlandering,
for the deuill then ſpeakes by vs, and kindles
our tongues with the fire of hell.

The fifth point, is the manner of their accuſation,
which is diligently to be marked:
for they doe not onely charge him with
a manifeſt vntruth, but they beſeech Pilate
to put him to death, crying, * *Crucifie him,
crucifie him:* inſomuch that *P*ontius *P*ilate
was afraide of them: where we ſee howe
theſe ſhameles Iewes goe beyond their
compaſſe, and the bounds of all accuſers,
whoſe dutie is to teſtifie onely what they
knowe. Now in the matter of this their accuſation,
appeares their wonderfull inconſtancie.
For a litle before when Chriſt came to Ieruſalem
riding vpon an aſſe, ſhewing ſome
ſignes of his kingly authoritie, they cut downe
branches from the trees, and ſtrawed them
in the way, crying, Hoſanna, Bleſſed is he
that commeth in the name of the Lord: but
now they ſing an other ſong, and in ſtead of
Hoſanna, they crie, Crucifie him, crucifie
him. And the like inconſtancie is to be found
in the people of theſe our times. They vſe
A to receiue any religion that is offered vnto
them: for in the dayes of King Edward the
ſixth, the people of England receiued the Goſpell
of Chriſt: but ſhortly after in Queene Maries
time, the ſame people receiued the wretched
and abominable doctrine of the Church
of Rome. And not many yeares after when
it pleaſed God to bring againe the light of his
glorious Goſpell by our gratious Prince, the
ſame people turned from *P*operie, and embraced
the true religion againe. And thus with
the Iewes one while they crie Hoſanna to
Chriſt, and receiue his Goſpell; and ſhortly after
they crie, Crucifie him, crucifie him, by embracing
idolatrous *P*operie. Let vs therefore
learne in the feare of God, by the fickleneſſe
B of the Iewes, that ſing two contrary ſongs in
ſo ſhort a ſpace, to acknowledge our inconſtancie
and weakeneſſe in the matter of religion:
whereby if God leaue vs but a litle to
our ſelues, wee ſhall ſtraightway forſake Chriſt,
his Goſpell, and all.

* Iniuſtice. For a blaſphemer by their law ſhould be ſtoned and not crucified. Math.27.22,23.

Thus much of the accuſation. Nowe followeth
Chriſts examination before Pontius
*P*ilate: for when the Iewes had thus falſely
accuſed him, then Pontius Pilate tooke
him and brought him into the common
hall, and asked him this queſtion, *Art thou* Luk.23.3.
the King of the Iewes? Now Chriſt beeing
thus examined, made as Paul alſo teſtifieth,
a good confeſſion. The ſumme thereof ſtands 1.Tim.6.13
in foure heads. The firſt, is that he confeſſeth
C himſelfe to bee *a King*; not ſuch an Ioh.18.36.37.
one as they accuſed him to be, yet a true
king. Whence we may learne diuers inſtructions:
firſt, that euery Chriſtian man in the
midſt of his miſerie and affliction, hath one
that is moſt ſufficient euery way to defend him
againſt all his enemies, the world, the fleſh, and
the deuill. For this King can doe whatſoeuer
he will: and therefore when the legion of deuils
would enter into a herd of ſwine, they Math. 8.31.
could not without his leaue. And when the Mark.5.41.42.
Centurions daughter was dead, he but ſpake
the word and ſhee aroſe. And when Lazarus
was dead and had lien in the graue foure daies, Ioh.11.43.44.
he but ſaid, Lazarus come forth, and he came
forth bound hand and foote. Yea euen hell
D and death giue place to his word, and nothing
can reſiſt his power. And therefore he that is a
true member of Chriſt, needes not to feare any
enemies be they neuer ſo great or ſo many.
And againe, as Chriſt is able, ſo is he ready and
willing to ſaue and defend all that beleeue in
him. For he it is that gaue his life for his ſubiects,
which no King would doe, and ſhedde
his blood for their redemptiõ: which he would
neuer haue done, if he had not deſired their
ſaluation. Secondly, whereas Chriſt is a mighty
King, which can doe whatſoeuer he will, let
all ſuch among vs that haue hitherto liued in
ignorance, and by reaſon of ignorance liue
in their ſinnes, at length begin to come vnto
him, and do him homage, and with penitent
hearts fall downe before him: other-

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A wiſe if they continue in their old rebellions, let them knowe whatſoeuer they be, high or Pſal.2.9. & 110.2. low, that he hath a *rod of yron* in his hand to bruiſe them in peices; their ſoules ſhall ſmart for it: as both *Pilate*, *Caiphas*, and the reſt of the Iewes were with a full cuppe rewarded for crucifying the Lord of life. And if Chriſt can not draw thee in this life from thy crooked waies, be ſure at the houre of death he will breake thee in peices like a potters veſſel. This muſt we learne in regard of the firſt point, that he ſaid plainly *He was a King*.

Now followes the ſecond part of his con- Ioh.18.36. feſſion, namely, that *his kingdome was not of this world*. Where he ſets downe what kinde of B King he is; he is no earthly king, his kingdome ſtands not in the power of men, nor in earthly and outward gouernement; but his kingdome is ſpirituall, and his gouernment is in the very hearts and conſciences of men. His kingdome is not outward to bee ſeene of men, but inward in the heart and ſoule; and therefore it is onely begunne in this life, and is continued and accompliſhed in the world to come in the kingdome of glorie: where Chriſt ſhall be all in all in the hearts and conſciences of all the Elect. Nowe then, if this be ſo, howſoeuer Satan haue heretofore raigned in vs, and made our hearts as it were his pallaces, yet now let vs prepare a roome for Chriſt that he may come and dwell in vs: C let him rule our hearts, wils, and affections, that they may become conformable to his will: let vs reſigne our ſelues wholly to be ruled by him, that his ſpirituall kingdome may be in vs. This kingdome in the heart and conſcience is the pearle and hidde treaſure, which when a Mat.13.46. man findeth, he ſelleth all hee hath and buyeth it. Let vs therefore in the feare of God, eſteeme it as the moſt pretious thing that may be, and ſo liue in this world, as that Chriſt may rule inwardly in vs, by his word and ſpirit. And againe, ſeeing this regiment of Chriſt is heauenly, and the full manifeſtation of it is reſerued till the life to come: wee muſt therefore vſe this world and all 1.Cor.7.31. things in it, as honour, wealth, eaſe, and li- D bertie, as though wee vſed them not. As a traueller vſeth his ſtaffe in his iourney; as long as it doth further him, ſo long he will carrie it with him: but when it hindreth him, then hee caſts it away: ſo muſt wee vſe the things of this life, namely, as long as they are helpes to further and make vs fitte for the kingdome of heauen, but if they be any hinderance to this ſpirituall regiment of Chriſt, wee muſt renounce them and caſt them away, be they neuer ſo pretious to vs.

The third part of Chriſts confeſſion is, concerning the meanes whereby he gouerneth Ioh.18.37. his kingdome: *I came* (ſaith he) *into this world to beare witneſſe of the truth*, that is, to preach the Goſpel and doctrine of ſaluation: and hereby he teacheth that the outward adminiſtration of his kingdome, ſtands ſpecially in the preaching of the word, which is a principall ordinance of his, ſeruing to gather his Church from the beginning of the world to the ende thereof. And for this cauſe, he hath in all ages ſet apart choſen miniſters for the publiſhing of the doctrine of the Goſpel. And hence it is manifeſt, that the gift of prophecie, is the greateſt gift that God beſtowes on his Church for the building thereof. And therefore it ought to bee moſt highly eſteemed, as a moſt pretious iewell. And for this cauſe alſo the ſchooles of learning are to be reuerenced & maintained, & all other meanes vſed for the furthering of them; becauſe they are vnder God the fountaines and wel-ſprings of this gift of prophecie.

The laſt point, is concerning the ſubiects of Chriſts kingdome, expreſſed in theſe words, *They which are of the truth, heare my voice.* Ibid. In which he ſets downe the true marke of his ſeruants and ſubiects, that they are hearers of that heauenly and ſauing word which he reuealed from the boſome of his Father. It may be alleadged, the moſt wicked men vpon earth, yea the deuils themſelues may be hearers of the truth of Chriſt. *Anſ.* There be two kind of hearers: one, which Mat.13.9. heareth onely the outward ſound of the word with his bodily eares, and he hauing eares to heare doth not heare: the ſecond, is he that doth not onely receiue the doctrine that is taught with his eares, but alſo hath his heart opened to feele the power of it, and to obey the ſame in the courſe of his life. This diſtinction is notably ſet forth by Dauid, ſaying, *Sacrifice and burnt offerings thou wouldeſt not haue: but my eares haſt thou pierced*: Pſal.40.6. wherby he inſinuates as it were two kindes of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of ſaluation: the other is a new eare pierced and bored by the hand of God, which cauſeth a mans heart to heare the ſound and operation of the word, and the life to expreſſe the truth of it. Now the ſubiects of Chriſts kingdome are ſuch, as with the outward hearing of the word, haue an inward hearing of the ſoule, and grace alſo to obey: and therefore all thoſe that make no conſcience of obedience to the word of God preached vnto them, are no leſſe then rebels to Chriſt. We may perſwade our ſelues that we are good ſubiects, becauſe we heare the word and receiue the Sacraments, but if our liues abound with ſinne, and if our hearts be not pierced through by the ſword of Gods ſpirit, whether we be high or low, rich or poore, let vs be what we will be, we are no right ſubiects indeed, but rebels and traytours vnto the euerlaſting God. It may be hereafter God will giue further grace; but as yet all impenitent perſons, though liuing in the midſt of Gods Church, are no obedient and faithfull ſubiects: and therefore while we haue time, let vs labour to performe in deed that which wee doe in word profeſſe.

Thus much of the examination and confeſſion of Chriſt. Now followeth the third point, concerning the policies which Pilate vſed to ſaue Chriſt: and they are three. Firſt, when he heard that *Chriſt was of Galile*, hee Luk.23.7. tooke occaſion to ſend him to *Herod*, thinking thereby to ſhift his hands of him, and not to ſhed his blood. In which policie, though hee ſeeme vnwilling to put Chriſt to death, yet herein he is a moſt vniuſt iudge: for hauing giuen teſtimonie of Chriſt, that he is innocent, he ought to haue acquitted him, and not haue ſent him to Herod for further iudgment. In Herods dealing with Chriſt, we may obſerue theſe points. The firſt, that he is wonderfully glad of his comming. Why ſo? the text ſaith, Luk.23.8. becauſe *he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and truſted to haue ſeene ſome ſigne done by him.* Here marke how he reioyced, not in Chriſt becauſe he was Chriſt, that is, his Meſſias and redeemer, but becauſe hee wrought miracles, ſignes, and wonders. And ſo it is among vs at this day: it is a rare thing to finde a man that loueth Chriſt, becauſe he is Chriſt: ſome loue Chriſt for honour, ſome for wealth, and others for praiſe: that is, becauſe they get honour, wealth, and praiſe by confeſſing his name. Againe, many profeſſe Chriſt, onely becauſe it is the law and cuſtome of their nation. But we muſt learne to be of this mind, to loue Chriſt, becauſe he is Chriſt, euen for himſelfe; not for any other ſiniſter reſpect: & we muſt reioyce in Chriſt, euen for himſelfe, though we neuer haue profit nor pleaſure, neither honour nor wealth by him. And if wee loue him for wealth or pleaſure, or for any other ende but for himſelfe alone, when theſe things are taken away, then wee ſhall vtterly forſake Chriſt in like manner. The ſecond point is, that Herod deſires Chriſt to worke a miracle. He can be content to ſee the workes of Chriſt: but he can not abide to heare his word, and to beare his yoake. Like to him are many in theſe daies, which gladly deſire to heare the goſpel of Chriſt preached, onely becauſe they would heare ſpeach of ſome ſtrange things, laying aſide all care and conſcience to obey that which they heare. Yea many in England delight to read the ſtrange hiſtories of the Bible; and therefore can rehearſe the moſt part of it, (and it were to be wiſhed that all could doe the like:) yet come to the practiſe of it, the ſame perſons are commonly found as bad in life and conuerſation, yea rather worſe then others. Let vs therefore labour, that with our knowledge wee may ioyne obedience, and practiſe with our learning; and as well to be affected with the word of Chriſt, as with his workes. The third point is, that Herod derides Chriſt, and ſends him away cloathed in a white garment. This is that Herod A whom Chriſt called a foxe; who alſo when Luk.13.32. hee heard Iohn Baptiſt preach, did many things, and heard him gladly. How then comes Herod to this outrage of wickednes, thus to abuſe Chriſt? *Anſ.* Wee muſt knowe; that although Herod at the firſt heard Iohn preach, yet withall he followed his owne affections, and ſought how to fulfill the luſts of his fleſh. For when Iohn told him that it was not lawfull for him to haue his brother Philips wife, he caſt him in priſon, and afterward cut off his head for it: after which offence he is growne to this height of impietie, that he now deſpiſeth Chriſt, and cannot abide to heare him. Where we learne, that as we are willing B to heare Gods word preached; ſo withall we muſt take heede that we practiſe no manner of ſinne; but make conſcience of euery thing that may diſpleaſe God. Thou maiſt, I graunt, be one that feareth and fauoureth Iohn Baptiſt for a time, wallowing in thy old ſinnes; but after a while, yeilding to the ſwing of thy corrupt heart, thou wilt neither heare Iohn, nor Chriſt himſelfe, but hate and deſpiſe them both. This is the cauſe why ſome which haue beene profeſſours of religion heretofore, and haue had great meaſure of knowledge, are now become very looſe perſons, and cannot abide to heare the word preached vnto them; the reaſon is, becauſe they could not abide to leaue their ſinnes. C Therfore that we may begin in the ſpirit and not end in the fleſh, let euery one that cals on the name of the Lord depart from iniquitie.

Now followes the ſecond policie of Pilate. For when he ſaw the firſt would not preuaile, then he tooke a new courſe: for he tooke Ieſus into the common hall and ſcourged him, and the ſouldiers platted a crowne of thornes and put it on his head, and they put on him a purple garment, and ſaid, Haile King of the Ioh.19.2.3. Iewes, and ſmote him with their roddes. And thus he brought him forth before the Iewes, perſwading himſelfe that when they ſaw him ſo abaſed, and ſo ignominiouſly abuſed, they would be content therewith, and exact no greater puniſhment at his hands: D thinking thus to haue pacified the rage of the Iewes, and ſo to haue deliuered Chriſt from death, by inflicting vpon him ſome leſſer puniſhment. This policie is as it were a looking-glaſſe, in which wee may behold of what nature and condition all plots and policies of men are, which are deuiſed and practiſed without the direction of Gods word. In it we may obſerue two things: the firſt, is the ground thereof; which is a moſt ſilly, ſimple, or rather ſenſleſſe argument. For he reaſoneth thus, *I finde no fault in this man, therefore I will chaſtiſe him, and let him goe.* Luk. 23.14. 15.16. A man would hardly haue thought, that one hauing but common ſenſe, would haue made ſuch a reaſon, much leſſe a great Iudge ſitting in the roome of God. But in him we may behold and ſee the ground of all humane policie

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which is beſide the worde of God, namely the fooliſh and blinde reaſon of men. The ſecond thing to be conſidered, is the proceeding and iſſue of this policie. Pilate muſt either whippe Chriſt beeing innocent; or put him to death: which are both ſinnes and great offences. Now he maketh choice of the leſſer, which is to whippe him, and is perſwaded that hee ought to doe ſo: whereas of two ſinnes or euills, a man ought to doe neither. And in doing this, Pilate beginnes to make a breach in his conſcience: and that is the fruit that all politicks reape of their deuiſes, which proceede by the light of their owne reaſon, without the word of God. By this example we are admoniſhed of two things: firſt, that before that we enterpriſe any buſineſſe, we muſt rectifie our iudgements by Gods word. Dauid was a moſt wiſe King, and no doubt, had withall a graue and wiſe counſell, but yet he preferred the word of God before all, ſaying, Pſal.119.24 *Thy teſtimonies are my counſellours.* Secondly, in our proceedings we muſt keepe an vpright, pure, and vnblameable conſcience, as Paul exhorteth 1.Tim.3.9. Timothie *to haue the myſtery of faith in a pure conſcience*; giuing vs thereby to vnderſtand, that a good conſcience is as it were a cheſt or cupboard, in which wee are to keepe and locke vp our religion, and all other graces of God, as the moſt pretious iewels that can be: and that if we ſuffer this cheſt to be broken vp, all our riches and iewels are gone.

But let vs yet view the dealing of Pilate more particularly: he whips Chriſt, puts on him a purple garment, puts a reede in his hand, ſets a crowne of thornes vpon his head, and cauſes the ſouldiers to mocke him, and ſpit in his face. Nowe in this that Chriſt ſtanding in our roome, was thus ſhamefully abuſed, we muſt conſider what was due vnto euery one of vs for our ſinnes, namely ſhame and reproch in this life, and in the life to come endles confuſion. And wee ſee the confeſſion of Chriſt to be true which he made to *Pilate*, Ioh.18.36. that *his kingdome was not of this world*; for if it had bene ſo, they would haue put a crown of gold vpon his head, and not a crown of thornes, which nothing at all beſeemed an earthly king: and inſtead of a reede they would haue put a ſcepter into his hand: and in ſtead of buffeting and ſpitting on him, they would haue adored him, and fallen downe before him. Againe, whereas Chriſt our head in this world, ware no other crown but one made of thornes, it ſerueth to teach all thoſe that are the members of Chriſt, that they muſt not looke for a crown of glorie in this life; becauſe that is reſerued for the life to come. And if we would then were the crowne of glorie with Chriſt; we muſt here in this life weare a crown of thornes, as he did: for as Paul ſaith, 2.Tim.2.12. *If we ſuffer with Chriſt, wee ſhall alſo raigne with him*: and that which was fully verified in Chriſt the head, muſt in ſome ſort be verified in euery true member of Chriſt.

A Pilates third policie was this; when hee ſawe that neither of the two former would Mat.27.15,16,17,18. preuaile, he comes forth vnto the Iewes, and makes an oration to this effect; that nowe was the feaſt of the paſſeouer, and that they had a cuſtome that the Gouernour ſhould then deliuer vnto the people a priſoner whom they would: therefore he asked them whether he ſhould let looſe vnto them Barrabas, or Ieſus which is called Chriſt: this Barrabas was a notable malefactour, that with inſurrection had committed murther. And thus Pilate cunningly matcheth Chriſt with Barrabas, thinking that the Iewes would rather chooſe him then Barrabas beeing a notorious malefactour, not worthie to liue on the B face of the earth: and by this meanes hee thought to haue deliuered Chriſt from death, though otherwiſe he accounted him as a malefactour. The ground of this policie (as wee ſee) is an old cuſtome of the Iewes, that a priſoner ſhould be let looſe at Eaſter. And it may be the end of this cuſtome was, to increaſe the ſolemnitie of the feaſt. But whatſoeuer in truth the ende was, the fact it ſelfe was but a prophanation of the time, and an abomination before the Lord: for Salomon ſaith, Prou.17.15. *He that iuſtifieth the wicked, and condemneth the iuſt, euen they both are abomination before the Lord.* The like practiſe takes place with many in theſe daies, who thinke the Lords day neuer well ſpent vn- C leſſe they may adde ſolemnitie thereunto, by reuell and riot, by frequenting of tauerns and alehouſes. Mat.27.21. And furthermore, where Pilate matcheth Chriſt being innocent with Barrabas, and the people preferre him before Chriſt, hauing liberty to chooſe either; it ſhewes that God in his prouidence had appointed that Chriſt ſhould not ſtand in his owne roome before Pilate, but in our roome and ſtead, as a Mediatour betweene God and vs. And in this fact of the people, we ſee how ſinne by degrees takes hold of men and that ſpeedily. Who would haue thought that theſe Iewes, who a litle before cried Hoſanna, and ſpred their garments before Chriſt in the way, D would euer haue preferred a murtherer before him? But it was the doing of the high Prieſts, the Scribes, and Phariſies, who did animate and ſtirre them vp to this wickedneſſe: and hereupon when they had yeelded firſt to attach him, and then to accuſe him, they are carried to an higher degree of impietie, namely to ſeeke his blood: and then leaſt he ſhould eſcape their hands, they plunge themſelues deeper yet, preferring a wretched murtherer, euen ſeditious Barrabas before him. This muſt teach euery one of vs to take heede of the beginnings euen of the leaſt ſinnes; for the deuill is cunning, he will not plunge a man into the greateſt ſinnes at the firſt: but his manner is, by litle and litle to creepe

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into the heart: and hauing once poſſeſſion thereof, by ſteps to bring men to the height of ſinne, and that with ſpeed. We muſt therfore in the feare of God preuent ſinne betimes, and at the firſt motion cut off all occaſions hereof: that which Paul ſaith of hereſy, 2.Tim.2.17. cōparing it to a canker or gangren, may be ſaid of all ſinne. The nature of the gangren is to run from one ioynt to another, from the toe to the foot, from the foot to the legge, and from the legge to the thigh, till it haue waſted and deſtroyed the life of the bodie: ſo giue any ſinne but an entrance, and it will ſoone ouerſpread the whole man: and if the deuill may be ſuffered but to put one talent into thy heart, he will preſently wind himſelfe into thee, his head, his bodie and all. The Pſalmiſt ſaith, that Pſal.137.9. he is bleſſed that taketh the children of the Babylonians, and daſheth them againſt the ſtones; and as truly it may be ſaid, bleſſed is the man that daſheth the head of his ſinnes againſt the ground while they are young, before they get ſtrength to ouermaſter him.

Thus haue we ſeene the policies of Pilate: now followeth the abſolution of Chriſt: for Mat.27.23.24. Luk.23.14.22. Mar.15.14. Ioh.18.38. & 19.4. when Pilate had vſed many meanes to deliuer him, and none would preuaile, then hee abſolues him, by giuing diuers teſtimonies of his innocencie: for he came forth three times and bare witneſſe; and laſt of all he teſtified the ſame by waſhing of his hands: which rite ſignifieth properly the defiling of the hands before, but as yet Pilate had not defiled his hands, and therefore he vſed it as a token to ſhew that Chriſt was innocent, and that he would not defile his owne hands with innocent blood. There were three cauſes that mooued Pilate to abſolue Chriſt. Firſt, Mat.27.19.20. he ſaw that he was a *iuſt man*, as Saint Matthew noteth, and that the high Prieſts and Mar.15.10. people had deliuered him vp *of enuie*, as Saint Marke ſaith. By this it is plaine, that a very pagan or infidell may in ſome things goe beyond ſuch as be in Gods Church, hauing better conſcience, and dealing more iuſtly then they. Pontius Pilate was a heathen man and a Gentile, the Iewes were the church and people of the liuing God: yet he ſees plainly, that Chriſt was a iuſt man, and thereupon is mooued to abſolue him; whereas the Iewes which ſhould be men of conſcience and religion ſeeke his death. And thus a very pagan may otherwhiles ſee more into a matter then they that be reputed of the Church. And this muſt admoniſh all ſuch as profeſſe the Goſpel, to looke vnto their proceedings, that they doe all things with vpright conſcience: for if we deale vniuſtly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and ſee the groſſe hypocriſie of our profeſſion, which alſo would be loth to doe thoſe things which wee doe. The ſecond cauſe that mooued Pilate to abſolue Chriſt, was his wiues dreame: for when hee was ſet downe vpon the iudge- A ment ſeate, ſhee ſent vnto him ſaying, Mat.27.19. *Haue thou nothing to doe with that tuſt man: for I haue ſuffered many things in a dreame by reaſon of him.* Dreames are of three ſorts: naturall, riſing from the conſtitution of the bodie: diabolicall, ſuch as come by the ſuggeſtion of the deuill: diuine, which are from God. Some haue thought that this dreame was of the deuill: as though he had laboured thereby to hinder the death of Chriſt, and conſequently our ſaluation; but I rather thinke it was occaſioned by the things which ſhe had heard before of Chriſt, or that it was immediatly from God, as the dreames of Pharaoh and Nebuchadnezzar, and ſerued for a B further manifeſtation of Chriſts innocencie. Here it may be asked, whether we may regard our dreames now, as Pilates wife did or no? *Anſw.* We haue the bookes of the Old and New Teſtament to be our direction, as Eſay ſaith, *to the law and to the teſtimony*, Iſa.8.20. they muſt be our rule and guide. In theſe dayes we muſt not looke to be taught by viſions and dreames: yet ſhall it not be amiſſe to obſerue this caueat concerning dreames, that by them we may gueſſe the conſtitution of our bodies, and oftentimes at the ſinnes whereunto we are inclined. The laſt motiue which cauſed Pilate to abſolue Chriſt was a ſpeech of the Iewes; for they ſaid, that Chriſt ought to Ioh.19.7.8. dye by their lawe, *becauſe he ſaid he was the* C *Sonne of God.* And the text ſaith, when Pilate *heard that, he was afraid.* Marke how a poore Painym that knew not Gods word, at the hearing of the name of the Sonne of God is ſtriken with feare. No doubt he ſhall riſe in iudgement againſt many amongſt vs, that without all feare rend the name of God in peeces by ſwearing, blaſpheming, curſed ſpeaking. But let all thoſe that feare the Lord learn to trēble & be afraid at his bleſſed name.

Thus much for the cauſes that mooued Pilate to abſolue Chriſt: as alſo for the ſecond part of Chriſts arraignment, namely, his accuſation. Now followes the third part, which is his condemnation: and that is two-fold. The firſt, by the Eccleſiaſticall aſſembly and coun- D cell of the Iewes at Ieruſalē, in the high prieſts hal before Caiphas. The tenour of his condemnation was this, Mat.26.66. *He hath blaſphemed, what haue we any more need of witneſſes? he is worthy to dye.* The cauſe why they ſay not *he ſhall die*, but *he is worthie to dye*, is this: The Iewes had two iuriſdi- Deut.17.7,8,9. ctiōs, the one eccleſiaſtical, the other ciuil, both preſcribed & diſtinctly executed by the commandemēt of God, till the time of the Machabees, in which both ioyntly together came into the hands of the prieſts: but afterward about the daies of Herod the Great, the Romane Emperour tooke away both iuriſdictions from the Iewes, and made their Kingdome a prouince, ſo as they could doe no more but apprehend, accuſe, and impriſon: as doth appeare by the example of Saul, who gat letters from the high Act.9.2.

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prieſt to Damaſcus, that if he found any either man or womã that beleeued in Chriſt, he might bring them bound to Ieruſalem, and impriſon them: but kill or condemne they could not.

By the fact of this Councell we learne ſundrie points: firſt, that generall Councels, and the Pope himſelfe ſitting iudicially in his conſiſtorie may erre. If there were any viſible Church of God at the time of Chriſt arraignment vpon the face of the whole world; it was no doubt the Church of the Iewes. For Caiphas the high prieſt was a figure of Chriſt, the Scribes, and Phariſes ſate in Moſes chaire, & Ieruſalem is called by Chriſt the holy city, Mat. 4.5. and 27.53. Yet for all this, that which was foretold is now verified, namely, that the chiefe corner ſtone ſhould be reiected of maſter builders. For by the generall conſent of the Councell at Ieruſalem, Chriſt the head of the Catholike Church, and the redeemer of mankind, is accuſed of blaſphemie, and condemned as worthy of death. Wherefore it is a meere dotage of mans braine to auouch that the Pope cannot poſſibly erre in giuing a definitiue ſentence in matters either of faith or maners. Neither can the Church of Rome pleade priuiledge, for Rom.9.3. Ieruſalem had as many prerogatiues as any people in the world could haue.

Againe, by this we ſee, there is no reaſon why wee ſhould aſcribe to any man or to œcumenicall Councels themſelues, abſolute and ſoueraigne power to determine and giue iudgement in matters of religion, conſidering they are in daunger to be ouertaken with notable ſlips and errours. And therefore Math.23.10. the ſoueraigntie of iudgment is peculiar to the ſonne of God, who is the onely doctour and lawe-giuer of the Church: and he puts the ſame in execution in and by the written word. As for the ſpeech of the Papiſts, calling the Scriptures a *dumbe Iudge*, it is litle to be regarded: for the Scriptures are, as it were, the letter of the liuing God ſent from heauen to his Church vpon earth: and therefore they ſpeake as plainely and as ſufficiently vnto vs of all matters of faith, as a man can ſpeake vnto his friend by letter, ſo be it, we haue the gift of diſcerning. Yet doe wee not barre the Church of God from all iudgement. For the miniſteriall power of giuing iudgemẽt both publikely and priuately is granted vnto it of God: and that is to determine and giue ſentence of matters in queſtion according to the word, as the lawyer giues iudgement, not according as hee will, but according to the tenour of the lawe.

Thirdly, we learne, that perſonall ſucceſſion is no infallible marke of the true faith, & of true paſtours; vnleſſe withall be ioyned ſucceſſion in the doctrine of the Prophets and Apoſtles. For Caiphas held his office by ſucceſſion from Aaron: and yet in publike aſſembly condemned the Meſſias ſpokẽ of by Moſes & the Prophets. Therefore the ſucceſſion of biſhops of Rome from Peter is of no moment, vnleſſe they can prooue that their religion is the religion of Peter, which they can neuer doe.

And thus much of Chriſts firſt condemnation. The ſecond was by Pontius Pilate, who ſate in another court as a ciuill iudge, and the tenour of his ſentence was, that the Iewes ſhould take Luk.23.24. him and crucifie him. Here wee muſt conſider the reaſons that mooued Pilate to determine thus: the firſt, was the impatience of the Iewes: he for his part was loath to defile his hands with innocent blood, but the Iewes cried, *his blood be vpon vs, & on our children:* Mat.27.25. which according to their wiſh came vpon them within fewe yeares after, and ſo remaineth ſtill vnto this day. By which we are taught, to take heed of imprecations againſt our ſelues, our children, our ſeruants, or any other creatures: for God heareth mens praiers two waies; either in mercy, or in his wrath and anger. If thou curſe thy ſelfe or any other, except thou turne vnto the Lord by ſpeedy repentance, he may heare thy praier in his wrath, & verifie thy curſe vpon thee to thy vtter confuſion. The ſecond reaſon that mooued Pilate to condemne Chriſt was, becauſe he feared mẽ more then God: for beeing deputy vnder Tyberius Cæſar ouer the Prouince of Iudea, Ioh.19.12. 13. for feare of looſing his office, & of diſpleaſing the Iewes, he condemned Chriſt after he had abſolued him: wherby wee ſee, that it is a grieuous ſinne to feare duſt and aſhes more then the liuing God. And therfore S. Iohn ſaith, *that the fearefull ſhall haue their portion in the burning lake:* Reu.21.8. that is, ſuch as are more afraid of man then God. And this ſinne in Pilate wanted not his iuſt reward: for not long after he loſt his deputiſhip, and Cæſars fauour, and fledde to Vienna: where liuing in baniſhment, Euſeb. hiſt. l.2.c.7. he killed himſelfe. And thus GOD meetes with them that feare the creature more then the Creator. That we may therfore auoid the heauy hand of God, let vs learne to feare God aboue all: elſe we ſhall diſhonour God, and ſhame the religion which we profeſſe.

The proper ende of Chriſts condemnation ſet downe though not in Pilates will, yet in Gods eternall counſell was, that hee might be the cauſe of abſolution at the barre of Gods iuſtice vnto all thoſe whatſoeuer they are which ſhall come to life eternall. For we muſt ſtill remember, that when Chriſt was condemned by mortall iudges he ſtood in our place, and in him were all our ſinnes condemned before God. Therefore to conclude this point; if this were the ende of the counſell of God, to haue his owne ſonne condemned by Pontius Pilate a mortall iudge, that we might not be condemned but abſolued before Gods iudgement ſeat: let vs all labour to haue this abſolution ſealed vp in our hearts by the teſtimony of Gods ſpirit. For one day wee muſt come to the barre of Gods iudgement: & if we haue not an abſolution by Chriſts condemnatiō at Pilates earthly bar, let vs looke for nothing elſe but the fearefull ſentence of condemnation at the celeſtiall

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barre of Gods iuſtice, to be vttered at the day of the laſt iudgement. If a man ſhould commit ſuch an heinous offēce, as that he could no other way eſcape death but by the princes pardon, he neither would nor could be at reſt, till by one means or other he had obtained the ſame, and had gotten it written and ſealed: which done, he would carrie it home, locke it vp ſafe and ſound, and many times looke vpon it with great ioy and gladneſſe. Well, this is the caſe of euery one of vs: by nature we are rebels and traytours againſt God, & haue by our ſinnes deſerued ten thouſand deaths. Now our onely ſtay and refuge is, that Chriſt the ſonne of God was condemned for vs: and therefore in Chriſt we muſt ſue for pardon at Gods hands, and neuer reſt till we haue the aſſurance thereof ſealed vp in our hearts and conſciences: alwaies remembring, that euer after we lead a newe life, and neuer commit the like ſinnes againſt God any more. It were a bleſſed thing if this would enter into our hearts: but alas, we are as dead in our ſinnes as a dead carkaſſe is in the graue. The Miniſters of God may teach this often vnto vs, and we may alſo heare the ſame: but Satan doeth ſo poſſeſſe mens hearts, that they ſeldome or neuer beginne to beleeue or receiue it till it be two late. Euery one can ſay, God is mercifull, but that is not enough: for Chriſt beeing moſt righteous was condemned, that thou beeing a wretched ſinner mighteſt be ſaued: and therefore thou muſt labour for thy ſelfe, to haue ſome teſtimony of thine abſolution by Chriſts condemnation, ſealed vp in thine owne conſcience, that thou maieſt more aſſuredly ſay, God is and will be mercifull vnto thee.

Hauing ſpoken of the whole arraignment of Chriſt, and of his paſſion in generall, now let vs proceede to the parts of the paſſion, which are three: Chriſts Execution, his Buriall, and his Deſcending into hell. This beeing withall remembred, that theſe three parts, are likewiſe three degrees of Chriſts humiliation.

Chriſts Execution is that part of his paſſion, which he bare vpon the croſſe, expreſſed in the words of the Creede, *he was crucified, and dyed*. In handling of it, we muſt obſerue fiue things; I. the perſon that ſuffered: II. the place where he ſuffered. III. the time when he ſuffered. IV. the manner how he ſuffered. V. the excellencie of his paſſion. For the firſt, the perſon that ſuffered was Chriſt the iuſt, as Peter 1.Pet.3.18. ſaith, *Chriſt alſo hath once ſuffered for ſinnes*, the 2.Ioh.2.1. iuſt *for the vniuſt:* and againe, *Chriſt Ieſus* the iuſt (ſaith Saint Iohn) *is the reconciliation for our ſinnes*. And in his execution, wee ſhall haue manifeſt declarations of his righteouſneſſe and iuſtice, conſiſting in two moſt worthy points. Firſt, when hee was vpon the croſſe, and the ſouldiers were nailing his hands and feete thereunto, and racking his body moſt cruelly; he Luk.23.34. prayed, *Father forgiue them, they know not what they doe*. Theſe ſouldiers were by all A likelihood the very ſame that apprehended him, and brought him before Caiphas, and from thence to Pontius Pilate, & there platted a crowne of thornes and ſet it on his head, and buffeted him, and ſpitefully intreated him as we haue heard: and yet Chriſt ſpeakes no word of reuenge vnto them, but with all patience in the very extremitie of their malice and iniurie, he praieth vnto his Father to forgiue them. Hence we are taught, that when iniuries are done vnto vs, we ought to abſtaine from all affection of reuenge, and not ſo much as manifeſt the ſame either in word or deede. It is indeede a hard leſſon to learne and practiſe: but it is our parts to indeauour to doe it: and not onely ſo, but to be ready B for euill to doe good: yea, euen at that inſtant, when other men are doing vs wrong: euen then (I ſay) we muſt bee ready, if it be poſſible, to doe them good. When as Chriſts enemies were practiſing againſt him all the treachery they could, euen then he performeth the worke of a Mediatour, and prayeth for them vnto his father, and ſeeketh their ſaluation. Againe, whereas Chriſt praieth thus, *Father, forgiue them*, we gather, that the moſt principall thing of all that man ought to ſeeke after in this life, is the forgiuenes of his ſinnes. Some thinke that happineſſe conſiſteth in honour, ſome in wealth, ſome in pleaſure, ſome in this, ſome in that: but indeede the thing which wee ſhould moſt labour for, is reconciliation C with God in Chriſt, that we may haue the free remiſſion of all our ſinnes. Yea this is bleſſednes it ſelfe, as Dauid ſaith, *Bleſſed is he whoſe iniquitie is forgiuen, and whoſe ſinne is couered*. Pſal.32.1. Here then behold the madneſſe of the men of this world, that either ſeeke for this bleſſing in the laſt place, or not at all.

The ſecond teſtimony of Chriſts righteouſneſſe giuen in the middeſt of his paſſion was, that he beheld his mother ſtanding by, and Ioh.19.26 27. commended her to the cuſtody of Iohn his diſciple: whereby he gaue an example of moſt holy obedience vnto the fifth commandement, which preſcribeth honour vnto father and mother. And this his fact ſheweth that the obſeruing of this commandement ſtandeth not in outward ſhewe and reuerence onely; D but in a godly recompence, in procuring vnto parents all the good we can, both concerning this and a better life. It often fals out that childrē be as it were Cains to father & mother; ſome raile on them, ſome fight with them; others ſee them pine away and ſtarue, & not releeue them. But all dutifull children muſt here learne, that as their parents haue done many duties vnto them, & brought them vp: ſo they againe muſt in all reuerence performe obediēce vnto them both in word & deede: and when occaſion is offered releeue them, yea in all they can doe good vnto thē. Againe, in this we may ſee what a wretched ſtate is that which the Church of Rome calleth the ſtate of perfectiō; namely, to liue apart frō the cōpany of men, in

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faſting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not doe the duty vnto his parents which Gods law requireth, and Chriſt here himſelfe practiſeth, nor the duties of a member of Chriſt which are to be done to the whole Church, and to the reſt of the members thereof.

Luk.23.33. Mark.15.22.

Iewiſh Rabbines. Cypr.lib. de reſurrect. Auguſt. ſerm.71. de temp. Hieron. epiſt. Paulæ ad Marcellam.

The place where Chriſt ſuffered is called *Caluary* or *Golgotha*, that is, the place of dead mens skuls, without the wals of Hieruſalem. Concerning the reaſon of this name, men be of diuers opinions. Some ſay it was ſo called, becauſe Adam was buried there, and that his skull beeing there found gaue the name to the place. And this is the very opinion of ſome auncient diuines, that Chriſt was there crucified where Adam was buried; but becauſe it hath no certaine grounde, I leaue it as vncertaine. Others thinke it was called *Caluarie*, becauſe the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times paſt the manner was in the vaultes of ſundrie Churches in this land. And ſome others thinke it was called *Golgotha* or *Caluarie*, becauſe theeues and murtherers, and malefactours were there executed, ſtoned, burned: whereby it came to paſſe that many skuls & bones of dead men were found there.

Ioh.18.28.

The time when Chriſt was executed, was at the Iewes paſſeouer, when not onely the Iewes, but alſo many Proſelytes of many countries and nations were aſſembled: and therefore this execution was not in a priuate corner, but openly in the viewe of the world. For as hee was a Sauiour not to the Iewes onely, but alſo to the Gentiles: ſo it was very requiſite that his death ſhould be publike before all men both Iewes and Gentiles. As for the houre of the day, in which hee ſuffered there is ſome difficulty in the Euangeliſts: for Saint Iohn ſaith, that he was condemned about the *ſixt houre* of the day: and Saint Marke ſaith, he was *crucified the third houre*. Hence it may be demanded, howe both theſe can ſtand togither. *Anſw*. Howſoeuer the Iewes naturall day beganne at euening, yet the artificiall day beganne at ſunne riſing, and ended at ſunn-ſetting: and it was diuided two waies. Firſt, into twelue parts called twelue houres, whether the daies were longer or ſhorter. Secondly, into foure parts or quarters, and euery part contained three houres: as from the firſt houre to the third, was one part called *morning*: from the third houre to to the ſixt, another part called *the ſixt houre*: from the ſixt houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Nowe when Saint Iohn ſaith, Chriſt was condemned about the ſixt houre: it muſt be vnderſtood of the ſecond quarter of the day called the ſixt houre: and whereas Saint Marke ſaith he was crucified the third houre of the day, hee ſpeakes of the leſſer

Ioh.19.14. Mar.15.23.

A houres, twelue whereof made the whole daie: and thus they both agree, for the third houre of the day, and the beginning of the ſecond quarter follow each other immediately. Againe, it may bee anſwered, that Chriſt was condemned at ſixe of the cloke after the Romane account, which begins the day at midnight; and crucified at three (which is nine of clocke in the morning with vs) after the Iewes account, who begin their artificiall day, as I ſaid, at the ſunne riſing.

A.Gell. noct. Att.l. 3.c.2.

The fourth and laſt point, is the order and whole proceeding of Chriſts execution; which may be reduced to foure heads: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the conſequents of his death. B Againe, in his going to execution we may conſider many points.

Ioſu.7.24. Leu.21.14. Act.7.58.

The firſt, that he is brought out of Ieruſalem as a malefactour. For the old and auntient cuſtome of the Iewes was to put thoſe whome they iudged to bee notorious offenders to death without their tents when they wandered in the wilderneſſe, and without the walles of Ieruſalem leaſt they ſhould any way be defiled with their blood. And this fell out by the ſpeciall prouidence of God, that that might be fulfilled in Chriſt which was prefigured in the ſacrifices of the old teſtament, when the bodies of beaſtes were not eaten of the prieſts, but burnt without the campe: therefore (ſaith the holy Ghoſt) *euen* C *Ieſus that he might ſanctifie the people with his owne blood, ſuffered without the gates.*

Leu.6.36. Heb.13.12.

Hence may all Chriſtians learne to know their owne eſtate and condition: firſt, in this world they muſt looke to be accounted the *off-ſcouring of the earth, and the filth of the world*, as the Apoſtle ſaith, and we muſt all prepare our ſelues to beare this eſtate. They that will bee Gods children muſt not looke to be better accepted of in the world then Chriſt was. Secondly, by this euery one of vs muſt learne to bee content to vſe this world, as ſtrangers and pilgrimes: beeing euery day and houre readie to leaue the ſame. For if Chriſt the Sonne of God himſelfe was D brought out of Hieruſalem, as not beeing worthy to haue his aboade there, then muſt euery Chriſtian man looke much more for the like extremitie. And therefore it is not for vs to haue our hearts tied to the world, and to ſeeke alwaies to be approoued of the ſame: for that argueth that we are not like to Chriſt: but wee muſt rather doe as poore pilgrimes in ſtrange countries; and that is, onely to looke for ſafe conduct thorough the miſeries in this world, hauing in the meane ſeaſon our hearts, wills, and affections ſet on the kingdome which is in heauen. The ſecond thing is, that Chriſt was made to beare his owne croſſe, for ſo it ſeemes the manner of the Romanes was to deale with malefactours. And this muſt put vs in minde of that notable leſſon which Chriſt himſelfe

1.Cor.4.13.

Luk.9.23. taught his diſciples; namely: that *if any man will be his diſciple, he muſt denie himſelfe, take up his owne croſſe dayly, and follow him:* where by the croſſe we muſt vnderſtand, that portion of affliction: which God hath allotted to euery one of his children: for there is no child of God, to whome he hath not meaſured out as it were ſome bitter cuppe of miſerie in this Col.1.24. life. And therefore Paul ſaith, *Now reioyce I in my ſufferings for you, and fulfill the reſt of the ſufferings of Chriſt in my fleſh.* By Chriſts ſufferings he meaneth not the paſſion of Chriſt, but the ſufferings of the body of Chriſt, that is, the Church whereof Chriſt is the head. Moreouer we muſt ſuffer as he did, and that daily; becauſe as one day followeth another, ſo one croſſe comes in the necke of an other. And whereas Chriſt beares the croſſe that was laid on him by the hands of the ſouldiers; it muſt teach vs not to pull croſſes vpon our ſelues; but waite till God lay them on vs; and when that time comes we muſt willingly bend our ſhoulders, ſtoope downe, & take them vp; whether they be in body or in ſoule: and that euery day, if it be Gods will, ſo long as we liue: and by this ſhall wee moſt notably reſemble our Sauiour Chriſt.

Thirdly, when Chriſt had carried his croſſe ſo long till he could carrie it no longer, by reaſon of the faintneſſe of his body, which came by buffets, whippings, & manifold other iniuries, then the ſouldiers meeting with one Luk.23.26. Simon of Cyrene a ſtraunger, made him to beare the croſſe: where we are put in minde, that if we faint in the way, & be wearied with the burden of our afflictions, God will giue Mat.11.28. good iſſue, and ſend as it were ſome Simon of Cyrene to helpe vs, and to be our comforter.

The fourth point is, that when Chriſt was carrying his owne croſſe, and was now paſſing on towards Golgotha, certaine women met him, and pitying his caſe wept for him: Luk.23.27. but Chriſt anſwered them and ſaid, *Daughters of Ieruſalem, weepe not for me, but weepe for your ſelues, and your children, &c.* By this wee are firſt of all taught to pitie the ſtate of thoſe that be the children of God: as the Apoſtle Hebr.13.3. exhorteth vs, ſaying, *Remember them that are in bonds as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods eſpeciall bleſſing we haue enioyed the Goſpel of Chriſt with peace a long time, whereas other countries and Churches are in great diſtreſſe: ſome wallowe in palpable ignorance and ſuperſtition: others haue libertie to inioy the Goſpel, and want teachers; and ſome haue both the word and teachers, and yet want peace, and are in continuall perſecution. Now when we that haue the Goſpel with peace doe heare of theſe miſeries in our neighbour Churches, wee ought to be mooued with compaſſion towards them, as though we our ſelues were in the ſame afflictions. Secondly, whereas Chriſt ſaith, *Weepe not for mee, but for your* A *ſelues*, he doth teach vs to take occaſion by other mens miſeries to bewaile our own eſtate: to turne our wordly griefes into godly ſorrow for our ſinnes, which cauſeth vs rather to weepe for our offences, then for our friends, although euen this may alſo be done in godly manner. When a man bleeding at the noſe is brought into danger of his life, the Phyſitian lets him blood in another place, as in the arme, and turnes the courſe of the blood another way to ſaue his life: and ſo muſt we turne our worldly ſorrowes for loſſe of goods or friendes, to a godly ſorrowe for our offences againſt God: for ſo Saint Paul ſaith, 2.Cor.7.10. *Godly ſorrow cauſeth repentance vnto ſaluation,* B *not to be repented of: but worldly ſorrow cauſeth death.*

The fifth point is, that when Chriſt was brought to the place of execution, they gaue Mark.15.23. him vineger to drinke, mingled with mirrhe and gall: ſome ſay it was to intoxicate his braine, and to take away his ſenſes and memorie. If this be true, we may here behold in the Iewes a moſt wicked part, that at the point of death, when they were to take away the life of Chriſt, they for their parts had no care of his ſoule. For this is a dutie to be obſerued of all magiſtrates, that when they are to execute malefactours, they muſt haue a ſpeciall regard to the good and ſaluation of their ſoules. But ſome thinke rather that C this potion was to ſhorten and end his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing ſo bitter a potion to Chriſt at the time of his death: but the ſame doth euery ſinner that repenteth not. For whenſoeuer we ſinne, we doe as much as temper a cuppe of gall, or the poiſon of aſpes, and as it were giue it God to drinke: for ſo God himſelfe compareth the ſinne of the wicked Iewes to poyſon, Deut.32.32.33. ſaying, *There wine is of the vine of Sodome, and of the vines of Gomorrha, their grapes are grapes of gall, their cluſters be bitter: their wine is the poyſon of dragons, and the cruell gall of Aſpes.* And for this cauſe we ought to thinke as hardly of our ſelues as of the Iewes, becauſe ſo oft as wee D commit any offence againſt God, we doe as much as mingle ranke poiſon, and bring it to Chriſt to drinke. Now afterward, when this cuppe was giuen him, he taſted of it, but dranke not, becauſe he was willing to ſuffer all things that his father had appointed him to ſuffer on the croſſe, without any ſhortening or leſſening of his paine.

Thus wee ſee in what manner Chriſt was brought forth to the place of execution: now followeth his crucifying. Chriſt in the providence of God was to be crucified for two cauſes: one, that the figures of the old teſtament might be accompliſhed and verified. For the heaue-offering lifted vp and ſhaken from the right hand to the left, and the braſen ſerpent erected vpon a pole in the wilderneſſe, prefigured the exalting of Chriſt vpon the croſſe.

The ſecond, that we might in conſcience be reſolued, that Chriſt became vnder the law, & Gal.3.13. ſuffered the curſe thereof for vs, and bare in his owne bodie and ſoule the extremitie of the wrath of God for our offences. And though other kinds of puniſhments were notes of the curſe of God, as ſtoning, and ſuch like; yet was the death of the croſſe in ſpeciall maner aboue the reſt accurſed, not by the nature of the puniſhment, not by the opinions of men, not by the ciuill lawes of countries and kingdomes, Deut.21.23. but by the vertue of a particular commandement of God, foreſeeing what maner of death Chriſt our Redeemer ſhould die. And hereupon among the Iewes in all ages this kinde of puniſhment hath beene branded with ſpeciall ignominie, as Paul ſignifieth when he ſaith, *He* Phil.2.8. *abaſed himſelfe to the death, euen to the death of the croſſe*: Num.25.4. 2.Sam.21.6 and it hath bin alotted as a moſt grieuous puniſhment to moſt notorious malefactours. If it be ſaid, that the repentant theefe vpon the croſſe died the ſame death with Chriſt, and yet was not accurſed: the anſwer is, that in regard of his offences he deſerued the curſe, and was actually accurſed, and the ſigne of this was the death which he ſuffered, & that in his owne confeſſiõ: but becauſe he repented, his ſinnes were pardoned, and the curſe remooued. It may further be ſaid, that crucifying was not knowne in Moſes daies, and therefore not accurſed by any ſpeciall commandement of God in Deuteronomie. *Anſ.* Moſes indeede ſpeakes nothing in particular of crucifying, yet neuertheleſſe he doth include the ſame vnder the generall. For if euery one which hangs vpon a tree he accurſed, then he alſo which is crucified; for crucifying is a particular kind of hanging on a tree. Laſtly, it may be alleadged, that Chriſt in his death could not be accurſed by the law of Moſes, becauſe he was no malefactour. *Anſ.* Though in regard of himſelfe he was no ſinner, yet as he was our ſurety he became ſinne for vs, and conſequently the curſe of the law for vs, in that the curſe euery way due vnto vs, by imputation and application was made his.

Furthermore, Chriſt was crucified not after the maner of the Iewes, who vſed to hang malefactours vpon a tree, binding them thereto with cords, and that when they were dead, but after the vſuall maner of the Romanes; his body beeing partly nailed to the croſſe, and partly Pſal.22.17. in the nailing extreamely racked, otherwiſe I ſee not but that a man might remaine many daies togither aliue vpon the croſſe. And here we haue occaſion to remẽber, that the Papiſts who are ſo deuout and zealous towards crucifixes, are far deceiued in the making of thẽ. For Iren.l.2.c.42, Aug.l.50.hom.3. firſt of all, the croſſe was made of three peeces of wood, one faſtened vpright in the ground, to which the body and backe leaned; the ſecond faſtened towards the toppe of the firſt ouerthwart, to which the handes were nailed; the third faſtened towards the bottome of the firſt, on which the feete were ſet and nailed: A whereas contrariwiſe popiſh caruers & painters faſten both the feete of Chriſt to the firſt: Author lib. de Paſſione inter opera Cypriani. ſecondly, the feete of Chriſt were nailed aſunder with two diſtinct nailes, and not nailed one vpon another with one naile alone as Papiſts imagine, and that to the very body of the croſſe: for then the ſouldiers could not haue broken both the legges of the theeues, but only the outmoſt: becauſe one of them lay vpon the other.

Let vs now come to the vſe which may bee made of the crucifying of Chriſt. Firſt of all, here we learne with bitterneſſe to bewaile our ſinnes: for Chriſt was thus cruelly nailed on the croſſe, and there ſuffered the whole wrath of GOD, not for B any offence that euer he committed, but beeing our pledge and ſuretie vnto God, he ſuffered all for vs: and therefore iuſt cauſe haue wee to mourne for our offences, which brought our Sauiour Chriſt to this lowe eſtate. If a man ſhould be ſo farre in debt that he could not be freed, vnleſſe the ſuretie ſhould bee caſt into priſon for his ſake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleede. And ſo is the caſe with vs by reaſon of our ſinnes; wee are Gods debters, yea bankrupts before *Mat.6.12.* him, yet haue we gotten a good ſuretie, euen the ſonne of God himſelfe, who to recouer vs C to our former libertie, was crucified for the diſcharge of our debt. And therefore good cauſe haue wee to bewaile our eſtate euery day, as by the Prophet it is ſaid, *They ſhall* Zach.12.10. *looke on him whome they haue pierced, they ſhall lament for him as one mourneth for his owne ſonne: they ſhall be ſorrie for him as one is ſorrie for his firſt borne.* Looke as the blood followed the nailes that were ſtricken through the bleſſed hands and feete of Chriſt, ſo ſhould the meditation of the croſſe and paſſion of our Redeemer, be as it were nailes and ſpeares to pierce vs, that our hearts might bleed for our ſinnes: and wee are not to thinke more hardly of the Iewes for crucifying him then of our ſelues, becauſe euen by our ſinnes we alſo crucifie him. Theſe are the very nailes which D pierce his hands and feete, and theſe are the ſpeares which pierce through his ſide. For the loſſe of a litle worldly pelfe, oh how are we grieued! but ſeeing our tranſgreſſions are the weapons whereby the ſonne of God was crucified, let vs (I ſay it againe and againe) learne to bee grieued for them aboue all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the croſſe.

Secondly, Chriſt ſaith of himſelfe, as *Moſes lift vp the Serpent in the wilderneſſe, ſo muſt* Ioh.3.14. *the ſonne of man be lifted vp:* the compariſon is excellent and worthy the marking. In the wildernes of Arabia the people of Iſrael rebelled againſt God, and thereupon he ſent fierie ſerpents among them, which ſtung many of them to death: now when they repented,

Moſes

Moſes was commaunded to make a braſen ſerpent, and to ſet it vpon a pole, that as many as were ſtung might looke vnto it and recouer: and if they could but caſt a glaunce of the eye on the brazen ſerpent, when they were ſtung euen to death, they were reſtored to health and life. Now euery man that liueth is in the ſame caſe with the Iſraelites; Satan hath ſtung vs at the heart, and giuen vs many a deadly wound, if wee could feele it, and Chriſt who was figured by the braſen ſerpent was likewiſe exalted on the croſſe, to conferre righteouſneſſe and life eternall to euery one of vs: therefore if we will eſcape eternal death, we muſt renounce our ſelues, and lift vp the eyes of our faith to Chriſt crucified, and pray for the pardon of our ſinnes: and then ſhal our harts & conſciences be healed of the wounds and gripes of the deuill: and vntill ſuch time as we haue grace to doe this, we ſhall neuer be cured, but ſtill lie wounded with the ſtings of Satan, and bleeding to death euen at the very heart, although we feele no paine or griefe at all. But ſome may aske how any man can ſee him crucified now after his death? *Anſ.* Whereſoeuer the word of God is preached, Gal.3.1. there Chriſt is crucified, as Paul ſaith, *O fooliſh Galathians, who hath bewitched you, that yee ſhould not obey the truth, to whom before Ieſus Chriſt was deſcribed in your ſight, and among you crucified?* meaning, that he was liuely preached among them. Wee need not to goe to woodden croſſes, or to golden crucifixes to ſeeke for him; but where the Goſpell is preached, thither muſt we goe, and there lift vp our eyes of faith to Chriſt, as he is reuealed vnto vs in the word; reſting on him and his merits with all our hearts, and with a godly ſorrow confeſſe and bewaile our ſinnes, crauing at his hands mercy and pardon for the ſame. For till ſuch time as we doe this, we are grieuouſly ſtung by Satan, and are euery moment euen at deaths doore. And if we can thus behold Chriſt by faith, the benefits which come hereby ſhall be great: for as Paul ſaith, Rom.6.6. *the old man*, that is, the corruption of our nature, and the bodie of ſinne that raigneth in vs, *ſhall be crucified with him*: for when Chriſt was nailed on the croſſe, all our ſins were laid vpon him; therefore if thou doeſt vnfainedly beleeue, all thy ſinnes are crucified with him, and the corruption of thy nature languiſheth and dyeth, as he languiſhed and died vpon the croſſe.

Thirdly, we muſt learne to imitate Chriſt: as he ſuffered himſelfe to be nailed to the croſſe for our ſins, ſo anſwerably muſt euery one of vs learne to crucifie our fleſh, and the corruptiō of our nature, & the wickednes of our own Gal.5.24. hearts, as Paul ſaith, *They that are Chriſts, haue crucified the fleſh with the luſts and affections thereof.* And this we ſhall doe, if for our ſinnes paſt we waile and mourne with bitternes, and preuent the ſins to come, into which we may fall by reaſon of the corruption of our natures, by A vſing all good meanes, as prayer, faſting, and the word of God preached, and by flying all occaſions of offence. We are not to deſtroy our bodies, or to kill our ſelues, but to kill and crucifie ſinne that liueth in vs, and to mortif[illegible] the corruption of our nature that rebels againſt the ſpirit. Chriſtianitie ſtands not in this, to heare the word of God, and outwardly to profeſſe the ſame, and in the meane ſeaſon ſtill to liue in our ſinnes, and to pamper our owne rebellious fleſh; but it teacheth vs alwaies to haue in readineſſe ſome ſpeare or other to wound ſinne, and the ſword of the ſpirit to cut downe corruption in vs, that thereby we may ſhew our ſelues to be liuely followers of Chriſt indeed.

B *F*ourthly, by this we may learne, that the wrath of God againſt ſin is wonderfull great, becauſe his owne Sonne bearing our perſon, and beeing in our place, was not onely crucified, and racked moſt cruelly, but alſo bare the whole wrath of God in his ſoule: and therefore we muſt leaue off to make ſo little account of ſinne as commonly we doe.

Fifthly, whereas the perſon crucified was the Sonne of God, it ſheweth that the loue of God which he bare vnto vs in our redemption is endleſſe; like a ſea without banke or bottome, it cannot be ſearched into; and if we ſhall not acknowledge it to be ſo, our condemnation will be the greater.

Sixtly, in this that Chriſt bare the curſe of C the law vpon the croſſe; we learne that thoſe that be the children of *God*, when they ſuffer any iudgement, croſſe, or calamitie, either in bodie, or in mind, or both, doe not beare them as the curſes of God, but as the chaſtiſements of a louing father. For it doth not ſtand with the iuſtice of God to puniſh one fault twice: and therefore when any man that putteth his whole confidence in *God*, ſhall either in his owne perſon, in his good name, or in his goods feele the heauie hand of God, God doth not as a iudge curſe him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our ſufferings doe in ſome part ſatisfie the iuſtice of God; but this cannot ſtand, becauſe D Chriſt did make a perfect ſatisfaction to the iuſtice of his Father for all puniſhment. And therefore ſatisfaction to God made by man for temporall puniſhment is needleſſe, and much derogates from *Chriſts* paſſion.

In the crucifying of Chriſt, two things ſpecially muſt be conſidered: The manner of the doing of it, and his continuance aliue vpon the croſſe. Touching the manner, the ſpirit of God hath noted two things. The firſt, that Chriſt was crucified betweene two theeues, the one vpon his left hand, the other vpon his right: in which action is verified the ſaying of the Prophet Eſay, *He was numbred among the wicked*: Iſa.53.22. and the Iewes for their parts doe hereby teſtifie, that they eſteemed him to be, not ſome common wicked man, but euen the captaine and ringleader of all theeues and malefactours whatſoeuer. Now whereas Chriſt ſtanding vpon the croſſe in our roome and ſtead, is reputed the head and prince of all ſinners, it ſerueth to teach euery one of vs that beleeue in him, to iudge our ſelues moſt vile & miſerable ſinners, & to ſay of our ſelues with *Paul, that wee are the cheife of all ſinners.* 1.Tim.1.15. The ſecōd thing is, that Chriſt was crucified naked; becauſe he was ſtripped of his garments by the ſouldiers when he was to be crucified. The cauſes why he ſuffered naked are theſe. First, Adam by his fall brought vpon all mankind death both of body and ſoule: and alſo the curſes of God which befall man in this life: among which this was one, that the nakedneſſe of the body ſhould be ignominious; and hereupon when Adam had ſinned, and ſawe himſelfe naked, he fledde from the preſence of God, and hidde himſelfe euen for very ſhame. Gen.3.7.8. Chriſt therefore was ſtripped of his garments, and ſuffered naked, that he might beare all the puniſhment and ignominie that was due vnto man for ſinne. Secondly, this came to paſſe by the goodneſſe of God, that we might haue a remedie for our ſpirituall nakednes; which is, when a man hath his ſinnes lying open before Gods eies; and by reaſon thereof he himſelfe lyeth open to all Gods iudgements. Hereof Chriſt ſpeaketh to the angel of Laodicea, ſaying, *Thou ſaieſt I am rich, and increaſed with goods, and haue neede of nothing, and knoweſt not how thou art wretched, miſerable, blinde, and naked.* Reu.3.17. So when the Iſraelites had committed idolatrie by the golden calfe, Moſes telleth them that *they were naked*, Exo.32.2. not onely becauſe they had ſpoyled themſelues of their earings, but eſpecially becauſe they were deſtitute of Gods fauour, and lay open and naked to all his iudgements for that ſinne. And Salomon ſaith, *Where there is no viſion, there the people are made naked*, Prou.29.18. that is, their ſinnes lie open before God; and by reaſon thereof they themſelues are ſubiect to his wrath and indignation. Now Chriſt was crucified naked, that he might take away from vs this ſpirituall nakedneſſe; and alſo giue vnto vs meete garments to cloath vs withall in the preſence of God, called *white raymen*, as Chriſt ſaith, *I counſell thee to buy of me white raiment, that thou maieſt be cloathed, and that thy filthie nakedneſſe doe not appeare*: Reu.3.18. and *Long white robes dipped in the blood of the Lambe*, Reu.7.14. which ſerue to hide the nakedneſſe of our ſoules. What theſe garments are, the Apoſtle ſheweth when he ſaith, *All that are baptized into Chriſt, haue put on Chriſt.* Gal.3.27. And, *Put on the new man, which after God is created in righteouſneſſe, and true holineſſe.* Eph.4.24. Our nakedneſſe maketh vs more vile in the ſight of God, then the moſt loathſome creature that is, can be vnto vs; vntill we haue put on the righteouſneſſe of Chriſt to couer the deformitie of our ſoules, that wee may appeare holy, and without ſpotte before God. Thirdly, Paul ſaith, *We knowe if our earthly* 2.Cor.5.1.2.3.

A *houſe of this tabernacle be deſtroyed, we haue a building giuen of God, &c. For therefore we ſigh, deſiring to bee cloathed with our houſe which is from heauen, becauſe if we be cloathed we ſhall not be found naked.* Where it is like that the Apoſtle alludeth to the nakedneſſe of Adam after his fall; and therefore giueth vs another reaſon why Chriſt was crucified naked, namely, that after this life he might cloath all his members with eternall glorie.

If this be ſo, that a part of our reioycing ſtands in the glorious nakedneſſe of Chriſt crucified, there is no reaſon why we ſhould be puffed vp with the vanitie of our apparell. It ſhould rather bee an occaſion to make vs aſhamed, then to make vs proud. B The theefe may as well bragge of the brand in his hand, or of the fetters on his heeles, as we may of our attire; becauſe it is but the couering of our ſhame: and therefore ſhould put vs in mind of our ſinne and ſhamefull nakedneſſe.

The aboad of Chriſt vpon the croſſe, was about the ſpace of ſixe houres. For the death of the croſſe was no ſuddaine but a [a] lingring death. And in this ſpace of time there fell out fiue notable euents. The firſt, that the ſouldiers hauing ſtripped Chriſt of his garments, deuided them into foure parts, and caſt lottes for his coate, Mar.15,24. becauſe it was wouen without ſeame. And by this appeares the great loue of Chriſt to man, who was not onely C content to ſuffer, but alſo to looſe all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs anſwerably, that if it pleaſe God to call vs to any triall hereafter, we muſt be content to part with all for his ſake, that we may winne him. Againe, in theſe ſouldiers we may behold a picture of this world: when they had nailed Chriſt to the croſſe, they will not looſe ſo much as his garments, but they come and deuide them and caſt lottes for them: as for Chriſt himſelfe, the Sauiour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to find a man to accept of Chriſt, becauſe hee is Chriſt his redeemer: but when gaine comes by Chriſt, then he is wellcome. D Eſau that eſteemed nothing of his fathers bleſſing, made great account of his brothers pottage. The Gaderens made more account of their ſwine, then of Chriſt: for when they heard that they were drowned, they beſeech him to depart out of their coaſtes. Nay ſo bad is this age, that ſuch as will be taken to be the ſpeciall members of Chriſt, doe not onely with the ſouldiers ſtrippe Chriſt of his garments, but more then this, they bereaue him of his natures and offices. The Church of Rome by their tranſubſtantiation ſtrippe him of his manhoode: and by making other prieſtes after the ſame order with him, which doe properly forgiue ſinnes, ſtrippe him of his prieſthood: and of his kingly office, by ioyning with him a Vicar on

earth,

Aug. ſerm. 119. de tempore.

[a] Producta mors.

earth, and head of the Catholike Church, and that in his preſence: whereas all deputiſhippes and commiſſions ceaſe in the preſence of the principall. And when they haue done all this, then they further loade him with a number of beggarly ceremonies; and ſo do nothing els but make a [b] faigned Chriſt, in ſtead of the true and alone Meſſias.

[b] Fictitium Chriſtum.

The ſecond euent was, that Chriſt was mocked of all ſorts of men. Firſt they ſet vp the cauſe written why he was crucified, namely, *This is the King of the Iewes:* then the people that paſſed by reuiled him, wagging their heads at him, and ſaid, *Thou that deſtroyeſt the temple & buildeſt it in three dayes ſaue thy ſelf, &c.* Likewiſe the high Prieſtes mocking him, with the Scribes and Phariſies and the Elders, ſaid, *He ſaued others, let him ſaue himſelfe.* The ſame alſo did one of the theeues that was crucified with him, caſt in his teeth. Behold here the wonderfull ſtrange dealing of the Iewes: they ſee an innocent man thus pitifully and grieuouſly racked, and nailed on the croſſe, and his blood diſtilling downe from hands and feete: and yet are they without all pitie, and compaſſion, and doe make but a mocke & a skoffe at him. And in this we may plainly ſee how dangerous and ſearefull their caſe is, who are wholly giuen vp to the hardneſſe of their owne hearts: and we are further admoniſhed, to take heede howe we giue our ſelues to ieſting or mocking of others. And if any thinke it to be a light ſinne, let them conſider what befell the Iewes for mocking Chirſt. The hand of God was vpon them within a while after, and ſo remaineth to this day. Litle children wickedly brought vp, when they ſawe Eliſha the man of God comming, they mocked him, and ſaid, *Come vp thou balde pate, come vp thou balde pate:* but Eliſha looked backe on them, and curſed them in the name of the Lord, and two wild beares came out of the forreſt, and tare in peeces two and fourtie of them. Iulian, once a Chriſtian Emperour, but after an Apoſtata, did nothing elſe but mocke Chriſt and his doctrine, and made ieſts of ſundry places of Scripture: but beeing in fight againſt the Perſians, was wounded with a dart (no man knowing how) and died ſcoffing and blaſpheming. And ſuch like are the iudgements of God, which befall mockers and ſcorners. Let vs therefore in the feare of God learne to eſchew and auoid this ſinne.

Mat. 27.37, 38,39.

A

B

2.King.2. 23,24.

C

D

Furthermore, if wee ſhall indifferently conſider all the mockes and ſcornings of the Iewes, we ſhall finde that they can not truly conuince him of the leaſt ſin; which ſerueth to cleare Chriſt, and to prooue that he was a moſt innocent man, in whoſe waies was no wickedneſſe, and in whoſe mouth was found no guile: and therefore he was moſt fit to ſtand in our roome, and ſuffer for vs which were moſt vile and ſinnefull. And here by the way a queſtion offereth it ſelfe to be skanned. Saint Matthew ſaith, *The theeues which were crucified with him caſt the ſame in his teeth,* which the Scribes and Phariſes did. S. Luke ſaith, that one of the theeues mocked him. Now it may be demanded, how both theſe can be true? *Anſ.* Some reconcile the places thus: that the Scripture ſpeaking generally of any thing, by a figure doth attribute that to the whole, which is proper to ſome part onely; and ſo here doth aſcribe that to both the theeues which agreeth but to one. Others anſwer it thus: that at the firſt both of the euill doers did mocke Chriſt, and of that time ſpeaketh Matthew: but afterward one of them was miraculouſly conuerted, then the other alone mocked him, and of that time ſpake S. Luke. And this I rather take to be the truth. But what was the behauiour of Chriſt, when he is thus laden with reproch? In wonderfull patience he replies not, but puts vp al in ſilence. Where we are taught, that when a man ſhall raile on vs wrongfully, we muſt not returne rebuke for rebuke, nor taunt for taunt: but we muſt either be ſilent, or elſe ſpeake no more then ſhall ſerue for our iuſt defence. This was the practiſe of the Iſraelites, by the appointment of Hezekias, when Rabſhakah reuiled the Iewes, and blaſphemed the name of God; the people held their peace, and anſwered him not a word, for the kings commandement was, *anſwer him not.* So Hannah being troubled in mind prayed vnto the Lord, and Hely marked her mouth, for ſhe ſpake in her heart, and her lippes did mooue onely, but her voice was not heard, therefore Hely thought ſhe had beene drunken, & ſaid, *How long wilt thou be drunken, put away thy drunkenneſſe from thee.* Such a ſpeech would haue mooued many a one to very hard words: but ſhe ſaid, *Nay, my Lord, but I am a woman troubled in ſpirit, I haue drunke neither wine nor ſtrong drinke: but haue powred out my ſoule before the Lord.* This is a hard leſſon for men to learne; but we muſt indeauour our ſelues to practiſe it, if wee will be followers of Chriſt, and ouercome euill with good.

Math 27.44.

Luk.23.39.

Synechdoche.

2.King 18. 36.

1.Sam.1.14.

The third thing that fell out in the time of Chriſts crucifying, was the pitifull complaint, in which he cried with a loud voice, *Eli, Eli lamaſabacthani,* that is, *My God, my God, why haſt thou forſaken me?* In the opening of this complaint many points muſt be skanned. The firſt is, what was the cauſe that mooued Chriſt to complaine? *Anſw.* It was not any impatience or diſcontentation of mind, or any deſpaire, or any diſſembling, as ſome would haue it: but it was an apprehenſion & a feeling of the whole wrath of God, which ſeazed vpon him both in body and ſoule. The ſecond, what was the thing wherof he doth complaine: *An.* That he is forſakē of God the father. And from this point ariſeth another queſtion. How Chriſt being God, can be forſaken of God? for the Father, the Sonne, and the holy Ghoſt are all three but one and the ſame God. *Anſ.* By God wee muſt vnderſtand God the Father the firſt perſon. According to the common rule, when

Math.27. 46.

19649a

God is compared with the Sonne or the holy A
Ghoſt, then the Father is meant by this title,
God;as in this place:not that the father is more
God then the Sonne, for in dignitie all the
three perſons are equall: but they are diſtinguiſhed
in order onely, and the Father
is firſt. And againe, whereas Chriſt complaineth
that he was forſaken, it muſt be vnderſtood
in regard of his humane nature,
not of his Godhead. And Chriſts manhood
was forſaken, not that his Godhead and manhood
were ſeuered, for they were euer ioyned
together from the firſt moment of the incarnation:
but the Godhead of Chriſt, and ſo
the Godhead of the Father did not ſhew forth
his power in the manhood, but did as it were
lie aſleepe for a time, that the manhood might B
ſuffer: When a man ſleepeth, the ſoule is not
ſeuered from the bodie, but lieth as it were
dead, and exerciſeth not it ſelfe: euen ſo
the Godhead lay ſtill, and did not manifeſt his
power in the manhood, and thus the manhood
ſeemed to be forſaken. The third point is,
the manner of this complaint, *My God, my God,*
ſaith he: theſe wordes are wordes of faith, I
ſay not of iuſtifying faith whereof Chriſt
ſtood not in need: but he had ſuch a faith
or hope, whereby he did put his confidence
in God. The laſt wordes, *why haſt thou forſaken
me?* ſeeme at the firſt to be wordes of
diſtruſt. How then (will ſome ſay) can theſe
words ſtand with the former: for faith and
diſtruſt are flat contraries? *Anſ.* Chriſt did C
not vtter any ſpeech of diſtruſt, but onely
make his mone and complaint, by reaſon of
the greatneſſe of his puniſhment: and yet
ſtill relied himſelfe on the aſſiſtance of his
Father. Hence wee learne firſt, that religion
doth not ſtand in feeling but in faith, which
faith wee muſt haue in Chriſt, though we
haue no feeling at all: for God oftentimes
doth withdraw his grace and fauour
from his children, that he may teach them
to beleeue in his mercie in Chriſt then,
when they feele nothing leſſe then his mercie:
And faith and feeling can not alwayes
ſtand together; becauſe faith is a ſubſiſting
of things which are not ſeene, and the ground D
of things hoped for, and we muſt liue by
faith, and not by feeling. Though feeling
of Gods mercy be a good thing, yet God
doth not alwaies vouchſafe to giue it vnto
his children: and therefore in the extremitie
of afflictions & temptations, we muſt alwayes
truſt and relie on God by faith in Chriſt; as
Chriſt himſelfe doth when he is as it were
plunged into the ſea of the wrath of God. Secondly,
here we may ſee how God dealeth
with his children: for Chriſt in the ſenſe and
feeling of his humane nature was forſaken, yet
had he ſure truſt and confidence in God, that
cauſed him to ſay, *My God, my God.* God will
oftentimes caſt his deere children into huge
gulfes of woe and miſerie, where they ſhall
ſee neither banke nor bottome, nor any way
to get out:yet men in this caſe muſt not deſpaire,
but remember ſtill that that which befell
Chriſt the head, doth alſo befall his members.
Though Chriſt himſelfe at his death did
beare the wrath of God in ſuch meaſure, as
that in the ſenſe & feeling of his humane nature
he was forſaken: yet for all this he was
the ſonne of God, & had the ſpirit of his father,
crying, *My God, my God.* And therefore though
we bee wonderfully afflicted either in body or
in mind, ſo as we haue no ſenſe or feeling of
Gods mercie at all, yet muſt we not deſpaire &
thinke that we are caſt-awaies, but ſtill labour
to truſt & relie on God in Chriſt, & build vpon
him that wee are his children, though we
feele nothing but his wrath vpon vs; againſt
mercie cleauing to his mercie. This was Dauids
practiſe: *In the day of trouble* (ſaith he) *I* Pſal.77.2,3.
ſought the Lord: my ſore ranne & ceaſed not in the
night: my ſoule refuſed comfort. I did thinke vpon
God & was troubled: my ſoule was full of anguiſh:
& ſo he continueth on, ſaying, *Will the Lord abſent* ver.10,11,
himſelfe for euer, & will hee ſhew no more fauour? 12,&c.
hath God forgotten to be mercifull? but in the
end he recouereth himſelfe out of this gulfe of
temptation, ſaying, *Yet I remember the yeares of*
the right hand of the moſt high: I remember the
workes of the Lord, certainly I remēber the wonders
of old. Wherefore this practiſe of Chriſt in his
paſſiō, muſt thē be remēbred of vs all, whē God
ſhal humble vs either in body, or ſoule, or both.

The fourth thing which fell out when
Chriſt was on the croſſe was this: after Chriſt
knew that all things were performed, and that
the Scriptures were fulfilled, he ſaid, *I thirſt,* Ioh.19.28,
and then there ſtanding a veſſell full of vineger, 29.30.
one ranne and filled a ſponge therewith,
and put it about an hyſſope ſtalke, and put it
to his mouth: which when he had receiued, he
ſaid, *It is finiſhed.* The points here to bee conſidered,
are foure. The firſt, that Chriſt thirſteth.
And we muſt know that this thirſt was a
part of his paſſion; and indeede it was no
ſmall paine, as we may ſee by this: when Siſera
was ouercome by Iſrael, and had fledde from Iudg.4.19.
his enemies to Iaels tent, he called for a litle
water to drinke, beeing more troubled with
thirſt, then with the feare of death at the hand
of his enemies. And indeed thirſt was as grieuous
to men in the Eaſt countrey, as any torment
elſe. And hereupon Sampſon was more Iudg.15.18.
grieued with thirſt, then with feare of many
thouſand Philiſtims.

Again, wheras Chriſt cōplaines that he *thirſteth,*
it was not for his owne ſake, but for our offences:
& therefore anſwerably we muſt thirſt
after Chriſt and his benefits, *as the dry & thirſtie land* Pſal.143.6.
where no water is, doth after raine:
and as *the Hart brayeth after the riuers of water,* Pſal.42.1.
ſo muſt we ſay with Dauid, *My ſoule panteth*
after thee, O Lord, & the benefits of thy death.

The ſecond, that a ſponge full of vineger tied
vpon an hyſſop ſtalke, was reached to
Chriſt vpon the croſſe. Now it may be demanded,
how this could be, conſidering the ſtalke
of

of the hyſſop is not paſt a foote long. *Anſ.*
As the tree of muſtard ſeede with the Iewes is
farre greater and taller then with vs, in ſo
Mat.15.36. much that the birds of heauen build their
neaſts in it; ſo it may be that hyſſop groweth
much longer in thoſe countries then with vs.
Or as I take it rather, the hyſſop ſtalke was put
vpon a reede, and by that meanes the ſponge
was put vp to the mouth of Chriſt.

The third point is, that Chriſt drinketh
the vineger offered: but when? Not before all
things were finiſhed that were to bee done
on the croſſe. And by this he ſhewes his exceeding
care for our ſaluation. Hee laide aſide all
things that would turpe to his owne eaſe, that
hee might fully worke our redemption, and
fulfill the will of his Father who ſent him into
the world for that ende. The like care muſt euery
one of vs haue to walke dutifully; and, as it
were to goe thorough-ſtitch in our particular
callings, that God may be glorified by vs.
When Abrahams ſeruant came to Bethuel to
get a wife for Iſaac, meate was ſet before
Gen.24.33. him, but he ſaide, *I will not eate before I haue
ſaid my meſſage*: ſo likewiſe we muſt firſt ſee
Gods glory procured in our affaires, & then in
the ſecond place, if commodity or praiſe redound
to vs, wee muſt afterward take it.

The laſt point is, that when Chriſt had
drunke the vineger, he ſaid, *It is finiſhed*, Which
words may haue a double ſenſe: one, that ſuch
things as were figured by the ſacrifices of the
old Teſtament are accompliſhed; the other,
that now vpon the croſſe he had finiſhed his
ſatisfaction to the iuſtice of his *F*ather for
mans ſinne. And this of the twaine I rather
thinke to be his meaning. If it be ſaid, that the
burial and reſurrection, and aſcenſion of Chriſt,
&c. which are neceſſary to mans redemption,
were not yet begun, the anſwer is, that the
workes of Chriſts prieſthood which follow his
death, ſerue not to make any ſatisfaction to
Gods iuſtice for ſinne, but onely to confirme
or apply it, after it is made and accompliſhed
on the croſſe. And if this be ſo, that Chriſt in
his own perſon accompliſhed the worke of redemption,
and made a full and perfect ſatisfaction
for vs, as theſe wordes import, *It is finiſhed*,
then humane ſatisfactions to Gods iuſtice
for ſinne are altogether ſuperfluous.

The fifth euent that fell out when Chriſt was
vpon the croſſe was, that he cried with a
Luk.23.46. loud voice, and ſaide, *Father, into thy hands
I lay downe my ſpirit*, that is, I commend my
ſoule, as beeing the moſt pretious thing
which I haue in this world, into thy cuſtody,
who art a moſt faithfull keeper thereof.
Theſe words are taken by Chriſt out of the
Pſalmes: for when Dauid was in danger of his
life by reaſon of Saul, & had no friend to truſt,
Pſal.31.5. he makes choiſe of God to be his keeper, and
ſaid, *Into thy hands, O Lord, do I commend my ſpirit*.
Now our Sauiour Chriſt beeing in the like
diſtreſſe, both by reaſon of the Iewes, who
euery way ſought his finall deſtruction
A and confuſion, and eſpecially becauſe hee felt
the full wrath of God ſeazing vpon him,
doth make choiſe of Dauids wordes, and apply
them to himſelfe in his diſtreſſe. And by
his example wee are taught, not onely to read
the generall hiſtorie of the Bible, but alſo to
obſerue the things commanded & forbidden,
and to apply the ſame vnto our ſelues, and to
our particular eſtates and dealings whatſoeuer:
thus the prophet Dauid ſaith, *In the roll of the* Pſal.40.7.
*booke it is written of me, that I ſhould doe thy will,
O my God*. How can this bee? for no part
of Scripture penned before the daies of Dauid
ſaith thus of him. True indeede; but as
I take it, Dauids meaning is, that he read
the booke of the lawe, and found generall
B precepts and commandements giuen to
kings & Princes, that they ſhould keepe all the
ordinances and commandements of God:
which he being a *K*ing applies particularly to
his owne perſon, and thereupon ſaith: *In the
volume of the booke it is written of me, &c.* And
this duty is wel practiſed by the people of God
at this day: For the Pſalmes of Dauid were
penned according to the eſtate of the Church
in his time: and in theſe dayes the Church of
God doth ſing the ſame with the ſame ſpirit
that Dauid did, and doth apply their ſeuerall
eſtates and conditions.

Nowe in that Chriſt commends his ſoule
into the hands of his *F*ather, he doth it to
C teſtifie that he died not by conſtraint, but
willingly: and by his owne practiſe he doth
teach vs to doe the like, namely, to giue vp
our owne ſoules into the hands of God: and
becauſe this dutie is of ſome difficultie, we
muſt obſerue three motiues or preparatiues
which may induce vs to the better doing of
it. The firſt is, to conſider that God the father
of Chriſt, is the creator of our ſoules, and
therefore hee is called the *Father of ſpirits*. And
if he be a creator of them, then is hee alſo a
faithfull preſeruer of them. For ſure it is, that
God will preſerue his owne workemanſhip.
Who is or can bee ſo carefull for the ornament
and preſeruation of any worke as the crafteſmaſter?
and ſhall not God be more carefull
then man? Wherefore Saint Peter exhorteth
D vs *to commit our ſoules vnto God, as vnto a faithful* 1.Pet.4.19.
Creator. The ſecond motiue is this: we muſt
looke to be reſolued in our conſciences, that
God the *F*ather of Chriſt is our father: euery
man for himſelfe muſt labour to haue the aſſurance
of the pardon of his owne ſinnes, and
that the corruption of his ſoule bee waſhed away
in the blood of Chriſt, that he may ſay, I
am iuſtified, ſanctified, and adopted by Chriſt.
And when any man can ſay thus, he ſhall be
moſt deſirous and willing to commit his ſoule
into the hands of God. This was the reaſon
which mooued Chriſt to lay downe his ſoule
into the hands of God, becauſe he is *his father*.
The third motiue or preparatiue is, a
continuall experience and obſeruation of
Gods loue and fauour towards vs, in keeping

Pſal.31.5. and preſeruing him; as appeares by Dauids example, *Into thy hands* (ſaith he) *I commend my ſoule: for thou haſt redeemed me, O thou God of truth.*

The time when we are ſpecially to commend our ſoules into the hand of God, is firſt of all the time of any affliction or daunger. This was the time when Dauid commended his ſoule into the hands of God in the Pſalme before named. We know that in any common danger or perill, as the ſacking of a citie, or burning of an houſe, if a man haue any pretious Iewell therein, he will firſt fetch that out, and make choiſe of a faithfull friend, to whoſe cuſtodie hee will commit the ſame: euen ſo, in common perils and dangers wee muſt alwaies remember to commit our ſoules as a moſt pretious iewel into the hands of God, who is a faithfull Creator. An other more ſpeciall and neceſſarie time of practiſing this dutie, is the houre of death, as here Chriſt doth, and Steuen, who when the Iewes ſtoned him to death, Act.7.59. called on God, and ſaid, *Lord Ieſus receiue my ſpirit.* And as this dutie is very requiſite and neceſſary at all times, ſo moſt eſpecially in the houre of death; becauſe the danger is great by reaſon that Satan will then chiefly aſſault vs, and the guilt of ſinne will eſpecially then wound the conſcience. Laſtly, at all times wee muſt commit our ſoules into Gods hands: for though we be not alwaies in affliction, yet we are alwaies in great daunger: and when a man lieth down to reſt, he knoweth not whether he ſhall riſe againe or no: and when he ariſeth, he knoweth not whether he ſhall lie downe againe: yea, at this very houre wee know not what will befall the next.

And great are the comforts which ariſe by the practiſe of this dutie. When Dauid was in great daunger of his life, and his owne people would haue ſtoned him, becauſe their hearts were vexed for their ſonnes and daughters 1.Sam.30.6. which the Amalekites had taken; it is ſaid, *he comforted himſelfe in the Lord his God.* And the 2.Tim.1.12. practiſe of Paul in this caſe is moſt excellent: *For the which cauſe* (ſaith he) *I ſuffer thoſe things, but I am not aſhamed: for I know whom I haue beleeued, and am perſwaded that hee is able to keepe that which I haue committed vnto him againſt that day.* This worthy ſeruant of God had committed his life and ſoule into Gods hand: and therefore hee ſaith, *In all my ſufferings I am not aſhamed:* where we ſee, that if a man haue grace in his life-time to commit his ſoule into Gods hand, it will make him bold euen at the point of death. And this muſt be a motiue to cauſe euery man daily and hourely to lay downe his ſoule into the hands of God, although by the courſe of nature he may liue twentie or fourtie yeares longer. But howſoeuer this dutie be both neceſſarie and comfortable, yet fewe there be that practiſe the ſame. Men that haue children are very carefull and diligent to bring them vp vnder ſome mans tuition; and if they haue cattell, ſheepe, or oxen, they prouide keepers to tende them: but in the meane ſeaſon for their own ſoules they haue no care; they may ſinke or ſwimme or doe what they will. This ſhewes the wonderfull blindneſſe or rather madneſſe of men in the world, that haue more care for their cattell, then for their owne ſoules: but as Chriſt hath taught vs by his example, ſo let euery one of vs in the feare of God, learne to commit our ſoules into the hand of God.

Againe, in that Chriſt layes downe his own ſoule, and withall the ſoules of all the faithfull into the hands of the Father, we further learne three things. The firſt, that the ſoule of man doth not vaniſh away as the ſoules of beaſts and other creatures: there is great difference betweene them: for when the beaſt dyeth, his ſoule dieth alſo: but the ſoule of man is immortall. The conſideration whereof muſt mooue euery man aboue all things in this world to be carefull for his ſoule: if it were to vaniſh away at the day of death as the ſoules of beaſts doe, the neglect thereof were no great matter: but ſeeing it muſt liue for euer either in eternall ioy, or els in endleſſe paines and torments, it ſtands vs vpon euery man for himſelfe, ſo to prouide for his ſoule in this life, that at the day of death when it ſhall depart from his body, it may liue in eternall ioy and happineſſe. The ſecond, that there is an eſpecial and particular prouidence of God, becauſe the particular ſoule of Chriſt is committed into the hands of his Father, and ſo anſwerably the ſoules of euery one of the faithfull are. The third, that euery one which beleeues himſelfe to be a member of Chriſt, muſt bee willing to die when God ſhall call him thereunto. For when we die in Chriſt, the body is but laid aſleepe, and the ſoule is receiued into the hands of a moſt louing God and mercifull father, as the ſoule of Chriſt was. Laſtly, whereas Chriſt ſurrendring his ſoule into his Fathers hands, cals it a ſpirit, we note, that the ſoule of man is a ſpirit, that is, a ſpirituall, inuiſible, ſimple eſſence without compoſition, created as the angels of God are. The queſtion whether the ſoule of a child come from the ſoule of the parents, as the body doth come from their bodies, may eaſily bee reſolued. For the ſoule of man beeing a ſpirit, cannot beget another ſpirit, as the angels being ſpirituall doe not beget angels: for one ſpirit begetteth not an other. Nay which is more, one ſimple element begetteth not another, as the water begetteth not water, nor aire begetteth aire: and therefore much leſſe can one ſoule beget an other. Againe, if the ſoule of the child come from the ſoule of the parents, then there is a propagation of the whole ſoule of the parent or of ſome part thereof. If it be ſaid, that the whole ſoule of the parents is propagated, then the parents ſhould want their owne ſoules and could not liue. If it be ſaid, that a part

A of the parents ſoule is propagated: I anſwer, that the ſoule beeing a ſpirit or a ſimple ſubſtance cannot be parted: and therefore it is the ſafeſt to conclude, that the bodie indeed is of the bodie of the parents, and that the ſoule of man while the bodie is in making, is created of nothing: and for this very cauſe Heb.12.9. God is called the *father of ſpirits*.

Thus much of the crucifying of Chriſt: now followeth his death. For hauing laide downe his ſoule into the hands of his Father, the holy Ghoſt ſaith, Luk.23.46. *He gaue vp the ghoſt*: to giue vs to vnderſtand, that his death was no fantaſticall, but a reall death, in that his bodie and ſoule were ſeuered as truly as when any of vs die. In treating of Chriſts death wee B muſt conſider many points. The firſt, that it was needefull that hee ſhould die, and that for two cauſes. Firſt, to ſatisfie Gods iuſtice: for ſinne is ſo odious a thing in Gods ſight, that he will puniſh it with an extreme puniſhment: therefore Chriſt ſtanding in our roome muſt not onely ſuffer the miſeries of this life, but alſo die on the croſſe, that the very extremitie of puniſhment which we ſhould haue borne, might be laid on him: and ſo we in Chriſt, might fully ſatisfie Gods iuſtice: for the *wages of ſinne is death*. Rom.6.23. Secondly, Chriſt died that he might fulfill the truth of Gods word which had ſaide, that man for eating Gen 2.17. the forbidden fruite *ſhould die the death*. The properties of Chriſts death are two: C the firſt, that it was a voluntarie and willing death: the ſecond, that it was a curſed death. For the firſt, whereas I ſay Chriſts death was voluntarie, I meane that Chriſt died willingly, and of his owne free accord gaue vp himſelfe to ſuffer vpon the croſſe. Howſoeuer the Iewes did arraigne, and condemne, and crucifie him, yet if he had not willed his owne death, and of his free accord giuen himſelfe to die: not the Iewes, nor all the whole world could euer haue taken away his life from him. He dyed not by conſtraint or compulſion, but Ioh.10.18. moſt willingly: and therefore he ſaith, *No man taketh my life from me, but I* (ſaith he) *lay it downe of my ſelfe: I haue power to lay it downe, and* Mat.27.50. *haue power to take it againe*. D And our Sauiour Chriſt gaue euident tokens hereof in his death, Luk.23.46. for *then Ieſus cryed with a loud voyce, and gaue vp the ghoſt*. Ordinarily men that dye on the croſſe, languiſh away by litle and litle, and before they come to yeelde vp their liues they looſe their ſpeech, and onely rattle or make Iſa.38.14. a noiſe in the throat: but Chriſt at that very inſtant when he was to giue vp the ghoſt, cried with a loud voice: which ſheweth plainely, that he in his death was more then a conquerour ouer death. And therefore to giue all men a token of his power, and to ſhew that he dyed voluntarily, it pleaſed him to Mar.15.39. crie with a loud voyce. And this made the Centurion to ſay that he was the ſonne of God. Againe, Chriſt dyed not as other men doe; becauſe they firſt giue vp the ghoſt, and then lay their heads aſide: but he in token that his death was voluntarie, Ioh.19.30. firſt layes his head aſide after the manner of a dead man, and then afterward giues vp the Mar.15.44. ghoſt. Laſtly, Chriſt dyed ſooner then men are wont to doe vpon the croſſe, and this was the cauſe that made Pilate wonder that hee was ſo ſoone dead. Now this came to paſſe, not becauſe he was loath to ſuffer the extremity of death: but becauſe he would make it manifeſt to all men, that he had power to die or not to die. And indeede this is our comfort, that Chriſt dyed not for vs by conſtraint, but willingly of his owne accord.

And as Chriſts death was voluntarie, ſo B was it alſo an accurſed death, and therefore it is called the *death of the croſſe*. And it containeth the firſt and the ſecond death: the firſt, is the ſeparation of the bodie from the ſoule: the ſecond, is the ſeparation of bodie and ſoule from God: and both were in Chriſt: for beſide the bodily death, he did in ſoule apprehend the wrath of God due to mans ſinne: and that made him crie, *My God, my God, why haſt thou forſaken me?*

To ſignifie this point the Creede ſaith, that he was crucified and alſo died.

And here we muſt not omit a neceſſarie point, namely how farre forth Chriſt ſuffered death. *Anſw.* Some thinke that he ſuffered onely a bodily death, and ſuch paines as follow the diſſolution of nature: but they no doubt, come too ſhort: for why ſhould Chriſt C haue feared death ſo greatly, if it had beene nothing but the diſſolution of nature? Some againe thinke that *he died*, not onely the firſt, but alſo the ſecond death; but it may be they goe too farre: for if to dye the firſt death, be to ſuffer a totall ſeparation of body and ſoule, then alſo to dye the ſecond death, is wholy and euery way to be ſeuered from all fauour of God, and at the leaſt for a time to be oppreſſed of the ſame death as the damned are. Now this neuer befell Chriſt, no not in the middeſt of his ſufferings, conſidering that euen then he was able to call God his God. Therefore the ſafeſt is to follow the meane; namely, that Chriſt dyed the firſt death, in that his bodie and ſoule were really and wholly D ſeuered, yet without ſuffering any corruption in his bodie, which is the effect and fruite of the ſame: and that withall he further ſuffered the extreame horrours and pangs of the ſecond death, not dying the ſame death, nor beeing forſaken of God, more then in his owne apprehenſion or feeling. For in the very middeſt of his ſufferings the Father was well pleaſed with him. And this which I ſay doth not any whit leſſen the ſufficiencie of the merit of Chriſt: for whereas he ſuffered truly the very wrath of God, and the very torments of the damned in his ſoule, it is as much as if all the men in the world had dyed the ſecond death, and had beene wholly cut off from God for euer and euer. And no doubt Chriſt dyed the firſt death onely ſuffering the pangs of the ſecond;

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that the firſt death might be an entrance not to the ſecond death, which is eternall damnation, but a paſſage to life eternall.

The benefits and comforts which ariſe by the death of Chriſt, are ſpecially foure. The firſt, is the change of our natural death, I ſay not the taking of it away, for we all muſt die: but whereas by nature death is a curſe of God vpon man for eating the forbidden fruit, by the death of Chriſt it is changed from a curſe into a bleſſing: and is made as it were a middle way and entrance to conuey men out of this world into the kingdome of glorie in heauen: and Heb.2.15. therefore it is ſaid, Chriſt by his death *hath deliuered them from the feare of death, which all the daies of their liues were ſubiect to bondage.* A man that is to encounter with a ſcorpion, if he know that it hath a ſting, he may be diſmaied; but being aſſured that the ſting is taken away, he neede not feare to encounter therewith. Now death in his owne nature conſidered, is this ſcorpion armed with a ſting: but Chriſt our Sauiour by his death hath pulled out the ſting of our death, and on the croſſe triumphantly 1.Cor.15.55 ſaith, *O death where is thy ſting! O graue where is thy victorie!* and therefore euen then when we feele the pangs of death approch, we ſhould not feare but conceiue hope, conſidering that our death is altered and changed by the vertue of the death of Chriſt. Secondly, the death of Chriſt hath quite taken away the ſecond death from thoſe that are in Chriſt: as Rom.8.1. Paul ſaith, *There is no condemnation to them which are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirit.* Thirdly, the death of Chriſt is a meanes to ratifie his laſt will and teſtament. Heb.9.15.16.17. *For this cauſe was Chriſt the Mediatour of the new Teſtament, that through death (which was for the redemption of the tranſgreſſions which were in the former Teſtament) they which were called might receiue the promiſe of the eternall inheritance. For where a Teſtament is, there muſt be the death of him that made the Teſtament: for the Teſtament is confirmed when men are dead: for it is yet of no force as long as he is aliue that made it.* And therefore the death of Chriſt doth make his laſt will and teſtament which is the couenant of grace, authenticall vnto vs. Fourthly, the death of Chriſt doth ſerue to aboliſh the originall corruption of our ſinfull hearts. As a ſtrong coraſiue laid to a ſore, eates out all the rotten & dead fleſh: euen ſo Chriſts death being applied to the heart of a penitent ſinner by faith, weakens and conſumes the ſinne that cleaues ſo faſt vnto our natures and dwels within vs. Some will ſay, how can Chriſts death which now is not, becauſe it is long agoe paſt and ended, kill ſinne in vs now? *Anſ.* Indeed if we regard the act of Chriſts death, it is paſt, but the vertue and power thereof endureth for euer. And the power of Chriſtes death is nothing elſe, but the power of his Godhead, which enabled him in his death to ouercome hell, the graue, death, and condemnation, and to disburden A himſelfe of our ſinnes. Nowe when wee haue grace to deny our ſelues, and to put our truſt in Chriſt, and by faith are ioyned to him, then as Chriſt himſelfe by the power of his Godhead ouercame death, hell, and damnation in himſelfe; ſo ſhall we by the ſame power of his Godhead kill and crucifie ſinne and corruption in our ſelues. Therefore ſeeing wee reape ſuch benefit by the death of Chriſt, if wee will ſhew our ſelues to be Chriſtians, let vs reioyce in the death of Chriſt: and if the queſtion be, what is the chiefeſt thing wherein we reioyce in this world? we may anſwer, the very croſſe of Chriſt, yea the very leaſt drop of his blood. B

The duties to be learned by the death of Chriſt are two: the firſt concernes all ignorant and impenitent ſinners. Such men whatſoeuer they be, by the death of Chriſt vpon the croſſe, muſt be mooued to turn from their ſins: and if the conſideration hereof will not mooue them, nothing in the world will. By nature euery man is a vaſſall of ſinne, and a bondſlaue of *Satan*: the deuill raignes & rules in all men by nature, and we our ſelues can do nothing but ſerue and obey him. Nay, which is more, wee liue vnder the fearefull curſe of God for the leaſt ſinne. Well now, ſee the loue of the Sonne of God, that gaue himſelfe willingly to death vpon the croſſe for thee, that he might free C thee from this moſt fearefull bondage. Wherefore let all thoſe that liue in ſin and ignorance reaſon thus with themſelues: Hath Chriſt the Sonne of God done this for vs, and ſhall wee yet liue in our ſins? hath he ſet open as it were the very gates of hell, and ſhall we yet lie weltring in our damnable waies and in the ſhadow of death? In the feare of God let the death of Chriſt be a meanes to turne vs to Chriſt: if it cannot mooue vs, let vs be reſolued that our caſe is dangerous. To go further in this point, euery one of vs is by nature a ſick man, wounded at the very hart by Satan: though we feele it not, yet we are deadly ſick: & behold, Chriſt is the good Phiſitian of the ſoule, and none in heauen or earth neither Saint, angell, nor man D cã heale this our ſpiritual wound, but he alone: who though he were equall with the Father, yet he came downe from his boſome and became man, and liued here many yeares in miſerie and contempt: and when no hearbe nor plaiſter could cure this our deadly wound or deſperat ſicknes, he was cõtent to make a plaiſter with his owne blood: the paine he took in making it, cauſed him to ſweat water & blood: nay the making of it for vs coſt him his life, in that he was content by his owne death to free vs from death: which if it be true, as it is moſt true, then wofull and wretched is our caſe if wee will ſtill liue in ſinne, and will not vſe meanes to lay this plaiſter to our hearts. And after this plaiſter is applied to the ſoule, wee ſhould doe as a man that hath bene grieuouſly ſicke, who when he is on the mending

ding hand, gets ſtrength by litle and litle. And ſo ſhould we become new creatures, going on from grace to grace, and ſhew the ſame by liuing godlily, righteouſly, and ſoberly, that the world may ſee that we are cured of our ſpirituall diſeaſe. O happie, yea thriſe happy are they that haue grace from God to doe this. The ſecond dutie concernes them which are repentant ſinners. Hath Chriſt giuen himſelfe for thee, and is thy conſcience ſetled in this? then thou muſt anſwerably beare this minde, and if thy life would ſerue for the glory of God and the good of the Church, thou wouldeſt then giue it moſt willingly if thou be called thereto. Secondly, if Chriſt for thy good hath giuen his life, then thou muſt in like manner be content to die for thy brethren in Chriſt, if neede be. 1.Ioh.3.16. *He* (ſaith Saint Iohn) *laid downe his life for vs, therefore we ought to laie downe our liues for our brethren* Thirdly, if Chriſt was content to ſhed his owne heart blood not for himſelfe, but for the ſinnes of euery one of vs, then we muſt bee thus affected, that rather then by ſinning we would willingly offend God, we ſhould be content to haue our owne blood ſhed: yea, if theſe two things were put to our choiſe, either to doe that which might diſpleaſe God, or els to ſuffer death, we muſt rather die then do the ſame. Of this minde haue bin all the Martyrs of God, who rather then they would yeelde to Idolatry, were content to ſuffer moſt bitter torments & cruell death. Yea, euery good Chriſtian is ſo affected, that he had rather chooſe to die then to liue, not mooued by impatience in reſpect of the miſeries of this life: but becauſe he would ceaſe to offend ſo louing a father. To ſinne is meate & drinke to the world, but to a touched and repentant heart there is no torment ſo grieuous as this is, to ſinne againſt God, if once he bee perſwaded that Chriſt died for him.

Thus much for Chriſts death: now follow thoſe things which befell Chriſt when he was newly dead; and they are two eſpecially. The firſt, that his legges were not broken as the legges of the two theeues were. Of the firſt, S. Iohn rendreth a reaſon, namely, that the Scripture might be fulfilled, which ſaith, Ioh.19.36. *Not a bone of him ſhall be broken:* which words were Exod.12.46 ſpoken by Moſes of the paſchal lambe, and are here applied to Chriſt, as beeing typically figured thereby. And hence wee obſerue theſe two things. Firſt, that Chriſt crucified is the 1.Cori.5.7. true paſchal Lambe, as Saint Paul ſaith, *Chriſt our paſſeouer is ſacrificed:* and Saint Iohn ſaith, Ioh.1.29. *Behold the Lambe of God,* diſtinguiſhing him thereby from the typicall lambe. In this that Chriſt crucified is the true paſchall lambe, the child of God hath wonderfull matter of Exo.12.23. comfort. The Iſraelites did eate the Paſſeouer in Egypt, and ſprinkled the blood of the Lambe on the poſts of their dores, that when the Angell of God came to deſtroy the firſt borne of man and beaſt, and ſawe the blood vpon their houſes, he might paſſe ouer them, A that the plague ſhould not be vpon them to deſtruction. So likewiſe if thou doeſt feede on the Lambe of God, and by a liuely faith ſprinkle the doore of thine heart with his blood, the iudgement of God in this life, and the terrible curſe of death, with the fearefull ſentence of condemnation at the day of iudgement, and all puniſhments due vnto thy ſinnes ſhall paſſe ouer thee, and not ſo much as touch thee. And whereas the legges of our Sauiour Chriſt were not broken by the ſouldiours, who ſought by all meanes poſſible to worke againſt him all the miſchiefe they could: we may note, that the enemies of Chriſt and his Church, let them intend to ſhewe neuer ſo much malice againſt him, they can not goe beyond that libertie B which God giueth them, they can doe no more for their liues then that which GOD willeth. The Medes and Perſians are called Iſa.13.3. the *Lords ſanctified ones:* Cyrus is called *the* Iſa.46.11. *Man of Gods counſell*, becauſe whatſoeuer they intended againſt the people of GOD, yet in all their proceedings they did nothing but that which God had determined before to be done. And when *Senacherib* came againſt the Iewes as a wild beaſt out of his den, the Lord telleth Hezekiah concerning Aſhur, that Iaſ.37.29. he will put *his hooke in his noſtrils, and his bridle in his lippes, and bring him backe againe the ſame way that he came*, that is, he will ſo rule him, that he ſhall not doe the leaſt hurt vnto the Iewes, more then God will. C This is a matter of great comfort to Gods Church oppreſſed with manifold enemies, Papiſts, Iewes, Turkes, and all infidels, malitiouſly bent againſt it for Chriſts ſake. For though they intend and practiſe miſchiefe, yet more then Gods will and counſell is, they can not doe: becauſe he hath his ring in their noſtrils, and his bridle in their lippes to rule them as he liſteth.

The ſecond thing which fell out immediatly vpon the death of Chriſt, is that the ſouldiers pierced his ſide with a ſpeare, and thence iſſued water and blood. The vſe which ariſeth of this point is two-fold: firſt, it ſerues to prooue that Chriſt died truly, and not in ſhew, or a faigned death: for there is about the D Columb. de re Anat. l. 7. heart a filme or ſkinne like vnto a purſe, wherin is contained cleare water to coole the heat of the heart, and therefore when water and blood iſſued out after piercing of the ſide, it is very likely that [a] that very ſkinne was pierced: for elſe in reaſon we can not coniecture whence this water ſhould come. S. Iohn an eye-witneſſe of this thing, beeing about to prooue that Ieſus the ſonne of Marie was the true Meſſias, bringeth in ſixe witneſſes: 1.Ioh.5.7.8. three in heauen, *The Father, the Word, and the holy Ghoſt:* and three in earth, *the water, the Spirit, and the blood:* where no doubt he alludeth to the water and blood that iſſued out of the ſide of Chriſt: by *ſpirit*, we may vnderſtand the efficacie and operation of Gods ſpirit, making men to bring forth the fruites of the ſame, as loue, peace, ioy, &c. And the ſecond witneſſe,

name-

[a] Pericardium.

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namely water, hath relation to the water that came forth of Chriſts ſide, which ſignifieth the inward waſhing away of ſinne, and the purging of the heart by Chriſts blood: which alſo is, and was ſignified by the outward waſhing of the body with water in baptiſme. The third witneſſe hee cals blood, alluding to the blood that iſſued out of Chriſts ſide: whereby is ſignified the expiation or ſatisfaction made to Gods iuſtice for mans ſinne. The ſame vſe had the ceremoniall ſprinkling in the old Teſtament, typically ſignifying the ſprinkling of Chriſts blood. Now theſe three witneſſes are not to be ſought for in heauen, but euery Chriſtian man muſt ſearch for them in his owne heart and conſcience, and there ſhall he find them in ſome meaſure. And this water and blood flowing out of the ſide of Chriſt beeing now dead, ſignifieth that he is our iuſtification and ſanctification, euen after his death: and that out of his death ſprings our life: and therefore as Eue was made of a ribbe taken out of the ſide of Adam: ſo ſprings the Church out of the blood that flowes out of the ſide of the ſecond Adam.

Hauing thus intreated of Chriſts execution, let vs now come to the laſt point, namely, the excellencie of Chriſts paſſion; conſiſting in theſe two points: I. a Sacrafice: II. a Triumph. For the firſt, when Chriſt died he offered a propitiatorie and reall ſacrifice to his Father: and herein his death and paſſion differeth from the ſufferings and deaths of all men whatſoeuer. In this ſacrifice we muſt conſider foure things: I. who was the prieſt. II. what was the ſacrifice. III. what was the altar. IV. the time wherein this ſacrifice was offered. The prieſt was Chriſt himſelfe, as the author of the Epiſtle to the Hebrewes prooues at large from the third chap. to the *9.* and of him we are to conſider theſe foure points. The firſt, what is the office of Chriſts prieſthood. *Anſ.* The office of Chriſts prieſthood ſtands in three things: I. To teach doctrine, Heb.3.1. and therefore he is called the *high prieſt of our profeſſion*, that is, of the Goſpel which wee profeſſe, becauſe he is the author and Doctour of the ſame. II. To offer vp himſelfe vnto his Father in the behalfe of man, for the appeaſing of his wrath for ſinne. III. To make requeſt or interceſſion to God the Father, that hee would accept the ſacrifice which he offered on the croſſe for vs. The ſecond point is, According to which nature hee was a prieſt: whether in his manhood, or in his godhead, or both together? *Anſ.* The office of his prieſthood is performed by him according to both his natures: and therefore he is a prieſt not as the papiſts would haue him, according to his manhood onely, but as he is both God and man: for as hee is a Mediatour, ſo is he a prieſt: but Chriſt is a Mediatour according to both natures: each nature doing that which is peculiar to it, and conferring ſomething to the A worke of redemption: and therefore he is a prieſt as he is both God and man. The third point, After what order he is a prieſt? *Anſ.* The Scriprure mentioneth two orders of prieſts: the order of Leui, and the order of Melchiſedeck. Chriſt was not a prieſt after the order of Aaron: and yet notwithſtanding in that prieſthood were many notable rites whereby the prieſthood of our Sauiour Chriſt was reſembled, and we may note fiue eſpecially. Firſt, in the anointing of the high Prieſts; as of *A*aron, and his ſonnes after him, oyle was poured on his head, Exod 29.7. Pſal. 133.2. and it ranne downe to the very edge of his garments, whereby was ſignified that Chriſt the true high Prieſt B was anointed *with the oyle of gladneſſe aboue his fellowes*, Pſal.45.7. that is, that his manhood was filled with the gifts and graces of God, both in meaſure, number, and degree aboue all men and angels. Secondly, the ſumptuous and glorious apparell Exod.28.2. which the high *P*rieſt put on, when he came into the Sanctuarie, was a ſigne of the rich and glorious Robe of Chriſts righteouſneſſe, which is the puritie and integritie of his humane nature and of his life. Thirdly, the ſpeciall parts of the high Prieſts attire were firſt the *Ephod*, the two ſhouldiers whereof had two onyx ſtones, Exod.28.12. whereon were engrauen the names of the twelue tribes of Iſraell: ſixe names on the one ſtone, and ſixe on the other, as ſtones of remembrance C of the children of Iſraell to God-ward: Secondly, the *breſt-plate of iudgement* ver.15.21. like the worke of the Ephod, wherein were ſet twelue ſtones according to the names of their children of Iſraell, grauen as ſignets euery one after his name. Now by theſe two ornaments were figured two things in Chriſt: by the firſt, that hee carries all the Elect on his ſhoulders, & ſupports thē by his ſpirit ſo long as they are in this world, againſt the world, the fleſh & the deuill. By the ſecōd, that Chriſt our high *P*rieſt beeing now in his ſanctuarie in heauen, hath in memorie all the Elect, and their very names are written as it were in tables of gold before his face, and hee hath an eſpeciall loue vnto them and care ouer D them. Vpon this ground the Church in the Canticles prayes on this manner. *Set me as a ſeale on thy heart, and as a ſignet vpon thy arme.* Can.8.6. And indeede this is a matter of comfort vnto vs all, that Chriſt hath our ſeuerall names written in precious ſtones before his face, though hee be now in heauen and we on earth: and that the particular eſtate of euery one of vs is both knowne and regarded of him. Againe, God gaue to Moſes the *Vrim* and *Thummim*, Exod.28.30. which was put on the breaſt-plate of the high *P*rieſt, when hee was to aske counſell from GOD of things vnknowne, before the mercie ſeate, whence God gaue anſwer. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but giuen by God; and how it was vſed we can not tell:

but

but yet the ſignification of the words affoardeth matter of meditation. *Vrim* ſignifies *lights*, and *Thummim* ſignifies *perfections*. And by this a further matter was prefigured in Chriſt, who hath the perfit *Vrim* and *Thummim* in his breaſt: firſt, becauſe in him are hidde all the Coloſſ.2.3. treaſures of wiſdome and knowledge: ſecondly, becauſe he reueales to his Church out of his word ſuch things as none can know but the children of God; as Dauid ſaith, Pſal.25.14. *The ſecret of the Lord is reuealed to them that feare him*. And for this cauſe the ſpirit of Chriſt is Eph.1.17. called *the ſpirit of wiſdome and reuelation*: and 1.Cor.2.12 *the ſpirit of God, whereby we know the things that are giuen vnto vs of God*: as namely, our election, vocation, iuſtification, and ſanctification in this life, and our eternall glorification after this life: yea to euery member of Chriſt within his Church hee giues a ſpeciall ſpirit of reuelation out of the word, whereby hee may know that God the Father is his father; the Sonne the redeemer, his redeemer; and the holy Ghoſt his ſanctifier and comforter. Laſtly, the high Prieſt had a plate on his forehead, and therein was Exod.28.36 engrauen the *holines of Iehouah*: this ſignified the holines of Chriſt: for as he is God, hee is holines it ſelfe: and as hee is man, he is moſt holy, beeing ſanctified by the holy Ghoſt for this ende, that he might couer our ſinnes and vnrighteouſnes, with his righteouſneſſe and holy obedience.

The ſecond order of Prieſt-hood is the order of Melchiſedeck, of which order Chriſt was, as Dauid ſaith, ſal.110.4. Heb.7.17. *Thou art a prieſt for euer after the order of Melchiſedeck*: and that in two ſpeciall reſpects. I. Melchiſedeck was both a prieſt and a king; ſo was Chriſt. II. Melchiſedeck had neither father nor mother, becauſe his hiſtorie is ſet downe with mention of neither, ſo likewiſe Chriſt as hee is God, had no mother, and as hee is man hee had no father. The Papiſts auouch Chriſt to be a prieſt of this order in a new reſpect, in that as Gen.14.18. Melchiſedeck offered bread and wine, when Abraham came from the ſlaughter of the Kings: ſo (ſay they) Chriſt in his laſt Supper did offer his owne bodie and blood vnder the formes of bread and wine. But this is a friuolous deuice of theirs: for if we read Heb. 7. where this point is handled, there is no compariſon at all made of their two ſacrifices; but the reſemblances before named are ſet downe, in which, perſon is compared with perſon. Againe, it is not ſaid in Geneſis that Melchiſedeck Protulit non obtulit. offered ſacrifice; but that hee brought forth bread and wine, and made a feaſt to Abraham and his companie. And if Chriſt ſhould be of the order of Melchiſedeck, in regard of the offering of bread and wine, yet would this make much againſt the Papiſts. For Melchiſedeck brought forth true bread and true wine; but in the ſacrifice of the maſſe there is no true bread nor true wine: but (as they ſay) the reall bodie and blood of Chriſt vnder the forme of bread and wine.

The fourth point is, Whether there be any more reall Prieſts of the new Teſtament beſide Chriſt or no? *Anſw.* In the old Teſtament there were many prieſts one following another in continuall ſucceſſion, but of the new Teſtament there is one onely reall Prieſt, Chriſt Ieſus God and man, and no more: as the author of the Hebrewes ſaith, Heb.7.24. *Becauſe he indureth for euer, hee hath an euerlaſting Prieſthood*: and ἀπαράβατον. the word tranſlated [*euerlaſting*] ſignifieth ſuch a Prieſthood, which can not paſſe from him to any other, as the Prieſthood of Aaron did. And therefore the Prieſthood of Chriſt is ſo tied to his owne perſon, that none can haue the ſame but hee; neither man nor angell, nor any other creature, no not the Father, nor the holy Ghoſt. But the factours of the Church of Rome will ſay; that Chriſt may haue men to bee his deputies in his ſtead to offer ſacrifice. *Anſ.* We muſt conſider Chriſt two wayes: I. as he is God: II. as he is Mediatour. As he is *God*, with the Father & with the holy Ghoſt, he hath Kings and Magiſtrates to be his deputies on earth: and therefore they are called *Elohim*, that is, *gods*. Pſal.82.1. But as he is Mediatour, and ſo conſequently a Prieſt and a King, hee hath neither deputie nor vicegerent; neither king to rule in his ſtead ouer his *Church*, nor Prieſt to offer ſacrifice for him: nay he hath no Prophet to be his deputie, as hee is the Doctor of the Church. And therefore he ſaith to his diſciples; be not called doctors, Mat.23.10. *for one is your doctor*. Indeede he hath his miniſters to teach men his will: but a deputie to offer ſacrifice in his ſtead hee hath not. And therefore wee may with good conſcience abhorre the maſſing prieſt-hood of the Church of Rome, as a thing fetched from the bottome of hell: and their maſſing prieſts as inſtruments of Satan; holding this for a very truth, that we haue but one onely Prieſt euen Chriſt himſelfe God and man. Indeede all Chriſtians are prieſts to offer vp ſpirituall ſacrifice: but it is the propertie of Chriſt alone to offer an outward and reall ſacrifice vnto God now in the new Teſtament.

Thus much of the firſt point, who is the Prieſt. The ſecond followeth: What is the ſacrifice? *Anſ.* The ſacrifice is Chriſt, as he is man, or the manhood of Chriſt crucified. As the prieſt is both God and man; ſo the ſacrifice is man, [a] not God. So it is ſaid, Heb.10.10. *We are ſanctified by the offering of the bodie of Ieſus Chriſt*. Touching this ſacrifice, ſundry queſtions are to bee ſkanned. The firſt, What kinde of Sacrifice it was? *Anſ.* In the old Teſtament there were two kind of ſacrifices: one propitiatorie which ſerued for to ſatisfie for ſinne: the other euchariſticall for praiſe and thankſgiuing. Now the ſacrifice of Chriſt was a ſacrifice propitiatorie ſpecially prefigured by the Gen.8.20, Iob.1.5. typicall ſacrifice, called the whole burnt offering: for as it was all conſumed to aſhes vpon the altar, and turned into ſmoke,

[a] Or, the godhead.

A ſo the fire of Gods wrath did ſeaze vpon Chriſt on the croſſe, and did conſume him as it were to nothing to make vs ſomething. Secondly, when Noe offered an whole burnt offering after the flood, it is ſaid, Gen.8.21. *God ſmelled a ſauour of reſt*: not becauſe he was delighted with the ſmell of the ſacrifice, but becauſe he approoued his faith in Chriſt. And hereby was figured, that Chriſt vpon the croſſe was an offering, and Eph.5.2. a *ſacrifice of a ſweete ſmelling ſauour vnto God*: becauſe God was well pleaſed therewith. Now whereas Chriſt was content wholly to offer vp himſelfe to appeaſe the wrath of his Father for vs: it muſt teach vs to giue our bodies and ſoules, as holy, liuing, and acceptable ſacrifices, wholly dedicating them to the ſeruice of God.

B The ſecond queſtion is, How oft Chriſt offered himſelfe? *Anſ.* Once onely and no more. This muſt be held as a principle of diuinitie: Heb.10.14. *With once offering hath he conſecrated for euer, them that are ſanctified:* and againe, Heb.9.28. *Chriſt was once offered to take away the ſinnes of many.* And it ſerueth to ouerthrow the abhominable ſacrifice of the maſſe, in which the true bodie and blood of Chriſt is offered vnder the formes of bread and wine, really and ſubſtantially (as they ſay) for the remiſſion of the ſins of the quicke and the dead, and that continually: but if this vnbloody ſacrifice of Chriſt be good, then it is either the continuing of that which was begunne on the croſſe by C Chriſt himſelfe, or the iteration of it by the maſſe prieſt. Now let Papiſts chuſe whether of theſe two they will: if they ſay it is the continuing of the ſacrifice of Chriſt, then they ſpeake outragious blaſphemie: for it is in effect to ſay, that Chriſts ſacrifice was not perfect, but onely begun on the croſſe, and muſt bee accompliſhed by the maſſe Prieſt to the ende of the world. If they affirme the ſecond, that it is an iteration of Chriſts ſacrifice, then alſo they ſpeake blaſphemie: for hereby they make it alſo an imperfit ſacrifice, becauſe it is repeated and iterated: for vpon this ground doth the author to the Hebrewes prooue, that the ſacrifices of the old teſtament were imperfit, becauſe they were dayly offered. And D whereas they ſay there be two kinds of ſacrifices, one bloody, once onely offered vpon the croſſe: the other vnbloody, which is daily offered. I anſwer, that this diſtinction hath no ground out of Gods word: neither was it knowne to the holy Ghoſt who ſaith, that Heb.9.22. without *blood there is no remiſſion of ſinnes.*

The third queſtion is, What is the fruit of this ſacrifice? *Anſ.* The whole effect thereof is contained in theſe foure things: I. The oblation of Chriſt purgeth the beleeuer from all his ſinnes whether they be originall or actuall: ſo it is ſaid, 1.Ioh.1.7. *If we walke in the light, we haue fellowſhippe one with an other: and the blood of Ieſus Chriſt his ſonne purgeth vs from all ſinne:* whether they bee ſinnes of omiſſion in regard of our duties; or of commiſſion in A doing euill. II. The oblation ſerueth for the iuſtifying of a ſinner before God, as Paul ſaith, Rom.5.9.10. *We are iuſtified by his blood, and are reconciled to God by his death:* this being here remembred, that in the paſſion of Chriſt we include his legall obedience, whereby he fulfilled the Lawe for vs. III. The oblation of Chriſt ſerues to purge mens conſciences from dead workes; Heb.9.14. *How much more then ſhall the blood of Chriſt, which through the eternall ſpirit offered himſelfe without ſpot to God, purge your conſciences from dead workes to ſerue the liuing God?* IV. The oblation of Chriſt procures vs libertie to enter into heauen; Heb.10.19.20. *By the blood of Chriſt Ieſus we may be bold to enter into the holy place, by the new and liuing way which he hath prepared for vs through* B *the vaile, that is, his fleſh.* By our ſinnes there is a partition wall made betweene God and vs: but Chriſt by offering himſelfe vpon the croſſe, hath beaten downe this wall, opened heauen, and as it were trained the way with his owne blood, whereby we may enter into the kingdome of God, and without the which we can not enter in at all.

The laſt queſtion is, How this ſacrifice may be applyed to vs. *Anſ.* The meanes of applying this ſacrifice be two. I. The hand of God which offereth. II. The hand of the beleeuer that receiueth the ſacrifice offered. The hand of God whereby he offereth vnto vs this benefit, is the preaching of the word, and the adminiſtration of the Sacraments, baptiſme, and the Lords C ſupper: and whereſoeuer theſe his holy ordinances are rightly adminiſtred and put in practiſe, there the Lord puts forth his hand vnto vs, and offereth moſt freely the vertue and benefit of the death of Chriſt. And then in the next place commeth the hand of the beleeuer which is faith in the heart: which when God offereth, doth apprehend and receiue the thing offered, and make it ours.

The third thing to be ſpoken of is, the Altar whereon Chriſt offered himſelfe. The altar was not the croſſe, but rather the Godhead of Chriſt. Hee was both the prieſt, the ſacrifice, and the altar: the ſacrifice, as he is man; the prieſt, as hee is both God and man; the altar, as he is God. The property D of an altar, is to ſanctifie the ſacrifice: as Chriſt ſaith, Mat.23.19. *Ye fooles and blind, whether is greater, the offering, or the altar that ſanctifieth the offering?* Now Chriſt as he is God, ſanctifieth himſelfe as he was man: and *therefore* (ſaith he) Ioh.17.19. *for their ſakes ſanctifie I my ſelfe*, by doing two things: I. by ſetting apart the manhood to be a ſacrifice vnto his Father for our ſinnes: II. by giuing to this ſacrifice merit or efficacie to deſerue at Gods hands remiſſion of our ſinnes: the manhood of Chriſt without the Godhead hath no vertue or efficacy in it ſelfe to be a meritorious ſacrifice: and therefore the dignitie and excellencie which it hath is deriued thence. As for the chalky & ſtony altars of the Church of Rome, they are nothing els but the toyes of mans

braine:

braine; Chriſt himſelfe is the onely reall altar of the new teſtament. And in the ſtead of altars which were vnder the Law, we haue now the Lords table whereon we celebrate the Sacrament of his body and blood, to ſhew forth his death till he come.

The fourth point is, concerning the time of Chriſts oblation, which he himſelfe calleth the acceptable yeare of the Lord: Luk.4.19. alluding vnto an other yeare vnder the law called the yeare of Iubile, Lev.25.10. which was euery fiftie yeare among the Iewes, in which at the ſound of a trumpet all that had ſet or ſold their poſſeſſions receiued them againe: all that were bondmen were then ſet at libertie. This Iubile was but a figure of that perfect deliuerance which was to be obtained by Chriſts paſſion, which was not temporary deliuerance for euery fiftie yeare, but an eternall freedome from the bondage of ſinne, hell, death, and condemnatiō. And the preaching of the word is the trumpet ſounded which proclaimeth vnto vs freedome from the kingdome of darknes, and inuites vs to come and dwell in perfect peace with Chriſt himſelfe. Well, if the yeare of perpetuall Iubile be now come, in what a wretched eſtate are all our looſe and blind people that eſteeme nothing of that libertie which is offered them, but chooſe rather to liue in their ſinnes, and in bondage vnder Satan and condemnation, then to be at freedome in Chriſt?

Now follow the vſes which are to be made of the ſacrifice of Chriſt. The prophet Aggai Agg.2.4. ſaith, that the ſecond temple built vp by Zorubbabel was nothing in beautie vnto the firſt which was built by Salomon: and the reaſon is plaine, for (as the Iewes write) it wanted fiue things which the firſt temple had. I. The appearing of the preſence of God at the mercie ſeat betweene the two Cherubims. II. The Vrim and Thummim on the breaſtplate of the high prieſt. III. The inſpiration of the holy Ghoſt vpon the extraordinarie Prophets IV. The Arke of the Couenant: for that was loſt in the captiuitie. V. Fire from heauen to burne the ſacrifices. Yet for all this, the Prophet afterward ſaith, Agg.2.10. *The glorie of the laſt Houſe, ſhall be greater then the firſt.* Now it may be demanded, how both theſe ſayings can ſtand togither. *Anſw.* We are to know, that the ſecond Temple was ſtanding in the time when Chriſt was crucified for our ſinnes; and it was the ſacrifice of Chriſt which gaue glorie and dignitie to the ſecond temple, though otherwiſe for building and outward ornaments it was farre inferiour to the firſt. And by this we are taught, that if we would bring glorie vnto our owne ſelues, vnto our houſes and kindred, either before God or before men, we muſt labour to be partakers of the ſacrifice of Chriſt, and the ſprinkling of his blood to purge our hearts. This is the thing that brings renowne both to place and perſon, how baſe ſoeuer we be in the eyes of the A world. Secondly, all oblations and meate offerings were ſprinkled with ſalt, and euery Lev.2.13. ſacrifice of propitiation which was to be burned to aſhes, was firſt ſalted: and hereby Ezech.43 24. two things are ſignified. The firſt, that euery one of vs our ſelues are loathſome or vile in the ſight of God; like vnto ſtinking carion Ezech.16.4. or raw fleſh kept long vnpowdered. A dead and rotten carkeis is loathſome vnto vs: but we in our ſelues are a thouſand times more loathſome vnto God. The ſecond, that we are as it were ſalted and made ſauorie and acceptable to God by the vertue of the ſacrifice of Chriſt vpon the croſſe. Our dutie then is to labour that wee may feele in our ſelues the biting and ſharpeneſſe of the B oblation of Chriſt, to waſt and conſume the ſuperfluities of ſinne and the corruptions of our nature. And we muſt withall indeauour, that the whole courſe of our liues, and our ſpeech it ſelfe be gratious and poudered with ſalt, leaſt God at length ſpue vs out of his mouth. To this end hath God appointed his Coloſſ.4.6. miniſters to be the ſalt of the earth, that by Math.5.13. their miniſtery they might applie the death of Chriſt, and ſeaſon the people. And it hath pleaſed God to beſprinkle this land with more plentie of this ſalt then hath bin heretofore: But, alas, ſmall is the number of them that giue any reliſh of their good ſeaſoning. The more lamentable is their caſe. For as fleſh that C can not be ſeaſoned with ſalt, putrifies: ſo men, that can not be ſweetened and changed by the ſacrifice of Chriſt, doe rotte and periſh in their ſinnes. The waters that iſſued from vnder Ezech.47.8. 11. the threſhold of the Sanctuary, when they came into the [a] dead ſea, the waters thereof were holeſome: but myrie places and mariſhes which could not be ſeaſoned, were made ſaltpits. Now theſe waters are the preaching of the Goſpel of Chriſt, which flowing through all the parts of this Iſle, if it doe not ſeaſon and change our nation, it ſhall make it as places of nettles and ſaltpits, and at length be an occaſion of the eternall curſe of God. Thirdly, Chriſts prieſthood ſerues to make euery one of vs alſo to be prieſts. And beeing D prieſts, wee muſt likewiſe haue our ſacrifice and our altar: our ſacrifice, is the *cleane offering* Mal.1.11. which is the lifting vp of *pure hands* to 1.Tim.2.8. God without wrath or doubting in our praiers: alſo our bodies and ſoules, our hearts and affections, the workes of our liues, and the workes of our callings: all which muſt bee dedicated to the ſeruice of God for his glory, and the good of his Church. The altar whereon we muſt offer our ſacrifice, is Chriſt our Redeemer, both God and man, becauſe by the vertue of his death, as with ſweete odours, hee perfumes all our obedience, and makes it Reu.8.3. acceptable to God. Heb.13.10. The miniſters of the Goſpel are alſo in this manner prieſts, as Paul inſinuateth when he calleth the *Gentiles* Rom.15.16. his *offering vnto God.* And the preaching of the word is as it were a ſacrifycing knife,

[a] Mare mortuum.

whereby the old Adam muſt be killed in vs; and wee made an holy and acceptable ſweet ſmelling oblation vnto GOD, ſanctified by the holy Ghoſt. Therefore euery one that heareth Gods word preached and taught, muſt indeauour that by the profitable hearing thereof, his ſinnes and whole nature may bee ſubdued and killed; as the beaſt was ſlaine and ſacrificed vpon the altar by the hand of the Leuite. Laſtly, the exhortation of the holy Ghoſt muſt here be conſidered. *Seeing* (ſaith he) *we haue an high Prieſt, which is ouer the houſe of God, let vs draw neere with a true heart in aſſurance of faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water.* The meaning of the words is this, that if Chriſt haue offered ſuch a ſacrifice of ſuch value and price, which procureth pardon of ſinne, iuſtification, ſanctification, and redemption, then we muſt labour to be partakers of it; to haue our bodies and ſoules putified and cleanſed by his blood, and ſanctified throughout by the holy Ghoſt, that thereby we may be made fit to doe ſacrifice acceptable to God in Chriſt. This is the vſe which the Apoſtle maketh of the doctrine of Chriſts prieſthood in that place, which alſo euery man ſhould apply vnto himſelfe: for why ſhould we liue in our ſins and wicked waies, euery houre incurring the danger of Gods iudgements, ſeeing Chriſt hath offered ſuch a ſacrifice whereby wee may be purged and cleanſed, and at length freed from all woe and miſerie?

Heb. 10. 21. 22.

Thus much of Chriſts ſacrifice: now followes his triumph vpon the croſſe. That Chriſt did triumph when he was vpon the croſſe, it is plainely ſet downe by the Apoſtle *Paule*, where he ſaith, *that putting out the hand writing of ordinances that was againſt vs, which was contrarie to vs, he euen tooke it out of the way, and faſtened it vpon the croſſe, and hath ſpoyled the principalities and powers, and hath made ſhew of them openly, and hath triumphed ouer them in the ſame croſſe.* This triumph is ſet forth by ſignes and teſtimonies of two ſorts. I. By ſignes of his glorie and maieſtie. II. By ſignes of his victorie on the croſſe. The ſignes of his glorie and maieſtie are principally ſeauen. The firſt, is the title ſet ouer his head vpon the croſſe, *Ieſus of Nazareth king of the Iewes.* The end why titles were ſet ouer the heads of malefactors was, that the beholders might know the cauſe of the puniſhment, and be admoniſhed to take heed of like offences, and bee ſtirred vp to a diſlike of the parties executed for their offences. And therefore no doubt, Pilate wrote the title of Chriſt for the aggrauating of his cauſe, and that with his owne hand. Yet marke the ſtrange euent that followed: for when Pilate was about to write the ſuperſcription, God did ſo gouerne and ouer-rule both his heart and hand, that in ſtead of noting ſome crime, he ſets downe a moſt glorious and worthy title, calling him, *Ieſus of Nazareth king of the Iewes:* which words containe the very ſumme and pith of the whole Goſpell of Chriſt, deliuered by the Patriarckes and Prophets from age to age. We muſt not thinke that Pilate did this of any good mind, or vpon any loue or fauour that he bare to Chriſt; but onely as he was guided and ouer-ruled by the power of God for the aduancement of the honour and glorie of Chriſt. The like did Caiphas, who though a ſworne enemie to Chriſt, yet he vttered a prophecie of him, ſaying, *that it was neceſſarie that one ſhould die for the people:* not that he had any intent to prophecie: but becauſe the Lord vſed him as an inſtrument to publiſh his truth. And when Balaam for the wages of vnrighteouſneſſe would haue curſed the Lords people, for his life hee could not; nay, all his curſings were turned into bleſſings. By this then it appeares, that it is not poſſible for any man, doe what hee can, to ſtoppe the courſe of the Goſpell of Chriſt: nay, (as we ſee) God can raiſe vp the wicked ſometime to ſpread abroad and to publiſh the truth, though they themſelues intend the contrarie. Furthermore let vs marke that when the Iewes did moſt of all intend to bring diſgrace and ignominie vpon our Sauiour Chriſt; then did they moſt of all extoll and magnifie his name; they could not for their liues haue giuen him a more renowned title then this, that he was king of the Iewes. And the ſame is the caſe of all the members of Chriſt: for let a man walke in a good conſcience before God and man, hee ſhall finde this to be true, that when he is moſt diſgraced in the world, then commonly he is moſt honoured with God and men.

Col. 2. 14. 15.

oh. 19. 19.

Ioh. 11. 50.

Further, Pilate wrote this ſuperſcription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the prouidence of God was, that the paſſion of Chriſt, as alſo the publiſhing of his kingdome and Goſpell might be ſpread ouer the whole world. This ſhewes the malice of the Church of Rome, which will not ſuffer the word of God to be publiſhed but in the Latin tongue, leaſt the people ſhould be entangled in errours.

Againe, when Pilate had thus written the ſuperſcription, the high Prieſts and Phariſies offended thereat, came to Pilate, willing him to chaunge the title, ſaying, *Write not the king of the Iewes, but that hee ſaid, I am the king of the Iewes:* but Pilate anſwered them againe, *That which I haue written, I haue written.* Though Pilate had bene ouer-ruled before to condemne Chriſt to death, againſt his owne conſcience, yet will he not in any wiſe condiſcend to change the ſuperſcription. How comes this to paſſe? Surely, as he was ruled by the hand of God in penning it, ſo by the ſame hand of God was he confirmed in not changing it. Hence we learne ſundrie inſtru-

Ioh. 19. 12.

ctions.

ctions. Firſt, that no man in the world, let him indeauour himſelfe to the vttermoſt of his power, is able to ſtoppe the courſe of the kingdome of GOD: it ſtands firme and ſure, and all the world is not able to preuaile againſt it. Secondly, whereas Pilate beeing but a heathen man was thus conſtant, that he will not haue his writing changed; we may note, how permanent and vnchangeable the writings of the holy word of God are. They are not the words of heathen men, but were ſpoken by the mouth of the Prophets and Apoſtles, as God gaue them vtterance. The booke of Scripture therefore is much more immutable, ſo as no creature ſhall be able to change the leaſt part of it till it be fulfilled. Thirdly, by Pilates conſtancie, we learne to be conſtant in the practiſe and profeſſion of the religion of Chriſt: this is a neceſſary leſſon for theſe daies, wherein mens profeſſions doe fleete like water, and goe and come with the tide. Many zealous profeſſours to day, but to morrow as cold as water. And the complaint of the Lord touching times paſt, agrees to our daies: *O Ephraim, what ſhall I ſay to thee? thy righteouſnes is like the morning dewe.* Oſe.6.4.

The ſecond is, the conuerſion of the theefe: a moſt worthy argument of the God-head of Chriſt. For by it when he was vpon the croſſe, and in the very middeſt of his paſſion, he giues vnto all the world a liuely and notable experience of the vertue and power of his death, ſo as his very enemies might not onely behold the paſſion it ſelfe, but alſo at the ſame time acknowledge the admirable efficacie thereof. And therefore with the paſſion of Chriſt, wee muſt ioyne the conuerſion of the theefe: which is as it were a chriſtall glaſſe wherein we may ſenſibly behold the endleſſe merit and vertue of the obedience of Chriſt to his Father, euen to the death of the croſſe. And therefore I will briefly touch the ſpeciall inſtructions which are to be learned by it. Firſt, let vs marke that both the theeues in euery reſpect were equall, both wicked and lewd liuers: and for their notorious faults both attached, condemned, and executed both on the croſſe at the ſame time with Chriſt: yet for all this, the one repenting was ſaued, the other was not. And in their two examples wee ſee the ſtate of the whole world, whereof one part is choſen to life eternall: and thereupon attaines to faith and repentance in this life: the reſt are reiected in the eternall counſel of God, for iuſt cauſes knowne to himſelfe, and ſuch beeing left to themſelues neuer repent at all. Secondly, wee are taught hereby, that the whole worke of our conuerſion and ſaluation muſt be aſcribed wholly to the meere mercie of GOD: of theſe two theeues the one was as deepely plunged in wickedneſſe as the other, and yet the one is ſaued, the other condemned. The like was in Iacob and Eſau; Rom. 9.13. both borne at one time, and of the ſame parents, and neither of them had done A good nor euill when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, Eſau was the firſt borne, and yet was refuſed. Gen.25.23.

Furthermore, the theefe on the croſſe declareth his conuerſion, by manifeſt ſignes and fruites of repentance, as appeares by the words which he ſpake to his fellow, *Feareſt thou not God, ſeeing thou art in the ſame condemnation?* Luk.23.40. Though hands and feete were faſt nailed to the croſſe, yet heart and tongue are at libertie to giue ſome tokens of his true repentance. The people of this our land heare the word, but for the moſt part are without either profit in knowledge or amendment of life; yet for B all this, they perſwade themſelues that they haue good hearts and good meanings, though they cannot beare it away, and vtter it ſo well as others. But alas, poore ſoules, they are deluded by Satan: for a man that is conuerted cannot but expreſſe his conuerſion, and bring forth the fruites thereof. And therefore our Sauiour Chriſt ſaith, *If a man beleeue in me, out of his bellie ſhall flowe riuers of water of life.* Ioh.7.38. The grace (as *Elihu* ſaith) of God, is like *new wine* Iob.32.19. in a veſſel which muſt haue a vent; and therefore he that ſheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke and ſay of himſelfe what he will. Can a man haue life, and neuer mooue nor take breath? and can he that bringeth forth no C fruite of conuerſion liue vnto God? Well, let vs nowe ſee what were the fruites of the theefes repentance. They may be reduced to foure heads. Firſt, he rebukes his fellowe for mocking Chriſt, indeauouring thereby to bring him to the ſame condition with himſelfe, if it were poſſible: whereby he diſcouers vnto vs the propertie of a true repentant ſinner, which is, to labour and ſtriue, ſo much as in him lieth, to bring all men to the ſame ſtate that he is in. Thus Dauid hauing tried the great loue & fauour of God toward himſelfe, breaketh forth and ſaith, *Come children, hearken vnto me, and I will teach you the feare of the Lord:* Pſal.34.11. ſhewing his deſire that the ſame benefits which it had pleaſed God to beſtow on him, might D alſo in like manner be conueied to others. Therefore it is a great ſhame to ſee men profeſſing religion, carried away with euery companie, and with the vanities & faſhions of the world, whereas they ſhould rather drawe euen the worſt men that be to the fellowſhippe of thoſe graces of God which they haue receiued. That which the Lord ſpake to the Prophet Ieremie, muſt be applied to all men: *Let them returne vnto thee, but returne not thou vnto them.* Ier.15.19. In inſtruments of muſicke the ſtring out of tune muſt bee ſet vp to the reſt that bee in tune, and not the reſt to it.

Againe, in that he checkes his fellowe, it ſhewes that thoſe which be touched for their owne ſinnes, are alſo grieued when they ſee other men ſinne and offend God. But to goe further in this point, let vs diligently and carefully marke the manner of his reproofe, *Feareſt thou not God, ſeeing thou art in the ſame condemnation?* In which words he rips vp his lewdnes euen to the quicke, and giues him a worthie *item*, telling him that the cauſe of all their former wickedneſſe, had beene the want of the feare of God. And this point muſt euery one of vs marke with great diligence. For if we enter into our hearts and make a thorough ſearch, we ſhall finde that this is the roote and foundation of all our offences. We miſerable men for the moſt part haue not grace to conſider that we are alwaies before God; and to quake and tremble at the conſideration of his preſence: and this makes vs ſo often to offend God in our liues as we doe. Abraham comming before Abimelech, ſhifting for himſelfe, ſaid, Sarah was his ſiſter, & being demanded why hee Gen.20.11 did ſo, anſwered, *becauſe hee thought the feare of God was not in that place*; inſinuating that he which wants the feare of God, will not make conſcience of any ſinne whatſoeuer? Would we then euen from the bottome of our hearts turne to God, and become new creatures? then let vs learne to feare God: which is nothing els but this, when a man is perſwaded in his owne heart and conſcience that whereſoeuer he bee, he is in the preſence and ſight of GOD, and by reaſon thereof is afraid to ſinne. This we muſt haue fully ſetled in our hearts, if we deſire to learne but the firſt leſſon of true wiſedome. But what reaſon vſeth the theefe to drawe his fellowe to the feare of God? *Thou art* (ſaith he) *in the ſame condemnation*, that is, by thy ſinnes and manifold tranſgreſſions thou haſt deſerued death, and it is nowe moſt iuſtly inflicted vpon thee: wilt thou not yet feare GOD? where we are taught, that temporall puniſhments & croſſes, ought to be meanes to worke in vs the feare of GOD; for that is one ende why they are ſent of God. *It is* Pſal.119.71. *good for me* (ſaith Dauid) *that I haue bin chaſtiſed, that I may learne thy ſtatutes.* And Paul ſaith, 1.Cor.11.32. *When we are chaſtiſed, we are nurtured of the Lord.* And the Iewes are taught by the prophet Micah Mich.7.9. to ſay, *I will beare the wrath of the Lord, becauſe I haue ſinned againſt him.*

The ſecond fruit of his couerſion is, that he condemneth himſelfe and his fellow for their ſinnes, ſaying, *Indeede we are righteouſly here, for we receiue things worthy for that we haue done*, that is, we haue wonderfully ſinned againſt Gods maieſtie, and againſt our brethren: and therefore this grieuous puniſhment which we beare, is moſt iuſt and due vnto vs. This fruite of repentance ſprings and growes very thinne among vs, for few there be which doe ſeriouſly condemne themſelues for their owne ſinnes: the manner of men is to condemne others, and to crie out that the world was neuer ſo badde, but bring them home to themſelues, and you ſhall finde that they haue many excuſes and defences as plaiſterworke A to caſt ouer their foule and filthy ſinnes: and if they be vrged to ſpeake againſt themſelues, the worſt will be thus; God helpe vs, we are all ſinners, euen the beſt of vs. But certaine it is, that he which is throughly touched in conſcience for his ſinnes, both can and will ſpeake more againſt himſelfe for his manifold offences, then all the world beſides. Thus Paul when he was conuerted, calls himſelfe 1.Tim.1.15. *the chiefe of all ſinners.* And the prodigall child confeſſed that he had ſinned againſt heauen and againſt his father, and was not worthy to be called his child.

The third fruit of his conuerſion is, that he excuſeth our Sauiour Chriſt, and giueth teſtimonie of his innocencie, ſaying, *But this man* B *hath done nothing amiſſe.* Marke here: Pilate condemned Chriſt, Herod mocked him, all the learned Scribes and Phariſies condemned him, and the people crie, away with him, let him be crucified: and among his owne diſciples Peter denied him, and the reſt ranne away; there remaines onely this poore ſilly wretch vpon the croſſe to giue teſtimonie of Chriſts innocencie: whereby we learne, that God chooſeth the ſimple ones of this world, to ouerthrowe the wiſedome of the wiſe: and therefore we muſt take heede that we be not offended at the Goſpell of Chriſt, by reaſon that for the moſt part ſimple and meane men in the world embrace it. Nay marke further, this C one theefe beeing conuerted had a better iudgement in matters concerning Gods kingdome, then the whole bodie of the Iewes. And by this all ſtudents may learne, that if they deſire to haue in themſelues vpright iudgement in matters of religion, firſt of all they muſt become repentant ſinners: and though a man haue neuer ſo much learning, yet if hee be caried away with his owne blinde affections and luſts, they will corrupt and darken his iudgement. Men which worke in mines & cole-pits vnder the earth, are troubled with nothing ſo much as with dampes, which make their candle burne darke, & ſometimes put it quite out: Now euery mans ſinnes are the dampes of his heart, which when they take place, doe dimme the light of his iudgement and caſt a miſt ouer D the minde, and darken the vnderſtanding and reaſon: and therefore a needfull thing it is, that men in the firſt place ſhould prouide for their owne conuerſion.

The fourth fruite of his repentance is, that he prayeth for mercy at Chriſts hands, *Lord* (ſaith he) *remember me when thou commeſt into thy kingdome*: in which prayer we may ſee what is the property of faith. This theife at this inſtant heard nothing of Chriſt but the ſcornings and mockings of the people, and he ſaw nothing but a baſe eſtate full of ignominie and ſhame, and the curſed death of the croſſe, yet neuertheles he nowe beleeues in Chriſt, and therefore intreats for ſaluation at his hand. Hence we learne, that it is one thing to beleeue in Chriſt, and another to haue feeling

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and experience: and that euen then when we haue no ſenſe nor experience we muſt beleeue:
Heb.11.1. for *faith is the ſubſiſting of things which are*
Rom 4.18. *not ſeene:* and Abraham *aboue hope did beleeue*
Iob.13.15. *vnder hope:* and Iob ſaith, *though thou kill me yet*
will I beleeue in thee. In Philoſopie a man beginnes by experience, after which comes knowledge and beleefe; as when a man hath put his hand to the fire, and feeles it to be hot, he comes to knowe thereby that fire burnes: but in diuinity we muſt beleeue though we haue no feeling: firſt comes faith, and after comes ſenſe and feeling. And the ground of our religion ſtands in this, to beleeue things neither ſeene nor felt, to hope aboue all hope, and without hope: in extremitie of affliction to beleeue that God loueth vs, when he ſeemeth to be our enemie, and to perſeuere in the ſame to the end.

The anſwer which Chriſt made to his pray-
Luk.23.43. er was, *This daie ſhalt thou be with me in Paradiſe.* Whereby he teſtifies in the middeſt of his ſufferings the power which he had ouer the ſoules of men: and verifies that gratious promiſe, *Aske and ye ſhall receiue, ſeeke and ye ſhall finde, knocke and it ſhall be opened to you:* and withall confutes the popiſh purgatorie. For if any man ſhould haue gone to that forged place of torment, then the theefe vpon the croſſe, who repenting at the laſt gaſpe wanted time to make ſatisfaction for the temporall puniſhment of his ſinnes. And by this conuerſion of the theefe wee may learne, that if any of vs would turne to God and repent, we muſt haue three things. I. The knowledge of our owne ſinnes. II. From the bottome of our hearts wee muſt confeſſe and condemne our ſelues for them, and ſpeake the worſt that can bee of our ſelues, in regard of our ſins. III. Wee muſt earneſtly craue pardon for them, and call for mercie at Gods hands in Chriſt, withall reforming our liues for the time to come: if we doe, we giue tokens of repentance; if not, we may thinke what we will, but we deceiue our ſelues and are not truly conuerted. And here we muſt bee warned to take heed leaſt wee abuſe, as many doe, the example of the theefe, to conclude thereby that we may repent when wee will, becauſe the theefe on the croſſe was conuerted at the laſt gaſpe. For there is not a ſecond example like to this in all the whole Bible: it was alſo extraordinarie. Indeede ſundrie men are called at the eleuenth houre, but it is a moſt rare thing to find the conuerſion of a ſinner after the eleuenth houre, and at the point of the twelfth. This mercy God vouchſafed this one theefe, that he might be a glaſſe in which we might behold the efficacie of the death of Chriſt, but the like is not done to many men; no nor to one of a thouſand. Let vs rather conſider the eſtate of the other theefe, who neither by the dealing of his fellowe, nor by any ſpeech of Chriſt could be brought to repentance. Let vs not therefore deferre our repentance to
A the houre of death: for then we ſhall haue ſore enemies againſt vs: the world, the fleſh, the diuell, and a guiltie conſcience; and the beſt way is before hand to preuent them. And experience ſhewes, that if a man deferre repentance to the laſt gaſpe, often when he would repent hee cannot. Let vs take Salomons
counſell, *Remember thy creator in the daies of thy* Eccleſ.12.1.
youth, before the euill dayes come. If we will not heare the Lord when he cals vs, he will not heare vs when we call him.

The third ſigne was, the ecclipſing or darkning of the ſunne from the ſixt houre to the ninth. And this ecclipſe was miraculous. For by the courſe of nature the ſun is neuer ecclipſed, but in the new moone: whereas contrari-
B wiſe, this ecclipſe was about the time of the paſſeouer which was alwayes kept at the full moone. Queſtion is made touching the largenes of it: ſome mooued by the words of Luke, Luk.23.44. ἐφ᾽ ὅλην τὴν γῆν.
who ſaith that darkneſſe was vpon the whole earth, haue thought that the ecclipſe was vniuerſall ouer the whole world: but I rather think that Saint Lukes meaning is, that it was ouer the whole Region or countrie of Iurie. For if ſuch a wonder had happened ouer the whole world, all hiſtoriographers Greeke and Latine, and Aſtronomers, diligent obſeruers of all eclipſes, would haue made ſpeciall mention thereof. And though ſome [a] writers ſay that it was ouer the whole earth, and that it was ſet downe in Record both by the Romanes,
C and Grecians, yet all their writings prooue no more but this, that it was ouer Iurie and Galile and the countries bordering neere vnto.

The vſes of this miracle are manifold. I. This darkening of the Sunne giues a checke to the Iewes for their crucifying of Chriſt: they were not aſhamed to apprehend, accuſe, and condemne him, yet this glorious creature the Sunne pulleth in his beames, beeing as it were aſhamed to behold that, which they were not aſhamed to doe. II. It ſerues to ſignifie the great iudgement of GOD to come vpon the Iewes. For as when Chriſt ſuffered, darkneſſe was ouer all the land of Iurie, and all the world beſides had the light of the Sunne, ſo
D ſhortly after *blindneſſe of minde* was ouer the 2.Cor.3.15.
whole nation of the Iewes; and all the world
beſides ſaw the ſunne of righteouſneſſe ſhi- Mal.4.1.2.
ning vnto them in preaching of the Goſpell. III. It ſerues to aduertiſe vs, that ſuch as carie themſelues towardes Chriſt as the Iewes did, haue nothing els in them but darkneſſe,
and that they ſit *in darkneſſe and ſhadow of death;* Iſa.8.20.
and therefore not able any whit better to ſee Luk.1.79.
the way that leadeth vnto life, then he which is caſt into a darke dungeon can; who if they thus remaine, ſhall at length be caſt into vtter
darkneſſe. This beeing the eſtate of all 2.Pet.1.19.
them that be forth of Chriſt, we muſt labour to bee freed from this darkneſſe, that the day-ſtarre may riſe in our hearts, and ſhine vpon vs, and put life into vs. IV. This mira-

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[a] Euſeb. Chron. Tertul. Apol.c.12. Oreſ.l.7. c.4.

culous and wonderfull darkening of the Sunne doth conuince the Iewes, that Chriſt whome they crucified was the Lord of glorie, and the Sauiour of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could mooue them to acknowledge him for that Meſſias, yet this one worke of God doth as it were ſtrike the nayle to the head, and ſtop all their mouthes. V. Beſides this, whereas at the very inſtant when Chriſt was about to make ſatisfaction to the iuſtice of his Father for our ſinnes, the Sunne was thus darkened: it teacheth vs firſt, to think of the paſſion of Chriſt, not as of a light matter, but as one of the greateſt wonders of the world, at the ſight whereof the very frame of nature was changed: ſecondly, to think of our owne ſins, as the vileſt things in the world, and that they deſerue the intolerable wrath of God: conſidering that at the time when they were to be aboliſhed, the courſe of nature euē in the very heauens is turned vpſide downe.

Mat. 27. 51. The fourth ſigne, is the *rending of the vaile of the temple from the top to the bottome.* The temple was deuided into two parts; the more inward, into which no man might come but the high prieſt, and that once a yeare; and it was called the holy of holies: the other was that where the people came and offered ſacrifices vnto the Lord. Now that which parted the temple into theſe two parts was called the *vaile*, and at the time of Chriſts paſſion it was rent from the top to the very bottome. This hath diuers vſes: I. The *holy of holies* ſignified Heb.9.8. the third heauen, where God ſheweth himſelfe in glorie and maieſtie vnto his Saints: and the rending of the vaile figureth vnto vs, that by the death of Chriſt, heauen which was otherwiſe ſhut by our ſins, is now ſet open, and Ioh.1.51. a way made to enter thereto. II. It ſignifieth, that by the death of Chriſt we haue without impediment, free acceſſe to come vnto God the Father by earneſt prayer in the name of Chriſt: which is a moſt vnſpeakable benefit. III. It ſignifieth, that by Chriſts death an end is put to all ceremonies, to ceremoniall worſhip, & the ſacrifices of the old Teſtament: and that therefore in the new Teſtament there remaineth one onely reall and outward ſacrifice, that is, Chriſt crucified on the croſſe: and the whole ſeruice and worſhip of God for outward ceremonies moſt ſimple and plaine. IV. The temple was the chiefe and one of the moſt principall prerogatiues that the Iewes had; it was their glorie that they had ſuch a place wherein they might worſhip and doe ſeruice to the true God: and for the temples ſake God often ſpared them, and therefore Daniel prayeth: *O Lord, heare the prayer of thy ſeruant, and* Dan.9.17. *his ſupplication, and cauſe thy face to ſhine vpon the Sanctuarie that lyeth waſt for the Lords ſake.* Yet for all this, when they began to crucifie the Lord of life, their prerogatiues A helpe them not, nay they are depriued thereof, and God euen with his owne hand rends the vaile of the temple in ſunder, ſignifiing vnto them, that if they forſake him he wil alſo forſake them. And ſo we may ſay of the Church of England; no doubt for the Goſpels ſake we haue outward peace and ſafetie, and many other bleſſings, and are in account with other nations: yet if we make no conſcience to obey the word of God, and if we haue no loue of Chriſt and his members, God will at length remooue his candleſticke from vs, and vtterly depriue vs of this ornament of the Goſpell, and make our land as odious vnto all the world, as the land of the B Iewes is at this day. Let vs therefore with all care and diligence ſhew forth our loue both to Chriſt himſelfe, and to his members, and adorne the Goſpell which we profeſſe by bringing forth fruites worthie of it.

The fifth ſigne, is the *earthquake*, whereby hard rocks were clouen aſunder. And it ſerues very fitly to ſignifie further vnto vs, that the Math.27.51. ſin of the Iewes in putting Chriſt to death was ſo heauie a burden, that the earth could not beare it but tremble thereat, though the Iewes themſelues made no bones of it. And it is a thing to be wondred at, that the earth doth not often in theſe daies, tremble and quake at the monſtrous blaſphemies and feareful oathes by the wounds, and blood, and heart of Chriſt, C whereby his members are rent aſunder, and he traiterouſly crucified againe. Secondly, the earthquake ſhewes vnto vs the exceeding and wonderfull hardnes of the hearts of the Iewes, and ours alſo: they crucified Chriſt, and were not touched with any remorſe; and wee can talke and heare of his death: yea, we can ſay, he was crucified for our ſins: and yet we are nothing affected therewith, our hearts will not rend, when as hard rocks cleaue aſunder. Thirdly, the moouing of the earth, and the rending of the rockes aſunder, may be a ſigne vnto vs of the vertue of the doctrine of the Goſpell of Chriſt; which is nothing elſe but the publiſhing of the paſſion of his death: which being preached, ſhall ſhake heauen and earth, ſea D and land. Agg.2.7. It ſhall mooue the earthen, hard, and rockie hearts of men; and raiſe vp of meere ſtones and rockes children vnto Abraham. But the maine vſe and end of this point is, to prooue that he that was crucified, was the true Meſſias the Sonne of God, and therefore had the power of heauen and earth, and could mooue all things at his pleaſure.

The ſixt ſigne of the power of Chriſt, is that *graues did open, and many bodies of the* Math.27.52.53. *Saints which ſlept aroſe*, and came out of their graues after his reſurrection, and went into the holy citie, and appeared vnto many. The vſe of this ſigne is this: it ſignifies vnto vs, that Chriſt by his death vpō the croſſe did vanquiſh death in the graue, and opened it, & thereby teſtified that he was the reſurrection & the life: ſo that it ſhall not haue euerlaſting dominion

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A ouer vs: but that he will raiſe vs vp from death to life, and to euerlaſting glorie.

The ſeuenth ſigne, is the teſtimonie of the Centurion with his ſouldiers which ſtood by to ſee Chriſt executed: S. Marke ſaith, when he ſaw that Chriſt thus crying gaue vp the ghoſt, he ſaid, *truly this was the Sonne of God.* Mar.15.39. Thus we ſee it is an eaſie matter for Chriſt to defend his owne cauſe: let Iudas betray him, Peter deny him, and all the reſt forſake him, yet he can, if it ſo pleaſe him, make the Centurion that ſtandeth by to ſee him executed, to teſtifie his innocencie. But what was the occaſion that mooued him to giue ſo worthie a teſtimonie? Mat.27.54. S. Matthew ſaith, it was feare, and that feare was cauſed by hearing B the loud crie of Chriſt, and by ſeeing the earth-quake and things which were done. And this muſt put vs in mind, not to paſſe by Gods iudgements which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to ſtrike and aſtoniſh the rebellious heart of man, and to bring it in awe and ſubiection to God. After that the two firſt captaines with their fifties, commaunding the Prophet Elias to come downe to king Achaziah, were conſumed with fire from heauen, the king ſent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth he? it is ſaid, he fell on his knees before Eliah, and 2.Kin.1.13. C beſought him, ſaying: *O man of God, I pray thee, let my life, and the liues of theſe fiftie ſeruants be pretious in thine eyes.* But what was the cauſe why he prayed thus? ſurely he obſerued what iudgements of God fell vpon his two former fellow captaines, *Behold, ſaith he, there came downe fire from heauen, and deuoured the two former captaines with their fifties: therefore let my life be pretious now in thy ſight.* verſ.14. Thus laying to his owne heart and making vſe of Gods iudgements, he humbled himſelf, and was ſpared with his fiftie. And Habaccuk Hab.3.16. ſaith, *When I heard the voyce*, namely, of Gods iudgements, *rottenneſſe entred into my bones, and I trembled in my ſelfe, that I might be ſafe in the day of the Lord.* Now what this feare of the D Centurion was, there is a further queſtion, and it is very like, that it was but a ſudden motion, or a certain preparatiue to better things. For he was but an heathen man, and had as yet no knowledge of Chriſt, and whether he repented or not, it is vncertaine: and wee muſt not maruell at this: for there are many ſudden motions in ſhew very good, that vpon like occaſions riſe in the hearts of naturall men. When God plagued the land of Egypt, then Exod.9.27. & 34. *Pharoah* ſent for Moſes, and confeſſed that *the Lord was righteous, but he and his people were wicked; and deſired Moſes to pray to God to take away the plague, who did ſo*: but ſo ſoone as the hand of God was ſtayed, he returned to his old rebellion againe. And as a dog that commeth out of the water ſhaketh his eares, and yet returneth into it againe: ſo is the manner of the world: when croſſes and calamities befall men, as ſickneſſe, loſſe of friends or goods, then with Ahab they outwardly humble themſelues, and go ſoftly: they vſe to frequent the place where the word is preached, and Gods name called vpon: but alas, common experience ſhewes, that theſe things are but fits ariſing of vncertaine and flittering motions in the heart. For ſo ſoone as the croſſe is remooued, they returne to their old byas againe, and become as bad and as backward as euer they were: beeing like to the tree that lies in the water, which for a while is greene but afterward withereth. And therfore we for our parts, when any good motions come into our hearts as the beginnings of further grace, we (I ſay) muſt not quench them, but cheriſh and preſerue them, remembring that the kingdome of heauen, is like a *graine of muſtard ſeed*, Mat.13.31 32. which when it is ſowne is the leaſt of all ſeedes: but afterward it groweth vp into a tree, that the foules of heauen may build their neſts in it: and like to this are the firſt motions of Gods ſpirit, and therefore they muſt be cheriſhed and maintained.

And thus much for the ſeuen ſignes of the power of Chriſts Godhead. Now followes the ſecond part of the triumph of Chriſt, which containeth ſignes of his victorie vpon the croſſe, notably expreſſed by Paule when he Col.2.14.15. ſaith, *And putting out the hand writing of ordinances which was againſt vs, which was contrarie to vs, he euen tooke it out of the way, and faſtened it vpon the croſſe, and hath ſpoyled the principalities and powers, and hath made a ſhew of them openly, and hath triumphed openly in the ſame.* In which words he alludeth to the manner of heathen triumphs: for it was the cuſtome of the heathen princes, when they had gotten the victorie ouer their enemies, firſt to cauſe a pillar of ſtone, or ſome great oake to be cut downe, & ſet vp in the place of victorie, vpon which either the names of the chiefe enemies were ſet, or their heads were hanged, or words were written in the pillar to teſtifie the victorie. This being done, there followed an open ſhew, in which firſt the conquerour prepares for himſelfe a chariot of victorie, wherin he was himſelfe to ride, and then the chiefe of his enemies bound and pinnioned, were led openly after him. Now on the ſame manner vpon the croſſe there was a pitched field; the Emperour on the one ſide was Chriſt; his enemies on the other ſide were the world, the fleſh, hell, death, damnation, the deuill, and all his Angels: all which, banding themſelues againſt him, were all ſubdued by him vpon the ſame croſſe: and he himſelfe gaue two ſignes of his triumph, one was a monument of the victorie, the other an open ſhew of his conqueſt. Now the monument of Chriſts victorie was the croſſe it ſelfe, whereon he nayled the obligation or bill which was againſt vs; whereby Satan

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might haue accuſed and condemned vs before God. For we muſt conſider, that God the Father is a creditour, and we all debters vnto him: he hath a bill of our hands which is the law, in that it giueth teſtimonie againſt vs; firſt, by the legall waſhings, which did ſhew and ſignifie, that we were altogether defiled and vncleane: ſecondly, by the ſacrifices that were daily offered for the propitiation of our ſinnes. Now Chriſt was our ſuretie, and payd euery iot of the debt which wee ſhould haue payed, and requiring the acquittance, taketh the ceremoniall law, and the curſe of the morall law, and nailes them to the croſſe.

Furthermore, in the ſhew of conqueſt, the chariot is the croſſe likewiſe: for it was not only a monument of victorie, but alſo a chariot of triumph. And the captiues bound and pinioned which followed Chriſt, are the principalities and powers, that is, the deuill and his angels, hell, death, and condemnation: all which are as it were taken priſoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point ſerueth to admoniſh vs to abandon all manner of ſinne, and to make conſcience of euery good dutie, if we will aright profeſſe the Goſpell of Chriſt; for when we ſinne, we doe as it were pull Chriſt out of his chariot of triumph, and vntie Satans bonds, and giue him weapons, and (as much as we can) make him valiant and ſtrong againe. Now for any man to make Satan and ſin valiant and ſtrong againſt himſelfe, whereas Chriſt hath weakened him, and euen bruiſed his head, is no better then to become an enemie to the croſſe of Chriſt. Phil.3.18 Againe, hereby we are taught to pray vnto God, that our blind eyes may be opened, that we may diſcerne aright of the paſſion of Chriſt. It is a wonder to ſee how men are caried away with a liking of vaine ſhewes, games, and enterludes: how they ſpend euen whole dayes in beholding them, & their mony alſo that they may come to the places where they are: oh then how exceedingly ought our hearts to be rauiſhed with this moſt admirable ſhew, in which the Son of God himſelfe rides moſt gloriouſly in his chariot of triumph, & leads his and our moſt curſed enemies captiue, yea treads them vnder his foot! This triumph is ſet forth vnto vs in the preaching of the Goſpell, and may be ſeene of vs all freely without mony or mony-worth. What wretches then ſhall we be, if wee ſuffer our hearts to be filled with earthly delights, and in the meane ſeaſon haue little or no deſire to behold with the eyes of our minde this goodly ſpectacle that is to be ſeene in the paſſion of Chriſt, that ſerues to reuiue and refreſh our ſoules to life eternall?

Thirdly, if Chriſt when he was moſt weake and baſe in the eyes of men, did moſt of all triumph vpon the croſſe: then euery one of vs muſt learne to ſay with the Apoſtle Paul, Gal.6.14. *God forbid that I ſhould reioyce in any thing, but in the croſſe of Chriſt Ieſus our Lord.* That we may ſay this truly, firſt of al we muſt labour to haue the benefit of the croſſe of Chriſt, not only in the remiſſion, but alſo in the mortification of our ſinnes: ſecondly, we muſt not be diſcomforted but rather reioyce and triumph therein. A Chriſtian man can neuer haue greater honour then to ſuffer for the Goſpell of Chriſt, when God calleth him thereunto: and therefore S. Paul ſetteth forth another moſt glorious ſhew, 1.Cor.4.9. which all thoſe muſt make that ſuffer any thing for Gods cauſe. They muſt encounter with the world, the fleſh, and the deuill, and are placed as it were on a theater: and in this conflict the beholders are men and angels: yea the whole hoaſt of heauen and earth: the vmpire or iudge is God himſelfe, who will giue ſentence of victorie on their ſide, and ſo they ſhall ouercome. We muſt not hereupon thruſt our ſelues into danger: but when it ſhall pleaſe God to call vs thereunto, we muſt thinke our ſelues highly honoured of him. As when God ſendeth loſſe of friends, of ſubſtance, or good name, or any other calamitie, we muſt not deſpaire, or be ouer grieued, but rather reioyce and addreſſe our ſelues then with our Sauiour Chriſt to make a triumph.

Thus much of Chriſts triumph, and the paſſion of his croſſe. Now followeth the ſecond degree of his humiliation, in theſe words, *And buried.* Where we muſt conſider theſe points. I. Why it was needfull that Chriſt ſhould be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV. The place and time where and when hee was buried. Of theſe in order. For the firſt, the cauſes are many, but eſpecially foure, why Chriſt was to be buried. I. That the truth and certaintie of his death might be confirmed vnto vs, & that no man might ſo much as imagine that his death was a phantaſticall death, or his bodie a phantaſticall bodie: for men vſe not to bury a liuing but a dead man; or a man in ſhew, but a true man. II. That his buriall might be vnto him a paſſage from the eſtate of humiliation to the eſtate of exaltation, which began in his reſurrection: and he could not haue riſen againe, if he had not bene firſt buried. III. That the outward humiliation in the forme of a ſeruant, which he tooke vpon him, might be continued vpon him to the loweſt degree of all: and therefore it was not ſufficient that he ſhould be crucified euen to death, but beeing dead, he muſt alſo be buried. IV. Chriſt was buried, that he might not onely vanquiſh death on the croſſe, but euen after the manner of conquerours, ſubdue him at his owne home, and as it were, plucke him out of his owne cabine or denne.

II. The authours of Chriſts buriall were *Ioſeph of Arimathea*, and *Nichodemus*, who came to Ieſus by night. Mat.27.57.58.&c. Mar.15.43. Ioh.19.38. Now concerning them and this their fact, there are many things worthie to bee conſidered in this place. Firſt of all, they were diſciples of

Chriſt,

Chriſt,and the difference betweene them and the reſt is to be conſidered. The other diſciples though in number they were but fewe, yet in the feaſt before his paſſion they openly followed him: but when Chriſt was to be arraigned, and the perſecution of the Church of the newe Teſtament began in him, then Iudas betrayed him, Peter denied him, and the reſt fledde away:yet euen at the ſame inſtant theſe two ſecret diſciples of our Sauiour Chriſt, *Ioſeph of Arimathea* and *Nichodemus* take courage to themſelues, and in time of danger openly profeſſe themſelues to be Chriſts diſciples by an honourable and ſolemne buriall; God no doubt opening their hearts and inabling them to doe ſo. The like is to be ſeene in all ages ſince the paſſion of Chriſt in the Church of God,in which men zealous for the Goſpell in peace haue beene timerous in perſecution,whereas weake ones haue ſtood out againſt their enemies euen vnto death it ſelfe.The reaſon is,becauſe God will humble thoſe his ſeruants which are oftentimes indued with great meaſure of graces,and contrariwiſe exalt and ſtrengthen the weake and feeble: and the ſame no doubt will be found true among vs,if it ſhould pleaſe God to ſend any new triall into the Church of England. This ſerues to teach vs to thinke charitably of thoſe which are as yet but weake among vs:and withall in our profeſſion to carrie a lowe ſaile and to thinke baſely of our ſelues, and in the whole courſe of our liues creepe alowe by the ground,running on in feare and trembling, becauſe the Lord oftentimes humbles thoſe that bee ſtrong,and giues courage and ſtrength to weake ones boldly to confeſſe his name. Secondly, whereas theſe two diſciples haue ſuch care of the buriall of Chriſt,we learne that it is our dutie to be carefull alſo for the honeſt and ſolemne buriall of our brethren. The Lord himſelfe hath commanded it, Gen.3.19. *Thou art duſt, and to duſt thou ſhalt returne.* Alſo the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the holy Ghoſt, and therefore there is good cauſe why they ſhould be honeſtly laid in the earth. And it was a curſe and iudgement of God vpon Ier.22.19. *Iehoiakim, that he muſt not bee buried,* but *like a dead aſſe be drawne and caſt out of the gates of Ieruſalem.* And ſo the Lord threatens a curſe Amos.2.1. vpon the *Moabites*, becauſe they did not burie the king of Edom,but burnt his bones into lime. And therefore it is a neceſſary dutie, one neighbour and friend to looke to the honeſt buriall of another.Hence it followes,that the practiſe of Spaine and Italy and all the popiſh countries, which is to keepe the parts of mens bodies and ſuch like reliques of ſaints vnburied, that they may be ſeene of men and worſhipped,hath no warrant:duſt they are,and to duſt they ought to be returned.

Furthermore the properties and vertues of both theſe men are ſeuerally to be conſidered. A And firſt to begin with *Ioſeph*, he was a *Senatour*, Luk.23.50. a man of great account, authoritie, and reputation among the Iewes. It may ſeeme a ſtrange thing, that a man of ſuch account would abaſe himſelfe ſo much as to take down the body of Chriſt from the croſſe. It might haue beene an hinderance to him, and a diſgrace to his eſtate and calling: as we ſee in theſe daies, it would be thought a baſe thing for a knight or lord to come to the place of execution, and take downe a theefe from the hand of the hangman to burie him:but this noble Senatour Ioſeph for the loue he bare to Chriſt,made no account of his eſtate and calling, neither did he ſcorne to take vpon him B ſo baſe an office, conſidering it was for the honour of Chriſt: where we learne,that if we truly loue Chriſt,and our hearts be ſet to beleeue in him, we will neuer refuſe to performe the baſeſt ſeruice that may bee for his honour; nothing ſhall hinder vs. It is further ſaid,that hee was Luk.23.50.51. *a good man and a iuſt, and alſo a rich man*: And the firſt appeareth in this, that he would neither conſent to the counſell nor fact of the Iewes in crucifying Chriſt. It is rare to find the like man in theſe daies.

From this example we learne theſe Leſſons. I. That a rich man,remaining a rich man, may bee a ſeruant of God,and alſo be ſaued:for riches are the good bleſſings of God, and in themſelues doe no whit hinder a man in com- C ming to Chriſt.But ſome will ſay, Chriſt himſelfe ſaith, *It is eaſier for a* [a] *cable to goe through the eie of a needle, then a rich man to enter into the kingdome of heauen.* [a] Mat.19.24. *Anſw.* It is to be vnderſtood of a rich man, ſo long as he ſwelleth with a confidence in his weath:but wee know, that if a cable be vntwiſted and drawne into ſmall threeds, it may be drawne through the eie of a needle:ſo he that is rich let him denie himſelfe,abaſe himſelfe,and lay aſide all confidence in himſelfe,in his riches and honour,and be as it were, made ſmall as twine threed, and with this good Senatour Ioſeph become the diſciple of Chriſt, he may enter into the kingdome of heauen. But Chriſt ſaith in the parable, that riches are thornes, D which choake the grace of GOD. *Anſ.* It is true, they are thornes in that ſubiect or in that man that putteth his truſt in them; not in their owne nature, but by reaſon of the corruption of mans heart,who makes of them his God. Saint Iohn ſaith further, that Ioſeph was *a diſciple* of Chriſt, Ioh.19.38. but yet a cloſe *diſciple* for feare of the Iewes. And this ſhewes, that Chriſt is moſt readie to receiue them that come vnto him, though they come laden with manifold wants. I ſay not this,that any hereby ſhould take boldneſſe to liue in their ſinnes, but my meaning is, that though men be weake in the faith, yet are they not to bee diſmaied,but to come to Chriſt,who refuſeth none that come to him, *Draw neare to God* Iam.4.8. (ſaith Saint Iames) *and he will drawe neere to you.* Chriſt doth not forſake any, till they forſake

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A him firſt. Laſtly, the holy Ghoſt ſaith of him, that he waited for the kingdome of God, that is, he did beleeue in the Meſſias to come & therfore did waite dayly till the time was come, when the Meſſias by his death and paſſion ſhould aboliſh the kingdome of ſinne & Satan, and eſtabliſh his owne kingdome throughout the whole world. The ſame is ſaid of Simeon, that he was a good man and feared God and waited for the conſolation of Iſrael. This was the moſt principall vertue of all that Ioſeph had, and the very roote of all his goodneſſe & righteouſneſſe, that he waited for the kingdome of God. *For* it is the property of faith, whereby we haue confidence in the Meſſias, to change our nature, and to purifie the heart, and B to make it bring forth workes of righteouſnes. There be many among vs, that can talke of Chriſts kingdome, and of redemption by him, and yet make no conſcience of ſinne, and haue litle care to liue according to the Goſpell which they profeſſe: and all is, becauſe they do not ſoundly beleeue in the Meſſias, and they waite not for the kingdome of heauen, & therfore there is no change in them: but we for our parts muſt labour to haue this affiance in the Meſſias with Ioſeph, and to wait for the ſecond appearance, that thereby we may be made newe creatures, hauing the kingdome of Satan battered and beaten downe in vs, and the kingdome of God erected in our hearts.

Touching Nichodemus Saint Iohn ſaith, Ioh.19.39. C that *he came to Ieſus by night.* Many men build vpon this example, that it is lawefull to be preſent at the maſſe; ſo be it, in the meane ſeaſon we keepe our hearts to God: and indeede ſuch men are like Nichodemus in that they labour to burie Chriſt as much as they can, though now after his reſurrection hee ſhould not bee buried againe. But though Nichodemus durſt not openly at the firſt profeſſe the name of Chriſt, yet after his death when there is moſt danger he doth: and by this meanes he reformeth his former action.

Thus much of the perſons that buried Chriſt. The third thing to be obſerued, is the manner of Chriſts buriall, which ſtandeth in theſe foure points. Firſt, they take downe D his bodie from the croſſe: ſecondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made ſure. Of theſe in order. Firſt, Ioſeph taketh downe the bodie of Chriſt from the croſſe whereon hee was executed, but marke in what manner: he doth it not on his owne head without leaue, but hee goeth to Pilate and beggeth the body of Chriſt, and craueth libertie to take it downe, becauſe the diſpoſing of dead bodies was in Pilates hand, he being deputie at that time: whereby we learne, that in all our dealings and actions (though they haue neuer ſo good an end) our dutie is to proceede as peaceably with all men as may bee, as Saint Iames ſaith: Iam.3.17. the wiſedome that is from aboue is firſt pure, then peaceable, gentle, &c. Againe, this teacheth vs, that in all things which concerne the authoritie of the Magiſtrate, and belong vnto him by the rule of Gods word, we muſt attempt or doe whatſoeuer we doe by leaue. And by this we ſee what vnaduiſed courſes they take, that beeing priuate men in this our Church, will notwithſtanding take vpon them to plant Churches without the leaue of the Magiſtrate beeing a Chriſtian Prince. Hauing thus taken the bodie of Chriſt downe, they goe on to winde it. And Ioſeph for his part brought linnen cloathes, and Nichodemus a mixture of mirrhe and Alloes to the Ioh.19.39. Luk.24.1. quantitie of an hundreth poundes for the honourable buriall of Chriſt. His winding was on this manner; they wrapped his body haſtily in linnen cloathes, ſweete odours put thereto. Beſides all this, in the Iewes burials there was embalming and waſhing of the body, but Chriſts body was not [a] embalmed or waſhed, becauſe they had no time to do it, for the preparation of the Paſſeouer drew neare. And whereas theſe two men burie Chriſt at their owne coſt and charges, we are taught to be like affected to the liuing members of Chriſt: when they want we muſt releeue and comfort them liberally and freely. It may here be demanded, whether men may not be at coſt in making funerals, conſidering euen Chriſt himſelfe is with much coſt buried. *Anſw.* The bodies of all dead men are to be buried in ſeemely and honeſt manner, and if they be honourable, they may be buryed honourably: yet now there is no cauſe why mens bodies ſhould be waſhed, annointed, and embalmed, as the vſe was among the Iewes: for they vſed embalming as a pledge and ſigne of the reſurrection; but 1.Cor.15.29. nowe ſince Chriſts comming we haue a more certaine pledge thereof, euen the reſurrection of Chriſt himſelfe, and therefore it is not requiſite that we ſhould vſe embalming and waſhing as the Iewes did. And the clauſe which is ſpecified in Saint Matthew is not to bee omitted, that Ioſeph wrapped Chriſts body in *A cleane linnen cloath:* whereby Mat.27.59. we learne, that howſoeuer the ſtraunge faſhions fetcht from Spaine and Italy are monſtrous and to be abhorred, yet, ſeeing the body of a man is the creature of God, therefore it muſt bee arraied in cleanly manner, and in *holy* Tit.2.3. *comelineſſe.* Paul requires that the miniſter of 1.Tim.3.2. κόσμιος. the Goſpel in all things be ſeemely or comely: and herein he ought to be a patterne of ſobrietie vnto all men. Thirdly, after they haue wound the body of Chriſt, they *lay it in a tombe,* Ioh.19.42. and laſtly, *they make it ſure, cloſing it vp with a* Mat.27.60.66. *ſtone rolled ouer the mouth of it.* Alſo the Iewes requeſt Pilate to *ſeale it* that none might preſume to open it: beſides they ſet a band of ſouldiers to watch the tombe, and to keepe it that his bodie be not ſtollen away. Many reaſons might be alleadged of this their dealing, but principally it came to paſſe by the prouidence of God, that hereby he might confirme

[a] P.*Ram.* Theol.l.1. c.14. ſeems to be deceiued, in that he puts Chriſts burial for his embalming, and his deſcending into hel, for his burial or lying in the graue.

the reſurrection of Chriſt. For whereas the Iewes would neither bee mooued by his doctrine, nor by his workes and miracles to beleeue, he cauſeth this to be done, that by the certaintie of his reſurrection, he might conuince them of hardneſſe of heart, and prooue that he was the Sonne of God.

Thus much of the manner of his buriall. Now followes the place where Chriſt was buried. In the place we are to marke three things. Firſt, that Chriſt was laid in Ioſephs tombe, whereby we may gather the greatneſſe of Chriſts pouertie, in that he had not ſo much ground as to make himſelfe a graue in: and this muſt be a comfort to the members of Chriſt that are in pouertie. And it teacheth them, if they haue no more but food and rayment, to be therewith content, knowing that Chriſt their head and king hath conſecrated this very eſtate vnto them. Secondly, the tombe wherein Chriſt was laid was a new tombe wherein neuer any man lay before. And it was the ſpeciall appointment of Gods prouidence that it ſhould be ſo, becauſe if any man had bene buried there aforetime, the malitious Iewes would haue pleaded, that it was not Chriſt that roſe againe, but ſome other. Thirdly, we muſt obſerue, that Ioh.19.41. Gen.3.8. Ioh.18.1. this tombe was in a garden, as the fall of man was in a garden, and as the apprehenſion of Chriſt in a garden beyond the brook Cedron. And here we muſt note the practiſe of a good man: this garden was the place of Ioſephs delight and holy recreation, wherein he vſed to ſolace himſelfe in beholding the good creatures of God: yet in the ſame place doth he make his owne graue long before he died: whereby it appeares, that his recreation was ioyned with a meditation of his end: and his example muſt be followed of vs. True it is, God hath giuen vs his creatures not onely for neceſſitie, but alſo for our lawfull delight; but yet our dutie is, to mingle therewith ſerious meditation and conſideration of our laſt end. It is a brutiſh part to vſe the bleſſings and creatures of God, and not at all to be bettered in regard of our laſt end by a further vſe thereof.

The time when Chriſt was buried was the euening, wherein the Sabbath was to beginne according to the manner of the Iewes, which began their daies at Sunne ſetting from euening to euening, according to that in Geneſis: *the euening and the morning was the firſt day*. Luk.23.53. Mat.27.57. Now Ioſeph commeth a little before euening and beggeth the bodie of Chriſt and burieth it: where note, that howſoeuer we are not bound to keepe the Sabbath ſo ſtrictly as the Iewes were, yet when we haue any buſineſſe or worke to be done of our ordinarie calling, we muſt not take a part of the Lords ſabbath to doe it in, but preuent the time, and doe it either before, as Ioſeph did, or rather after the Sabbath. This is little A practiſed in the world. Men thinke, if they goe to Church before and after-noone to heare Gods word, then all the day after they may doe what they liſt, and ſpend the reſt of the time at their owne pleaſure: but the whole day is the Lords, and therefore muſt be ſpent wholly in his ſeruice, both by publike hearing of the word, and alſo by priuate reading and meditation on the ſame.

To conclude the doctrine of Chriſts buriall. Here it may be demaunded, how he was alwaies after his incarnation both God and man, conſidering that he was dead and buried, and therefore bodie and ſoule were ſundered, and a dead man ſeemes to be no man. *Anſ.* A B dead man in his kind is as true a man as a liuing man: for though bodie and ſoule be not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counſell and good pleaſure of God; and that as truly as man and woman remaine coupled into one fleſh by a couenant of mariage, though afterward they be diſtant a thouſand miles aſunder. And by vertue of this relation euery ſoule in the day of iudgement ſhal be reunited to his owne bodie, and euery bodie to his owne ſoule. But there is yet a more ſtreight Damaſ. bond betweene the body and ſoule of Chriſt in his death and buriall. For as when he was liuing his ſoule was a meane or bond to vnite his Godhead and his bodie together: ſo when C he was dead his very Godhead was a meane or middle bond to vnite the bodie and ſoule: and to ſay otherwiſe, is to diſſolue the hypoſtaticall vnion, by vertue whereof Chriſts bodie and ſoule though ſeuered each from other, yet both were ſtill ioyned to the Godhead of the Sonne.

The vſe and profit which may be made of Chriſts buriall is two-fold. I. It ſerueth to work in vs the buriall of all our ſinnes. Rom.3.6. *Know ye not* (ſaith Paul) *that all who haue bene baptized into Chriſt, haue bene baptized into his death, and are buried with him by baptiſme into his death?* If any ſhall demaund, how any man is buried into the D death of Chriſt, the anſwer is this: Euery Chriſtian man and woman are by faith myſtically vnited vnto Chriſt, and made all members of one bodie, whereof Chriſt is the head. Now therefore as Chriſt by the power of his Godhead when he was dead and buried, did ouercome the graue and the power of death in his owne perſon; ſo by the very ſame power by meanes of his ſpirituall coniunction doth hee worke in all his members a ſpirituall death and buriall of ſinne and naturall corruption. When the Iſraelites were in burying of a man, for feare of the ſouldiers of the Moabites, they 2. King.13.21. caſt him for haſt into the ſepulchre of Eliſha. Now the dead man, ſo ſoone as he was down, and had touched the bodie of Eliſha, he reuiued and ſtood vpon his feet: ſo let a man that is dead in ſinne be caſt into the graue of Chriſt, that is, let him by faith but touch Chriſt dead and buried, it will come to paſſe by the

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vertue of Chriſts death and burial that he ſhall be raiſed from death and bondage of ſinne to become a new man.

Secondly, the buriall of Chriſt ſerues to bee a ſweete perfume of all our graues and burials: for the graue in it ſelfe is the houſe of perdition, but Chriſt by his burial hath as it were conſecrated and perfumed all our graues: & in ſtead of houſes of perdition, hath made them chambers of reſt & ſleepe, yea beds of downe: and therefore howſoeuer to the eye of man the beholding of a funerall is terrible, yet if wee could then remember the burial of Chriſt, and conſider how he thereby hath changed the nature of the graue, euen then it would make vs to reioyce. Laſtly, we muſt imitate Chriſts buriall in beeing continually occupied in the ſpirituall buriall of our ſinnes.

Iſa.57.2.

Thus much of the buriall. Now followeth the third and laſt degree of Chriſts humiliation: *He deſcended into hell.* It ſeemes very likely that theſe words were not placed in the Creede at the firſt, (or as ſome thinke) that they crept in by negligence, becauſe aboue threeſcore Creeds of the moſt auncient Councels and Fathers want this clauſe: and among the reſt the *Nicene Creede.* But if the auncient and learned Fathers aſſembled in that Councell had bin perſwaded, or at the leaſt had imagined that theſe words had bin ſet downe at the firſt by the Apoſtles, no doubt they would not in any wiſe haue left them out. And an ancient writer ſaith directly, that theſe words, *He deſcended into hel,* are not found in the Creed of the Romane Church, nor vſed in the Churches of the Eaſt: and if they be, that then they ſignifie the buriall of Chriſt. And it muſt not ſeeme ſtrange to any, that a word or twaine in proceſſe of time ſhould creepe into the Creed, conſidering that the originall copies of the bookes of the old and new teſtament haue in them ſundry [a] varieties of readings and [b] words otherwhiles which from the margine haue crept into the text. Neuertheleſſe conſidering that this clauſe hath long continued in the Creede, and that by common conſent of the Catholike Church of God, and it may carie a fit ſenſe and expoſition; it is not, as ſome would haue it, to be put forth.

P.Viret in Symb. *Eraſm.* in Colloq.

Ruff. in expoſit.ſymb.

[a] *Varias* lectiones. [b] *Math.*27.9. Ieremie for Zacharie.

Therefore that we may come to ſpeake of the meaning of it, we muſt know that it hath foure vſuall expoſitions, which wee will rehearſe in order, and then make choice of that which ſhall be thought the fitteſt. The firſt is, that Chriſts ſoule after the paſſion vpon the croſſe, did really and locally deſcend into the place of the damned. But this ſeemes not to be true. The reaſons are theſe. I. All the Euangeliſts, and amongſt the reſt S. Luke, intending to make an [c] *exact narration* of the life and death of Chriſt, hath ſet downe at large his paſſion, death, buriall, reſurrection, and aſcenſion, and withall they make rehearſall of ſmall circumſtances, therefore no doubt they would not haue omitted Chriſts locall deſcent into the place of the damned, if there had beene any ſuch thing. And the ende why they penned this hiſtorie was, that we might beleeue that Ieſus Chriſt is the Sonne of God; and beleeuing, wee might haue life euerlaſting. Nowe there could not haue beene a greater matter for the confirmation of our faith then this, that Ieſus the ſonne of Marie who went downe to the place of the damned, returned thence to liue in happineſſe for euer. II. If Chriſt did goe into the place of the damned, then either in ſoule or in bodie, or in his Godhead. But his Godhead could not deſcend, becauſe it is euery where, and his bodie was in the graue. And as for his ſoule it went not to hell, but preſently after his death it went to paradiſe, that is, the third heauen, a place of ioy and happineſſe, Luk. 23.43. *This day ſhalt thou be with me in paradiſe*: which words of Chriſt muſt be vnderſtood of his manhood or ſoule, and not of his Godhead. For they are an anſwer to a demaund: and therefore vnto it they muſt bee ſutable. Now the theife ſeeing that Chriſt was firſt of all crucified, and therefore in all likelihood ſhould firſt of all die, makes his requeſt to this effect: *Lord thou ſhalt ſhortly enter into thy kingdome, remember me then;* to which Chriſts anſwer (as the very words import) is thus much: I ſhall enter into Paradiſe this day, and there ſhalt thou be with me. Now there is no entrance, but in regard of his ſoule or manhood. For the Godhead which is at all times in all places, can not be ſaide properly to enter into a place. Againe, when Chriſt ſaith, *thou ſhalt be with me in Paradiſe,* hee doth intimate a reſemblance, which is betweene the firſt and ſecond Adam. The firſt Adam ſinned againſt God, and was preſently caſt forth out of Paradiſe: Chriſt the ſecond Adam hauing made a ſatisfaction for ſinne, muſt immediately enter into Paradiſe. Now to ſay that Chriſt in ſoule deſcended locally into hell, is to aboliſh this analogie betweene the firſt and ſecond Adam. III. Ancient Councels in their confeſſions and Creeds omitting this clauſe ſhew, that they did not acknowledge any reall deſcent, and that the true meaning of thoſe words, *he deſcended,* was ſufficiently included in ſome of the former articles, and that may appeare, becauſe when they ſet downe it, they omit ſome of the former: as *Athanaſius* in his Creede ſetting down thoſe words, *he deſcended, &c.* omits the *buriall,* putting them both for one as he expounds himſelfe [b] elſwhere. Now let vs ſee the reaſons which may be alleadged to the contrary.

Luk.1.3. [c] Omnia aſſequuto. ἀκριβῶς.

*Ioh.*20.31.

[b] *Lib.* de incar. Chri. hom.1. & 2. in ſymb.

Obiect. I. Matth. 12. 40. *The ſonne of man ſhall be three dayes and three nights in the earth,* that is, in *hell.* *Anſw.* I. This expoſition is directly againſt the ſcope of the place: for the Phariſies deſired *to ſee a ſigne,* that is, ſome ſenſible and manifeſt miracle: and hereunto Chriſt anſwers that he will giue them the ſigne of Ionas, which cannot be the deſcēt

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of his ſoule into the place of the damned, becauſe it was inſenſible: but rather his buriall, and after it his manifeſt and glorious reſurrection. II. The heart of the earth may as well ſignifie the *graue*, as the center of the earth. For thus Tyrus bordering vpon the ſea, is ſaid to be in the *heart of ſea*. III. This expoſition takes it for graunted that hell is ſeated in the middeſt of the earth: whereas, the Scriptures reueale vnto vs no more but this, that hell is in the lower parts: but where theſe lower parts ſhould be, no man is able to define.

In corde marium. Ezech. 27.4.

Obiect. II. Act. 2. 37. *Thou wilt not leaue my ſoule in hell, neither wilt thou ſuffer thy holy one to ſee corruption. Anſ.* Theſe words cannot prooue any locall deſcent of Chriſts ſoule. For B Peters drift in alleadging of them is, to prooue the reſurrection, and he ſaith expreſſely, that the words muſt be vnderſtood of the reſurrection of Chriſt. v. 31. *Hee ſeeing this before ſpake of the reſurrection of Chriſt.* What? namely theſe words, *his ſoule was not left in hell, &c.* Now there is no reſurrection of the ſoule, but of the body onely, as the ſoule can not be ſaid to fall, but the body. It will be replied that the word ψυχὴ cannot ſignifie the body, and the word ᾅδης the graue. *Anſ.* The firſt word, ſignifies not onely the ſpirituall part of man, the ſoule; but alſo the whole perſon, or the man himſelfe, Rom. 13. 1. 1. Cor. 15. 40. And the ſecond is aſwell taken for the graue, C as for hell; Apoc. 20. 14. *Death and* ᾅδης *are caſt into the lake of fire.* Now we can not ſay, that hell is caſt into hell, but the graue into hel. And the very ſame word in this text, muſt needes haue this ſenſe. For Peter makes an oppoſition betweene the graue into which Dauid is ſhut vp, and the hell out of which Chriſt was deliuered. v. 29. 31. Againe, it will be ſaid, that in this text there be two diſtinct parts: the firſt, of the ſoules comming forth of hell, in theſe words, *Thou wilt not leaue my ſoule in hell.* The ſecond, of the bodies riſing out of the graue, in the next wordes: *Neither wilt thou ſuffer my fleſh to ſee corruption. Anſ.* It is not ſo. For fleſh in this place ſignifies not the body alone, but the humane nature of Chriſt, D as appeares v. 30. vnleſſe wee ſhall ſay, that one and the ſame word in the ſame ſentence is taken two waies. And the words rather carie this ſenſe: Thou wilt not ſuffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not ſuffer me ſo much as to feele any corruption; becauſe I am thy holy one.

Bellar. quæſt. de. deſcen.

Obiect. III. 1. Peter. 3. 19. *Chriſt was quickened in ſpirit, by the which ſpirit he went and preached to the ſpirits which are in priſon. Anſ.* The place is not for this purpoſe. For by *ſpirit* is not meant the ſoule of Chriſt, but his Godhead, which in the miniſterie of Noe preached repentance to the old world. And I thinke that Peter in this place alludes to another place in Gen. 6. 3. where the Lord ſaith, *My ſpirit ſhall not alwaies ſtriue with man, becauſe* A *he is but fleſh.* And if the ſpirit doe ſignifie the ſoule, then Chriſt was quickned either by his ſoule, or in his ſoule. But neither is true. For the firſt, it can not be ſaid, that Chriſt was quickned by his ſoule, becauſe it did not ioyne it ſelfe to the body; but the Godhead ioyned them both. Neither was he quickned in ſoule: for his ſoule died not. It could not die the firſt death, which belongs to the bodie: and it did not die the ſecond death, which is a totall ſeparation from God: onely it ſuffered the ſorrowes of the ſecond death, which is the apprehenſion of the wrath of God; as a man may feele the pangs of the firſt death, & yet not die the firſt death, but liue. Againe, it B is to no end that Chriſts ſoule ſhould goe to hell to preach, conſidering that it was neuer heard of that one ſoule ſhould preach to another, eſpecially in hell, where all are condemned, and in conſcience conuicted of their iuſt damnation, and where there is no hope of repentance or redemption. It will be anſwered, that this preaching is onely reall or experimentall, becauſe Chriſt ſhewes himſelfe there to conuince the vnbeleefe of his enemies: but this is flatte againſt reaſon. For when a man is iuſtly condemned by God, and therefore ſufficiently conuicted: what neede the Iudge himſelfe come to the place of execution to conuict him? And it is flat againſt the text; For the preaching that is ſpoken of C here, is that which is performed by men in the miniſterie of the word, as Peter expoundes himſelfe, 1. Pet. 4. 6. *To this purpoſe was the Goſpell alſo preached vnto the dead, that they might be condemned according to men in the fleſh, that they might liue according to God in the Spirit.* Laſtly, there is no reaſon why Chriſt ſhould rather preach and ſhew himſelfe in hell, to them that were diſobedient in the dayes of Noe, then to the reſt of the damned.

b. de r. Chr. .1. & 2. mb.

After iuſt execution conuiction is needleſſe.

And this is the firſt expoſition, the ſecond followes: *He deſcended into hell*, that is, Chriſt deſcended into the graue, or was buried. This expoſition is agreable to the truth, yet is it not meete or conuenient. For the clauſe next before, *he was buried*, contained this point: and D therefore if the next words following yeeld the ſame ſenſe, there muſt be a vaine and needleſſe repetition of one and the ſame thing twice, which is not in any wiſe to be allowed in ſo ſhort a Creede as this. If it be ſaid, that theſe words are an expoſition of the former, the anſwer is, that then they ſhould be more plaine then the former. For when when one ſentence expoundeth an other, the latter muſt alwaies be the plainer: but of theſe two ſentences, *He was buried, he deſcended into hell*, the firſt is very plaine and eaſie, but the latter very obſcure and hard, and therefore it can be no expoſition thereof: and for this cauſe this expoſition neither is to be receiued.

Thirdly, others there be which expound it thus: *He deſcended into hell*, that is, Chriſt Ieſus, when he was dying vpon the croſſe, felt and ſuffered the pangs of hell and the full wrath of God ſeazing vpon his ſoule. This expoſition hath his warrant in Gods word, where hell often ſignifies the ſorrowes and paines of hell, as Hanna in her ſong vnto the Lord ſaith, *The* 1.Sam.2.6. *Lord killeth and maketh aliue, he bringeth downe to hell and raiſeth vp*, that is, he maketh men feele woe and miſerie in their ſoules, euen the pangs of hell, and after reſtoreth them. And Dauid Pſal.18.5. ſaith, *The ſorrowes of death compaſſed me, and the terrours of hell laid hold on me.* This is an vſuall expoſition receiued of the Church, and they which expound this Article thus, giue this reaſon thereof. The former words, *was crucified, dead, and buried*, doe containe (ſay they) the outward ſufferings of Chriſt: now becauſe he ſuffered not only outwardly in bodie, but alſo inwardly in ſoule, therefore theſe wordes *he deſcended into hell*, doe ſet forth vnto vs his inward ſufferings in ſoule, when he felt vpon the croſſe the full wrath of God vpon him. This expoſition is good and true, and whoſoeuer will may receiue it. Yet neuertheleſſe it ſeemes not ſo fitly to agree with the order of the former articles. For theſe words, *was crucified, dead, and buried*, muſt not be vnderſtood of any ordinary death, but of a curſed death in which Chriſt ſuffered the full wrath of God, euen the pangs of hell both in ſoule and bodie: ſeeing then this expoſition is contained in the former words, it cannot fitly ſtand with the order of this ſhort Creed, vnleſſe there ſhould be a diſtinct article of things repeated before.

But let vs come to the fourth expoſition, *He deſcended into hell*, that is, when he was dead and buried, he was held captiue in the graue, and lay in bondage vnder death for the ſpace of three dayes. This expoſition alſo may be gathered forth of the Scriptures. S, Peter ſaith, Act.2.24. *God hath raiſed him vp* (ſpeaking of Chriſt) *and looſed the ſorrowes of death, becauſe it was vnpoſſible that he ſhould be holden of it.* Where we may ſee, that betweene the death and reſurrection of Chriſt, there is placed a third matter, which is not mentioned in any clauſe of the Apoſtles Creede, ſaue in this; and that is his bondage vnder death, which commeth in betweene his death and riſing againe. And the words themſelues doe moſt fitly beare this ſenſe, as the Gen.37.35. * or, the graue. ſpeech of Iacob ſheweth, *I will goe downe into * hell vnto my ſonne mourning.* And this expoſition doth alſo beſt agree with the order of the Creede: firſt, he was crucified and died, ſecõdly, he was buried, thirdly, laid in the graue, and was therein held in captiuitie & bondage vnder death. And theſe three degrees of Chriſts humiliation, are moſt fitly correſpondent to the three degrees of his exaltation. The firſt degree of exaltation, *he roſe againe the third day*, anſwering to the firſt degree of his humiliation, *he died*: the ſecond degree of his exaltation, *he aſcended into heauen*, anſwering to his going downe into the graue, *was buried*: and thirdly, *his ſitting at the right hand of God*, (which is the higheſt degree of his exalta-A tion) anſwering to the loweſt degree of his humiliation, *he deſcended into hell*. Theſe two laſt expoſitions are commonly receiued, and wee may indifferently make choice of either: but the laſt (as I take it) is moſt agreeable to the order and wordes of the Creed.

Thus much for the meaning of the words. Now follow the vſes. And firſt of all, *Chriſts deſcending into hell*, teacheth euery one of vs, that profeſſe the name of Chriſt, that if it ſhall pleaſe God to afflict vs, either in bodie or in mind, or in both, though it be in moſt grieuous and tedious manner, yet muſt wee not thinke it ſtrange. For if Chriſt vpon the croſſe not onely ſuffered the pangs of hell, but after he was dead, death takes him, and as it B were carries him into his denne, or cabbin, and there triumpheth ouer him, holding him in captiuity and bondage, and yet for all this was he the Sonne of God: and therefore when Gods hand is heauie vpon vs any way, wee are not to deſpaire, but rather thinke it is the good pleaſure of GOD to frame and faſhiõ vs, that we may become like vnto Chriſt Ieſus as good children of God. Dauid a man after Gods own heart was by Samuel annointed King ouer Iſrael, but withall GOD raiſed vp Saul to perſecute him, as the fowler hunteth the Partridge in the mountaine, in ſo much that Dauid ſaid, there was but one ſteppe betweene him and death. So likewiſe Iob a iuſt man Iob.2.8,9. C and one that feared God with all his heart, yet how heauily did God lay his hand vpon him? his goodes and cattle were all taken away, and his children ſlaine, and his body ſtricken by Sathan with loathſome byles from the ſole of his foote to the crowne of his head: ſo as he was faine to take a potſheard and ſcrape himſelfe ſitting among the aſhes. And *Ionah* the ſeruant and Prophet of the moſt high God, when he was called to preach to Niniue, becauſe he refuſed for feare of that great citie, God met with him, and he muſt be caſt into the ſea, and there be ſwallowed vp of a Whale, that ſo he might chaſtiſe him: and thus doth he deale with his owne ſeruants, to make them conformable to Chriſt. And further when it pleaſeth GOD to laye D his hand vpon our ſoules, and make vs haue a troubled and diſtreſſed conſcience, ſo as wee doe as it were ſtruggle with Gods wrath as for life and death, and can find nothing but his indignation ſeazing vpon our ſoules, which is the moſt grieuous and perplexed eſtate that any man can be in: in this caſe howſoeuer wee cannot diſcerne or ſee any hope or comfort in our ſelues, we muſt not thinke it ſtrange nor quite deſpaire of his mercy. For the Sonne of God himſelfe deſcended into hell, and death caried him captiue, and triumphed ouer him in the graue: and therefore though God ſeeme to be our vtter enemie, yet wee muſt not deſpaire of his helpe. In diuers Pſalmes we reade how Dauid was not onely perſecuted outwardly of his

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enemies, but euen his ſoule and conſcience were perplexed for his ſinnes, ſo as his very Pſal.32.3.4. *bones were conſumed within him, and his moiſture was turned into the drought in ſommer.* This cauſed *Iob* to crie out, that Iob.6.4. *the arrowes of God were within him, and the venyme thereof did drinke vp his ſpirit, the terrours of God did fight againſt him, and the griefe of his ſoule was as waighty as the ſand of the ſea*, by reaſon whereof he ſaith, that *the Lord did make him a marke and a butte to ſhoote at*: and therefore when God ſhall thus afflict vs, either in bodie, or in ſoule, or in both, wee muſt not alwaies think that it is the wrathfull hand of the Lord that beginnes to bring vs to vtter condemnation for our ſinnes, but rather his fatherly worke to kill ſinne in vs, and to make vs growe in humilitie, that ſo wee may become like vnto Chriſt Ieſus. Secondly, whereas Chriſt for our ſakes was thus abaſed, euen vnto the loweſt degree of humiliation that can bee, it is an example for vs to imitate, Mat.11.29. as Chriſt himſelfe preſcribeth: *Learne of me that I am meeke and lowly.* And that we may the better doe this, wee muſt learne to become nothing in our ſelues, that we may bee all in all forth of our ſelues in Chriſt: wee muſt loath and thinke as baſely of our ſelues as poſſibly may bee in regard of our ſinnes. Chriſt Ieſus vpon the croſſe was content for our Pſal.22.6. ſake, to become *a worme and no man*, as *Dauid* ſaith; which did chiefly appeare in this loweſt degree of his humiliation, when as death did as it were tread on him in his denne; and the ſame minde muſt likewiſe be in vs which was in him. The liking that we haue of our ſelues muſt be meere nothing, but all our loue and liking muſt bee forth of our ſelues in the death and blood of Chriſt.

And thus much of this clauſe, as alſo of the ſtate of Chriſts humiliation. Nowe followeth his ſecond eſtate, which is his *exaltation* into glorie, ſet downe in theſe words, *The third day hee roſe againe from the deade, &c.* And of it wee are firſt to ſpeake in generall, then in particular according to the ſeuerall degrees thereof. In generall, the *exaltation* of Chriſt is, that glorious or happy eſtate, into which Chriſt entred after he had wrought the worke of our redemption vpon the croſſe. And he was exalted according to both natures, in regard of his Godhead, and alſo of his manhood. The exaltation of the Godhead of Chriſt, was the manifeſtation of the Godhead in the manhood. Some will peraduenture demand, how Chriſts Godhead can bee exalted, ſeeing it admits no alteration at all. *Anſw.* In it ſelfe it cannot be exalted, yet beeing conſidered as it is ioyned with the manhood into one perſon, in this reſpect it may be ſaid to bee exalted: & therefore I ſay, the exaltation of Chriſts Godhead is the manifeſtation of the glorie thereof in the manhood. For though Chriſt from his incarnation was both God and man, and his Godhead all that time dwelt in his manhood; yet A from his birth vnto his death, the ſame Godhead did litle ſhewe it ſelfe, and in the time of his ſuffering did as it were lie hidde vnder the vaile of his fleſh, as the ſoule doth in the body, when a man is ſleeping, that thereby in his humane nature hee might ſuffer the curſe of the Law, and accompliſh the worke of redemption for vs, in the low and baſe eſtate of a ſeruant. But after this worke was finiſhed, hee beganne by degrees to make manifeſt the power of his Godhead in his manhood. And in this reſpect his Godhead may bee ſaid to bee axalted. The exaltation of Chriſts humanitie ſtood in two things. The firſt, that he laid downe all the infirmities of mans nature, which he carried about him ſo long as hee was B in the ſtate of a ſeruant, in that he ceaſed to be wearie, hungry, thirſtie, &c. Heere it may be demanded, whether the woundes and ſkarres remaine in the body of Chriſt now after it is glorified. *Anſw.* Some thinke that Olev.lib.de ſubſt.fœd. & Th.Bez. they doe remaine as teſtimonies of that victorie which Chriſt obtained of his and our enemies, and that they are no deformitie to the glorious body of the Lord, but are themſelues alſo in him in ſome vnſpeakable manner glorified. But indeede it rather ſeemes to bee a truth, to ſay that they are quite aboliſhed; becauſe they were a part of that ignominious & baſe eſtate in which our Sauiour was vpon the croſſe: which after his entrance into glorie hee laid aſide. And if it may be thought, that C the wounds in the hands and feet of Chriſt remaine to bee ſeene, euen to the laſt iudgement, why may wee not in the ſame manner thinke, that the veines of his body remaine emptied of their blood, becauſe it was ſhed vpon the croſſe?

The ſecond thing required in the exaltation of Chriſts manhood is, that both his bodie and ſoule were beautified and adorned with all qualities of glorie. His minde was inriched with as much knowledge and vnderſtanding as can poſſibly befall any creature, and more in meaſure then all men and angels haue: and the ſame is to be ſaid of the graces of the ſpirit in his will and affections: his bodie alſo was incorruptible, and it was made a ſhining bodie, a reſemblance whereof ſome of his diſci- D ples ſaw in the mount: and it was indued with agilitie, to mooue as well vpward as downeward; as may appeare by the aſcenſion of his bodie into heauen, which was not cauſed by conſtraint, or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Chriſts manhood we muſt remember two caueats: firſt, that he did neuer lay aſide the eſſentiall properties of a true body: as length, breadth, thicknes, viſibility, locallitie, which is to be in one place at once and no more, but keepeth all theſe ſtill, becauſe they ſerue for the beeing of his bodie. Secondly, wee muſt remember that the gifts of glorie in Chriſts bodie are not infinite, but finite: for his humane nature

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beeing but a creature, and therefore finite, could not receiue infinite graces and giſts of glory. And hence it is more then manifeſt, that the opinion of thoſe men is falſe, which hold that Chriſts body glorified, is omnipotent and infinite, euery way able to do whatſoeuer he will: for this is to make a creature to be the Creatour.

Thus much of Chriſts exaltation in generall. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: I. *He roſe againe the third day:* II. *Hee aſcended into Heauen:* III. *He ſitteth at the right hand of God the father almighty.* In the handling of Chriſts reſurrection wee muſt conſider theſe points: I. why Chriſt ought to riſe againe: II. the manner of his riſing: III. the time when he roſe: IV. the proofes of his reſurrection: V. the vſes thereof. For the firſt, it was neceſſary that Chriſt ſhould riſe againe, and that for three eſpeciall cauſes. Firſt, that hereby he might ſhew to all the people of God that he had fully ouercome death. For elſe, if Chriſt had not riſen how ſhould we haue beene perſwaded in our conſciences, that he had made a full and perfect ſatisfaction for vs? nay rather we ſhould haue reaſoned thus: Chriſt is not riſen, and therefore he hath not ouercome death, but death ouercome him. Secondly, Chriſt which died, was the ſonne of God; therefore the author of life it ſelfe: and for this cauſe it was neither meete nor poſſible for him to be holden of death, but hee muſt needes riſe from death to life. Thirdly, Chriſts prieſthood hath two parts: one, to make ſatisfaction for ſinne by his one onely ſacrifice vpon the croſſe: the other, to apply the vertue of this ſacrifice vnto euery beleeuer. Now he offered the ſacrifice for ſinne vpon the croſſe, before the laſt pang of his death, and in dying ſatisfied the iuſtice of God: and therefore beeing dead muſt needes riſe againe to performe the ſecond part of his prieſthood, namely, to apply the vertue thereof vnto all that ſhall truly beleeue in him, and to make interceſſiō in heauē vnto his father for vs here on earth. And thus much of the firſt point.

Now to come to the manner of Chriſts reſurrection; fiue things are to be conſidered in it. The firſt, that Chriſt roſe againe not as euery priuate man doth, but as a publike perſon repreſenting all men that are to come to life eternall. For as in his paſſion, ſo alſo in his Ephe.2.6. reſurrection, he ſtood in our roome and place: and therefore when he roſe from death, we all, yea the whole Church roſe in him, & togither with him. And this point not conſidered, we do not cōceiue aright of Chriſts reſurrection, neither can we reape ſound comfort by it.

The ſecond is, that Chriſt himſelfe and no other for him, did by his owne power raiſe himſelfe to life. This was the thing which he Ioh.2.19. meant, when he ſaid, *Deſtroy this temple, and in three daies I will build it vp againe:* and more Ioh.10.18. plainly, *I haue* (ſaith he) *power to lay downe my* A *life, and I haue power to take it againe.* From whence wee learne diuers inſtructions. Firſt, whereas Chriſt raiſeth himſelfe from death to life, it ſerueth to prooue that he was not onely man, but alſo true God. For the body beeing dead, could not bring againe the ſoule and ioyne it ſelfe vnto the ſame, and make it ſelfe aliue againe; neither yet the ſoule that is departed from the body can returne again & quicken the body: and therefore there was ſome other nature in Chriſt, namely his Godhead, which did reunite ſoule and body togither, and thereby quicken the manhood. Secondly, if Chriſt giue life to himſelfe beeing dead in the graue, then much more now B beeing aliue in heauen glorified, is he able to raiſe vp his members from death to life. We are all by nature euen ſtarke dead in ſinne, as the dead body rotten in the graue: and therefore our duty is, to come to Chriſt our Lord by humble prayer, earneſtly intreating him that he would raiſe vs vp euery day more and more from the graue of our ſinnes to newnes of life. He can of men dead in their ſins, make vs aliue vnto himſelfe, to liue in righteouſneſſe and true holineſſe all the daies of our life.

The third thing is, that Chriſt roſe againe with an earthquake. And this ſerueth to prooue that he loſt nothing of his power by death, but ſtill remained the abſolute Lord and King of heauen and earth, to whom therefore the C earth vnder his feete trembling doth him homage. This alſo prooueth vnto vs, that Chriſt which lay dead in the graue, did raiſe himſelfe againe by his owne almightie power. Laſtly, it ſerueth to conuince the keepers of the graue, the women which came to embalme him, and the diſciples which came the to ſepulchre, and would not yet beleeue that he was riſen againe. But how came this earthquake? *Anſ.* S. Matthew ſaith, there was a great earthquake, Math.28.2. For *the angel of the Lord deſcended from heauen, &c.* This ſhewes that the power of Angels is great, in that they can mooue and ſtirre the Gen.19.1.13. earth. Three angels deſtroied Sodom and Gomortha. An angel deſtroied al the firſt born of Exod.12.29. Egypt in one night. In the hoaſt of Senacherib D 2.King.19.35. one angel ſlue in one night an hundreth foureſcore and fiue thouſand men. Of like power is the deuill himſelfe to ſhake the earth, and to deſtroy vs all, but that God of his goodneſſe limits and reſtraines him of his libertie. Well, if one Angell be able to ſhake the earth, what then will Chriſt himſelfe doe when he ſhall come to iudgement the ſecond time, with many thouſand thouſands of angels? oh how terrible and fearefull will his comming be! Not without cauſe, ſaith the holy Ghoſt, that the wicked at that day ſhall crie out, wiſhing the hils to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angel miniſtred to Chriſt, beeing to riſe againe, in that he came to the graue, and rolled away the ſtone,

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and ſate vpon it. Where obſerue, firſt how the angels of God miniſter vnto Chriſt, though dead and buried; whereby they acknowledge that his power, maieſtie, and authoritie is not included within the bounds of the earth, but extends it ſelfe euen to the heauens themſelues and the hoaſts thereof, and that according to his humanitie. Wicked men for their parts laboured to cloſe him vp in the earth, as the baſeſt of all creatures: but the angels of heauen moſt readily accept him as their ſoueraigne Lord and King: as in like manner they did in Math.4.11. his temptation in the wildernes, and in his Luk.22.43. agonie in the garden. Secondly, that the opinion of the Papiſts and others, which thinke that the bodie of Chirſt went through the graue ſtone when he roſe againe, is without warrant. For the ende, no doubt, why the angell rolled away the ſtone was, that Chriſt might come forth. And indeed it is againſt the order of nature, that one body ſhould paſſe through another, without corruption or alteration of either; conſidering that euery body occupies a place, and two bodies at the ſame inſtant can not be in one proper place.

Furthermore it is ſaid, that when the angel Mat.28.3 4. ſate on the ſtone, *his countenance was like lightening, and his raiment as white as ſnow:* and this ſerued to ſhew what was the glory of Chriſt himſelfe. For if the ſeruant and miniſter be ſo glorious, then endles is the glorie of the Lord and maſter himſelfe. Laſtly it is ſaid, that for feare of the angell the watchmen were aſtonied, and became as dead men: which teacheth vs, that what God would haue come to paſſe, all the world can neuer hinder. For though the Iewes had cloſed vp the graue with a ſtone, and ſet a band of ſouldiers to watch, leaſt Chriſt ſhould by any meanes be taken away, yet all this auaileth nothing: by an angell from heauen the ſeale is broken, the ſtone is remooued, and the watchmen are at their wits ends. And this came to paſſe by the prouidence of God; that after the watchmen had teſtified theſe things to the Iewes, they might at length be conuicted, that Chriſt whome they crucified, was the Meſſias.

The fifth and laſt point is, that Chriſt roſe not alone, but accompanied with others: as S. Mat.27.52.53. Matthew ſaith, that *the graues opened, and many bodies of the Saints which ſlept, aroſe, and came out of the graues, and went into the citie, and appeared vnto many after Chriſts reſurrection.* And this came to paſſe, that the Church of God might know and conſider, that there is a reuiuing and quickning vertue in the reſurrection of Chriſt, whereby he is able, not onely to raiſe our dead bodies vnto life, but alſo when we are dead in ſinne, to raiſe vs vp to newnes of life. And in this very point ſtands a maine difference betweene the reſurrection of Chriſt, and the reſurrection of any other man. For the reſurrection of Peter nothing auailes to the raiſing of Dauid or Paul: but Chriſts reſurrection auailes for all that haue beleeued in him: by the very ſame power whereby he raiſed himſelfe, he raiſeth all his members: and therefore he is called a *quickning ſpirit*. And let vs marke the order obſerued in riſing. For Chriſt riſeth, and then the Saints after him. And this came to paſſe to verifie the Scripture, which ſaith, that *Chriſt is the firſt borne of the dead.* Col.1.18. Now he is the firſt borne of the dead, in that he hath this dignitie and priuiledge to riſe to eternall life the firſt of all men. It is true indeede that Lazarus and ſundrie other in time roſe before Chriſt: but yet they roſe to liue a mortall life, and to die againe: Chriſt he is the firſt of all that roſe to life euerlaſting and to glory: neuer any roſe before Chriſt in this manner. And the perſons that roſe with Chriſt are to be noted, they were the *Saints of God*, not wicked men: whereby we are put in mind, that the Elect children of God onely are partakers of Chriſts reſurrection. Indeede both good and bad riſe againe, but there is a great difference in their riſing: for the godly riſe by the vertue of Chriſts reſurrection, and that to eternall glorie: but the vngodly riſe by the vertue of Chriſt, not as he is a redeemer, but as he is a terrible iudge, and is to execute iuſtice on them. And they riſe againe for this ende, that beſides the firſt death of the bodie, they might ſuffer the ſecond death, which is the powring forth of the wrath of God vpon body and ſoule eternally. This difference is prooued vnto vs by that which Paul ſaith, *Chriſt is the* 1.Cor.15.20. *firſt fruits of them that ſleepe.* Among the Iewes ſuch as had corne fields gathered ſome litle quantitie thereof, before they reaped the reſt, and offered the ſame vnto God; ſignifying thereby, that they acknowledged him to be the author and giuer of all increaſe: and this offering was alſo an aſſurance vnto the owner, of the bleſſing of God vpon the reſt, and this beeing but one handfull did ſanctifie the whole crop. Now Chriſt to the dead is as the firſt fruits to the reſt of the corne, becauſe his reſurrection is a pledge and an aſſurance of the reſurrection of the faithfull. When a man is caſt into the ſea, and all his body is vnder the water, there is nothing to be looked for but preſent death; but if he carie his head aboue the water, there is good hope of a recouery: Chriſt himſelfe is riſen as a pledge that all the iuſt ſhall riſe againe: he is the head vnto his Church, and therefore all his members muſt needes followe in their time. It may be demanded, what became of the Saints that roſe againe after Chriſts reſurrection. *Anſ.* Some thinke they died againe: but ſeeing they roſe for this ende to manifeſt the quickning vertue of Chriſts reſurrection, it is as like, that they were alſo glorified with Chriſt, & aſcended with him to heauē.

Thus much of the manner of Chriſts reſurrection: Now followes the time when he roſe againe, and that is ſpecified in the Creed, *The third day he roſe againe.* Thus ſaith our Sauiour

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Math.12. 39. A Chriſt vnto the Phariſes, *As Ionas was three daies and three nights in the Whales bellie: ſo ſhall the ſonne of man be three daies and three nights in the heart of the earth.* And though Chriſt was but one day and two pieces of two His abode in the graue was about 38. houres daies in the graue; (for he was buried in the euening before the Sabbath, and roſe in the morning the next day after the Sabbath) yet is this ſufficient to verifie the ſaying of Chriſt. For if the analogie had ſtood in three whole daies, then Chriſt ſhould haue riſen the fourth day. *A*nd it was the pleaſure of God that hee ſhould lie thus long in the graue, that it might be knowne that he was thoroughly dead: & he continued no longer, that he might not in his bodie ſee corruption. *A*gaine, it is Math.28.1. B ſaid that Chriſt roſe againe in the end of the Sabbath, when the firſt day of the weeke began to dawne. And this very time muſt be cõſidered, as the reall beginning of the new ſpirituall world, in which we are made the ſonnes of God. And as in the firſt day of the firſt world, light was commanded to ſhine out of darkenes vpon the deepes; ſo in the firſt day of this new world, the ſonne of righteouſnes riſeth & giues light to them that ſit in darknes, & diſpels the darknes that was vnder the old Teſtament. And here let vs marke the reaſon why the Sabbath day was changed. For the firſt day of the weeke, which was the day following the Iewes Sabbath, is our Sabbath day, which day we keepe holy in memorie of the C glorious reſurrection of Chriſt: & therefore it is Apoc.1.10. called *the Lords day*. And it may not vnfitly be [a] Hierome tearmed [a] *Sunday*, though the name came firſt from the heathen, becauſe on this day the bleſſed Son of righteouſnes roſe from death to life.

Let vs now in the next place proceede to the proofes of Chriſts reſurrection, which are diligently to be obſerued, becauſe it is one of the moſt principall points of our religion. For as the *A*poſtle ſaith, Rom 4.25. *He died for our ſinnes, and roſe againe for our iuſtification:* and againe, 1.Cor.15.14. *If Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine.* The proofes are of two ſorts: firſt, Chriſts appearances vnto men: ſecondly, the teſtimonies of men. Chriſts appearances were either on the firſt day, or on the daies following. D The appearances of Chriſt the ſame day he roſe again are fiue. Mark.16.9. *A*nd firſt of all, earely in the morning hee appeared to Marie Magdalen. In this appearance diuers things are to be conſidered. The firſt, of what note and qualitie the partie was, to whome Chriſt appeared. *Anſ.* Marie Magdalen was one that had bin poſſeſſed with ſeauen deuils, but was deliuered and became a repentant ſinner, and ſtood by when Chriſt ſuffered; and came with ſweet odours when he was dead to embalme him. *A*nd therfore to her is granted this prerogatiue, that ſhee ſhould be the firſt that ſhould teſtifie his reſurrection vnto men. *A*nd hence we learne, that Chriſt is ready and willing to receiue moſt miſerable wretched ſinners, euen ſuch as haue bin vaſſals and bondſlaues of the deuill, if they will come to him. Any man would thinke it a fearefull caſe, to be thus poſſeſſed with deuils, as Marie was: but let all thoſe that liue in ignorance, and by reaſon thereof liue in ſinne without repentance, know this; that their caſe is a thouſand times worſe then Marie Magdalens was. For what is an impenitent ſinner? ſurely nothing elſe but the caſtle and hold of the deuill, both in bodie and ſoule. For looke as a captaine that hath taken ſome hold or ſkonſe, doth rule and gouerne all therein, and diſpoſeth it at his will and pleaſure: euen ſo it is with all blinde and impenitent ſinners; not one deuill alone, but euen legions of deuills poſſeſſe them, and rule their hearts: and therefore howſoeuer they may ſoothe themſelues, and ſay all is well, for God is mercifull; yet there caſe is farre worſe then Maries was. Now then, would any be freed from this fearefull bondage? let them learne of Marie Magdalen to follow Chriſt, and to ſeeke vnto him, and then albeit the deuill and all his angels poſſeſſe their hearts, yet Chriſt being the ſtrong man, will come & caſt them all out, and dwell there himſelfe.

The ſecond is, what Chriſt in his appearance ſaide to Marie. *Anſw.* He ſaide, *Touch me not, for I am not yet aſcended to my father.* Ioh.20.17. Marie no doubt, was glad to ſee Chriſt, and therefore looked to haue conuerſed as familiarly with him as ſhee was wont before his death: but he forbids her to touch him, that is, not to looke to enioy his corporall preſence as before, but rather to ſeeke for his ſpiritual preſẽce by faith, cõſidering he was ſhortly to aſcend to his father. For this cauſe when he appeared to his diſciples, he ſtaied not long with them at any time, but onely to manifeſt himſelfe vnto them, thereby to prooue the certentie of his reſurrection. This prohibition ſhewes firſt of all, that it is but a fond thing to delight in the outward picture and portraiture of Chriſt, as the Ieſuits doe, who ſtand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popiſh crucifixes, and all the carued and molten images of Chriſt, wherein the *Papiſts* worſhip him. For corporall preſence is not now required: therefore ſpirituall worſhip onely muſt be giuen vnto him. Thirdly, it ouerthrowes the reall preſence of Chriſt in the Sacrament. Many are of minde that they can not receiue Chriſt, except they eate and drinke his bodie and blood corporally: but it is not much materiall, whether we touch him with the bodily hand or no, ſo be it we apprehend him ſpiritually by faith. Laſtly, as we muſt not haue earthly conſiderations of Chriſt; ſo muſt we on the contrarie labour for the ſpirituall hand of faith, which may reach vp it ſelfe to heauen, and there lay hold on him. This is the very thing which Chriſt inſinuateth vnto Marie in ſaying, *Touch me not*. And Saint Paul ſaith, *Henceforth*

2.Cor.5.16.17. *know we no man after the fleſh, yea though wee had knowne Chriſt after the fleſh, yet now know we him no more*, that is, we know him no more as a man liuing among vs, and therefore he addeth, *If any man be in Chriſt, he is a new creature*: and this new creation is not by the bodily preſence of Chriſt, but by the apprehenſion of faith.

The ſecond appearance was to Marie Magdalen, Math.28.9.10. and to the other Marie, as they were going from the graue to tell his diſciples: at which time, Chriſt meeteth them, and bids them goe tell his brethren that he is riſen againe. And whereas Chriſt ſendeth women to his diſciples, hee purpoſed hereby to checke them for their vnbeleefe. For theſe women forſooke him not at his death, but ſtood by and ſaw him ſuffer, and when he was buried they came to embaulme him: but all this while what became of his diſciples? ſurely Peter denied him, and all the reſt fled away, euen Iames and Iohn the ſonnes of thunder, ſaue that Iohn ſtood aloofe to behold his death. Hereupon Chriſt to make them aſhamed of their fault, ſendeth theſe women vnto them, to publiſh that vnto them which they by their calling ought aboue all other to haue publiſhed. Secondly, this teacheth that whereas Chriſt buildeth his kingdome, and publiſheth his Goſpell by Apoſtles, Euangeliſts, Paſtours, teachers, he can if it ſo pleaſe him, performe the ſame by other meanes. In this his ſecond appearance, he vſed weake and ſilly women to publiſh his reſurrection, and thereby ſheweth that he is not bound to the ordinarie meanes, which now he vſeth. Thirdly, he ſent them to his diſciples, to ſhew that howſoeuer they had dealt vnfaithfully with him, by forſaking him and denying him, yet he had not quite forſaken them, but if they would repent and beleeue, he would receiue them into his loue and fauour againe, and therefore calleth them his brethren, ſaying: *Goe and tell my brethren.* This teacheth vs a good leſſon, that howſoeuer our ſinnes paſt are to humble vs in regard of our ſelues, yet muſt they not cut vs off, or diſmay vs from ſeeking to Chriſt; yea euen then when wee are laden with the burden of them, wee muſt come Mar.16.7. vnto him, and hee will eaſe vs. Fourthly, whereas ſilly women are ſent to teach Chriſts diſciples, which were ſcholers brought vp in his owne ſchoole, we are admoniſhed, that ſuperioritie in place and calling, muſt not hinder vs ſometime to heare and to bee Iob.31.13. taught of our inferiours. Iob ſaith, he neuer refuſed the counſell of his ſeruant: and Naaman the Syrian obeyed the counſell of a ſilly maide which aduiſed him to goe to the Pro- 2.King.5.3.13. phet of the Lord in Samaria to be cured of his leproſie: and when he had bene with the Prophet, he obeyed the counſell of his ſeruant, that perſwaded him to doe all the Prophet had ſaid, *Waſh and be cleane.*

Now after that the women are come to the A diſciples and make relation of Chriſts reſurrection, the text ſaith, *Their wordes ſeemed as fained things vnto them, neither beleeued they them.* Luk.24.11. Hence we learne two things: the firſt, that men of themſelues can not beleeue the doctrine of Chriſtian religion; it is a hard matter for a man to beleeue ſundrie things in the worke of creation. The temporall deliuerance of the children of Iſrael ſeemed to them *as a* Pſal.126.1. *dreame*: and the reſurrection of Chriſt, euen to Chriſts owne diſciples, ſeemed *a fained thing.* The ſecond, that it is an hard thing truly and vnfainedly to beleeue the points of religion. Diſciples brought vp in the ſchoole of Chriſt, and often catechiſed B in this very point of Chriſts reſurrection, yet dull are they to beleeue it. This confuteth and condemneth our carnall goſpellers, that make it the lighteſt and eaſieſt thing that can be to beleeue in Chriſt: and therefore they ſay their faith is ſo ſtrong, that they would not for all the world doubt of Gods mercie: whereas indeede they are deceiued and haue no faith at all, but blind preſumption.

The third appearance was on this manner. As two of Chriſts diſciples were going from Ieruſalem to *Emmaus* about threeſcore furlongs, Luk.24.13.15. and talked together of all the things that were done, Ieſus drew nere & talked with them, but their eyes were holden that they C could not know him: and as they went he cōmuned with them, and prooued out of the Scripture his reſurrection, expounding vnto them all things that were written of him: then they made him ſtay with them, and their eyes were opened, and they knew him by breaking of bread: but he was taken out of their ſight. In this notable appearance we may obſerue theſe foure points. The firſt, that Chriſt held their eies that they could not know him: they ſaw a man indeed, but who he was they could not tell. By this it is more then manifeſt, that the vſe of our outward ſenſes, as ſeeing, feeling, ſmelling, &c. is ſupplied vnto vs cōtinually by the power of Chriſt; & therfore euen in theſe things we muſt acknowledge the continual goodneſſe of God. D Now if one man can not ſo much as diſcerne an other but by the bleſſing of Chriſt, then ſhal we neuer be able to diſcerne the way of life from the way of death without him: and therefore we muſt pray vnto God that he would giue vs his holy ſpirit to inlighten the eyes of our vnderſtanding, whereby we may be able to ſee and know the way that leadeth vnto life, and alſo to walke in the ſame.

The ſecond, that as Chriſt was in expounding the Scriptures vnto them, *their hearts burned within them.* ver.32. By this wee learne, that howſoeuer the miniſters of God publiſh the Goſpell to the outward eares of men, yet it is the proper worke of Chriſt alone to touch and inflame the heart by the fire of his holy ſpirit, and to quicken and raiſe men vp to the life of righteouſnes and true holines:

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Luk.3.16. A it is he onely that *baptizeth with the holy Ghoſt and with fire.* And it further admoniſheth vs, that we ſhould heare the word preached from the mouth of Gods miniſters with burning and melting hearts: but, alas, the ordinarie practiſe is flat contrary; mens eies are drouſie and heauie, and their hearts dead and frozen within them: and that is the cauſe why after much teaching there followes but litle profit.

Luk.24.30.31. The third thing is, that Chriſt did *eate with the two diſciples, and was knowne of them in breaking bread.* It is very like that our Sauiour Chriſt did in ſome ſpeciall manner bleſſe the bread which he brake, whereby his diſciples diſcerned him from others. And in like manner we muſt by bleſſing our meates and drinkes B diſtinguiſh our ſelues, though not from ſuch as are the ſeruants of God, yet from all vngodly and careleſſe men. Many beeing ſilent themſelues doe make their children to giue thanks, and to bleſſe their meates. And indeed it is a commendable thing if it be done ſometimes to nurture the childe, but for men to disburden themſelues wholly of this dutie, is a fault. And it is a ſhame, that that mouth which openeth it ſelfe to receiue the good creatures of God, ſhould neuer open it ſelfe to bleſſe and praiſe God for the ſame. Therefore in this action of eating and drinking, let vs ſhewe our ſelues followers of *Chriſt*, that as by bleſſing the ſame, he was knowne from all others; ſo we may alſo hereby diſtinguiſh our ſelues C from the prophane and wicked of this world. Otherwiſe what difference ſhall there be betweene vs and the very hogge that eates maſt on the ground, but neuer lookes vp to the tree from whence it falls? And as Chriſt reuealed himſelfe vnto his diſciples, at that time when they cauſed him to eate meate with them; ſo let vs ſuffer Chriſt to be our gueſt, and let vs entertaine him in his members, & no doubt he will bleſſe vs, and withall reueale himſelfe vnto vs. The fourth thing is, that hauing eaten, he is ver. 31. *taken out of their ſight.* And this came to paſſe not becauſe the body of Chriſt became ſpirituall, but becauſe either he held their eies as before, or he departed with celeritie and ſpeede according to the properties of a body D glorified.

The fourth appearance of Chriſt was to Peter alone, mentioned onely by S. Paul, *He was* 1.Cor.15.5 *ſeene of Cephas.*

Ioh.20.19. The fifth appearance was to all the diſciples together ſaue *Thomas.* In it we muſt conſider three things, which are all effectuall arguments to prooue Chriſts reſurrection. The firſt, that he came and ſtood in the middeſt among them, the dores being ſhut. Now it may be demanded, how this could be. *Anſ.* The Papiſts ſay, his body was glorified and ſo paſſed through the dore; but (as I haue ſaid) it is againſt the nature of a body, that one ſhould paſſe through an other, as heate doth through a peece of yron, both bodies remaining intire and ſound: therefore wee may rather thinke, that whereas Chriſt came in, when the dores were ſhut; it was either becauſe by his mighty power he cauſed the dores to giue place, the diſciples not knowing how: or elſe becauſe he altered the very ſubſtance of the dores, that his body might paſſe through, as he thickned the waters to carie his body when he walked vpon the ſea. Now if this be true, as very like it is, that theſe dumbe creatures gaue place to Chriſt, and became plyable vnto his commandement; then much more ought we to carrie our hearts conformable and plyant to the will of our Lord Ieſus in all his commandements. The ſecond point is, that when as the diſciples thought Chriſt to haue bene a ſpirit, he to prooue the truth of his manhood, ſhewed vnto them his hands and feete, and the wound in his ſide, and cals for meate, and eates among them. But it may be asked how this could bee, conſidering that a glorified bodie hath no blemiſh, and needes not to eate, but is ſupported by God without meate: for if this be true in our bodies when they ſhall be glorified, then much more was it true in Chriſt. *Anſ.* True it is, a glorified bodie hath no belmiſhes; but our Sauiour Chriſt had not yet entred into the fulneſſe of his glorie. If he had beene fully glorified, he could not ſo ſenſibly and plainely haue made manifeſt the truth of his reſurrection vnto his diſciples: and therfore for their ſakes and ours he is content, after his enterance into glory, ſtill to retaine in his body ſome remnants of the ignominies and blemiſhes, which if it had pleaſed him, he might haue laid aſide; he is alſo content to eat, not for need, but to prooue that his body was not a body in ſhewe, but a true bodie. This teacheth vs two leſſons: firſt, if Chriſt for our good and comfort be content to retaine theſe ignominious blemiſhes, then anſwerably euery one of vs muſt as good followers of Chriſt refer the workes of our callings to the good of others, as Paul ſaith, *He was free from all men, yet he was* 1.Cor.9.19. *content to become all things vnto all men, that by all meanes he might winne the moe.* Secondly, we learne, that for the good of our neighbour, and for the maintaining of loue and charitie, we muſt be content to yeeld from our own right, as in this place our Sauiour Chriſt yeelds of his owne glorie for the good of his Church.

The third point is, that he then gaue the Diſciples their Apoſtolicall commiſſion, ſaying, *Goe and teach all nations*: Mat.28.19. of which, three points are to be conſidered. The firſt, to whom it is giuen. *Anſ.* To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fond and forged opinions of the Papiſts concerning Peters ſupremacie. If his calling had beene aboue the reſt, then he ſhould haue had a ſpeciall commiſſion aboue the reſt: but one and the ſame commiſſion is giuen alike to all. The ſecond, that with the commiſſion he giues his ſpirit; for whom he appointeth to publiſh his will and word, them he furniſheth with ſufficient gifts of his holy ſpirit to diſcharge that great function: and therefore it is a defect, that any are ſet apart to be miniſters of the Goſpell of Chriſt, which haue not receiued the ſpirit of knowledge, the ſpirit of wiſdome, and the ſpirit of prophecie in ſome meaſure. The third point is, that in conferring of his ſpirit he vſeth an outward ſigne: for the text ſaith, *He breathed* Ioh.20.22. *on them, and ſaid, receiue the holy Ghoſt.* The reaſons hereof may be theſe. Firſt, when God created Adam & put into him a liuing ſoule, Gen.2.7. it is ſaid, *he breathed in his face.* And ſo our Sauiour Chriſt in giuing vnto his Diſciples the holy Ghoſt, doth the ſame, to ſhew vnto them, that the ſame perſon that giueth life, giueth grace; and alſo to ſignifie vnto them, that being to ſend them ouer all the world to preach his Goſpell, he was as it were to make a ſecond creation of man, by renuing the image of God in him which he had loſt by the fall of Adam. Againe, he breathed on them in giuing his ſpirit, to put them in minde that their preaching of the Goſpell could not be effectuall in the hearts of their hearers, before the Lord doth breath into them his ſpirit, and thereby draw them to beleeue: and therefore the ſpouſe Cant.4.16. of Chriſt deſireth the Lord *to ſend forth his north and ſouth winde to blow on her garden, that the ſpices thereof may flow out.* The garden is the Church of God, which deſireth Chriſt to comfort her, and to poure out the graces of his ſpirit on her, that the people of God which are the hearbs & trees of righteouſnes, may bring forth ſweet ſpices, whoſe fruit may be for meat, and their leaues for medicines.

Thus much for the fiue appearances of Chriſt the ſame day he roſe againe: Now follow the reſt of his appearances which were in the fourtie dayes following, which are in number ſixe. The firſt is mentioned by S. Iohn in theſe words, *Eight daies after when the diſciples* Ioh.20.26. *were within, and Thomas with them, came Ieſus when the doores were ſhut, and ſtood in the middeſt of them, and ſaid, Peace be vnto you.* In it we muſt conſider two things: I. the occaſion thereof: II. the dealing of Chriſt. The occaſion was this: after Chriſt had appeared vnto the other diſciples in Thomas abſence, they told him that they had ſeene the Lord: but he made ver.25. anſwer, *Except I ſee in his body the print of the nailes, and put mine hand into his ſide, I will not beleeue.* Now eight daies after, our Sauiour Chriſt appeared againe vnto all his diſciples, eſpecially for the curing of Thomas his vnbeleefe, which was no ſmall ſinne, conſidering it containes in it three great ſinnes. The firſt, is blindnes of minde: for he had beene a hearer of our Sauiour Chriſt a long time, and had beene inſtructed touching the reſurrection diuers times: he was alſo with Chriſt and ſaw him when he raiſed Lazarus, and had ſeene, or at leaſt wiſe had heard the miracles which he did: and alſo had heard all the diſciples ſay that they had ſeene the Lord, A and yet will it not ſinke into his head. The ſecond, is deadneſſe of heart: When our Sauiour Chriſt went to raiſe Lazarus that was dead, Thomas ſpake very cōfidently to his fellow Ioh.11.16 diſciples & ſaid, *Let vs goe, that wee may die with him:* yet when Chriſt was crucified he fled away, and is the longeſt from Chriſt after his reſurrection, and when he is certainely told thereof he will not acknowledge it or yeeld vnto it. The third, is wilſulneſſe: for when the diſciples told him that they had ſeene the Lord, he ſaide flatly, that vnleſſe he ſawe in his handes the print of the nailes, he would not beleeue, & that which is worſe then all this, hee continued eight dayes in this wilfull minde. Now in this exceeding meaſure of vnbeleefe B in Thomas, any man, euen he that hath the moſt grace, may ſee what a maſſe of vnbeleefe is in himſelfe, & what wilfulneſſe & vntowardneſſe to any good thing, in ſo much that wee Pſal.8.4. may truely ſay with Dauid, *Lord what is man that thou ſo regardeſt him?* And if ſuch meaſure of vnbeleefe was in ſuch men, as the diſciples were, then wee may aſſure our ſelues, that it doth much more exceede in the common profeſſion of religion in theſe daies, let them proteſt to the contrary what they will.

Nowe the cauſe of his vnbeleefe was this: he makes a lawe to himſelfe that hee will ſee and feele or els he will not beleeue: but this is flatte againſt the nature of faith which conſiſteth neither in ſeeing nor feeling. Indeed, C in things naturall a man muſt firſt haue experience in ſeeing and feeling, and then beleeue: but it is contrary in diuinitie, a man muſt firſt haue faith and beleeue, and then comes experience afterward. But Thomas hauing not learned this, doeth ouerſhoote himſelfe: and herein alſo many deceiue themſelues, which thinke they haue no faith becauſe they haue no feeling. For the chiefeſt feeling that we muſt haue in this life, muſt be the feeling of our ſinnes and the miſeries of this life; and though we haue no other feeling at all, yet we muſt not therefore ceaſe to beleeue.

In Chriſts dealing with Thomas wee may conſider three actions. The firſt, that he ſpeakes Ioh.20.27. to Thomas alone, and anſwers him D accordingly to the very wordes which he had ſpoken of him in his abſence, and that word for word. And by this he laboured to ouerthrow his vnbeleefe, and to conuince him, that beeing abſent he knewe what he ſpake. And by this we learne, that though we want the bodily preſence of Chriſt he being now in heauen, yet he knoweth well what we ſay, and if neede were could repeat all our ſayings word by word: and if it were not ſo, howe could it be true that we muſt giue an account of euery idle word? Nowe this muſt teach vs, to looke that our ſpeech be gracious according to the rule of Gods holy word. *Secondly,* this muſt make vs willing and ready to direct our prayers to Chriſt, conſidering he knoweth what wee pray for, and heareth euery word we ſpeake.

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The ſecond action is, that Chriſte condeſcends to Thomas, and giues him libertie to feele the print of the nailes, and to put his finger into his ſide. He might haue reiected Thomas for his wilfulneſſe, yet to helpe his vnbeleefe, he yeeldeth vnto his weakneſſe. This ſheweth that Chriſt is moſt compaſſionate to all thoſe that vnfainedly repent them of their ſinnes and cleaue vnto him, although they doe it laden with manifold wants. Dauid ſaith, that the Lord hath compaſſion on them that feare him, as a father hath compaſſion on his children: and hee addes the reaſon: *For he knoweth of what we are made.* Pſa.103.13.14. And the Prophet Eſay, *He will not break the bruiſed reede, and ſmoaking flaxe he will not quench.* Iſa.42.3. When a child is very ſicke, in ſo much that it caſteth vp all the meate which it taketh, the mother will not be offended thereat, but rather pitie it: Now our Sauiour Chriſt is ten thouſand times more mercifull to them that beleeue in him, then any mother is or can be. The third action is, that when Thomas had ſeene and felt the wounds, Chriſt reuiued his faith, whereupon he brake forth and ſaid, *My Lord and my God.* Ioh.20.28. In which words hee doth moſt notably bewaile his blindneſſe and vnbeleefe; and as a fire that hath bene ſmoothered, ſo doth his faith burſt forth and ſhew it ſelfe. And in this example of Thomas wee may ſee the ſtate of Gods people in this life. Firſt, God giueth them faith, yet afterward for a time he doth as it were, hide the ſame in ſome corner of their hearts, ſo as they haue no feeling thereof, but thinke themſelues to be voide of all grace: and this he doth for no other end but to humble them: and yet againe after all this, the firſt grace is further renued and reuiued. Thus dealt the Lord with Dauid and Salomon (for whereas hee was a pen-man of Scripture, and therefore an holy man of God, we may not thinke that hee was wholly forſaken) with Peter, and in this place with Thomas. And the experience of this ſhall euery ſeruant of God find in himſelfe.

Ioh.21.1.6. The ſecond appearance of Chriſt was to ſeauen of his Diſciples as they went on fiſhing, in which he giues three teſtimonies of his Godhead, and that by death his power was nothing diminiſhed. The firſt, that when the Diſciples had fiſhed all night and caught nothing, afterward by his direction they catch fiſh in aboundance and that preſently. This teacheth vs, that Chriſt is a Soueraigne Lord ouer all creatures, and hath the diſpoſing of them in his owne hands: and that if good ſucceſſe follow not when men are painefull in their callings, it is becauſe God will prepare and make them fit for a further bleſſing. Chriſt comes in the morning and giues his Diſciples a great draught of fiſh; yet before this can be, they muſt labour all night in vaine. Ioſeph muſt be made ruler ouer all Egypt, but firſt he muſt be caſt into a A dungeon where he can ſee no Sunne nor light, to prepare him to that honour. And Dauid muſt be king ouer Iſrael, but the Lord will firſt prepare him hereunto, by raiſing vp Saul to perſecute him: therefore when God ſendeth any hinderances vnto vs in our callings, we muſt not deſpaire, nor be diſcouraged, for they are the meanes whereby God maketh vs fit to receiue greater bleſſings at his hands, either in this life or in the life to come. The ſecond is, that the net was vnbroke, though it had in it great fiſhes to the number of an hundred fiftie three. The third, that when the diſciples came to land, they ſaw hote coales and fiſh laid thereon, and bread. Now ſome may aske, whence was this foode? *Anſ.* B The ſame Lord that was able to prouide a Whale to ſwallow vp Ionas, and ſo to ſaue him: and he that was able to prouide a fiſh for Peters angle with a peece of twenty pence in his mouth; and to make a little bread and a fewe fiſhes to feede ſo many thouſands in the wilderneſſe; the ſame alſo doth of himſelfe prouide bread and fiſhes for his diſciples. This teacheth vs, that not onely the bleſſing, but alſo this very hauing of meate, drinke, apparell is from Chriſt: and hereupon all ſtates of men, euen the kings of the earth are taught to pray that God would giue them their daily bread. Againe, when we ſit downe to eate and drinke, this muſt put vs in mind that we are C the gueſts of Chriſt himſelfe: our food which we haue comes of his meere gift; and hee it is that entertaines vs if we could ſee it. And for this cauſe we muſt ſoberly and with great reuerence in feare and trembling vſe all Gods creatures as in his preſence. And when wee eate and drinke, wee muſt alwaies looke that all our ſpeech be ſuch, as may beſeeme the gueſts of our Lord and Sauiour Ieſus Chriſt. Vſually the practiſe of men is farre otherwiſe; for in feaſting many take libertie to ſurfet, and to be drunke, to ſweare, and to blaſpheme: but if we ſerue the Lord, let vs remember whoſe gueſts we are, and who is our entertainer; and ſo behaue our ſelues as being in his preſence, that all our actions and wordes may tend to his glorie.

D The third appearance was to Iames, as S. Paul recordeth, although the ſame bee not mentioned in any of the Euangeliſts. 1.Cor.15.7.

The fourth was to all his diſciples in a mountaine, whither hee had appointed them to come. Mat.28.16.

The fifth and laſt appearance was in the mount of Oliues, when he aſcended into heauen. Act.1.12. Of theſe three laſt appearances, becauſe the holy Ghoſt hath onely mentioned them, I omit to ſpeake, and with the repeating of them I let them paſſe.

Thus much of the appearances of Chriſt after his reſurrection: the witneſſes thereof are of three ſorts: I. angels. II. women that came to the graue to embalme him. III. Chriſts owne diſciples who did publiſh and preach

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the ſame according as they had ſeene and heard of our Sauiour Chriſt: and of theſe likewiſe I omit to ſpeake, becauſe there is not any ſpeciall thing mentioned of them by the Euangeliſts.

Now follow the vſes, which are two-fold: ſome reſpect Chriſt, and ſome reſpect our ſelues. Vſes which concerne Chriſt are three: I. Whereas Chriſt Ieſus being ſtarke dead roſe againe to life by his owne power, it ſerueth to prooue vnto vs that he was the Sonne of God. Thus Paul ſpeaking of Chriſt ſaith, that he was Rom.1.4. *declared mightily to be the Sonne of God, touching the ſpirit of ſanctification by the reſurrection from the dead.* And by the mouth of Dauid God Pſal.2.7. ſaid, *Thou art my ſonne, this day haue I begotten thee.* Which place muſt be vnderſtood not ſo much of the eternall generation of Chriſt before all worlds, as of the manifeſtation thereof in time after this manner. *This day*, that is, at the time of thine owne incarnation, but eſpecially at the day of thy reſurrection; *I haue begotten thee*, that is, I haue made manifeſt that thou art my ſonne: ſo is this place expounded by Saint Paul in the Acts. Act.13.32.33. Secondly, Chriſts riſing from death by his owne power, prooues vnto vs euidently, that he is Lord ouer all things that are: and this vſe S. Paul makes hereof, for ſaith he, Rom.14.9. *Chriſt therfore dyed, that hee might bee Lord both of the dead and of the quicke.* And indeed whereas hee roſe againe on this manner, hee did hereby ſhew himſelfe moſt plainely to be a mightie Prince ouer the graue, death, hell, and condemnation, and one that had alſufficient power to ouercome them. Thirdly, it prooues vnto vs, that he was a perfect Prieſt, and that his death and paſſion was a perfect ſatisfaction to the iuſtice of God for the ſinnes of mankind. For whereas Chriſt died, hee died for our ſinnes: now if he had not fully ſatisfied for them all (though there had remained but one ſinne, for which hee had made no ſatisfaction) hee had not riſen againe: but death which came into the world by ſinne, and is ſtrengthened by it, would haue held him in bondage: and therefore, whereas hee roſe againe, it is more then manifeſt, that he hath made ſo full a ſatisfaction, that the merit thereof doth and ſhal counteruaile the iuſtice of God for all our offences. 1.Cor.15.17. To this purpoſe Paul ſaith, *If Chriſt bee not riſen againe, your faith is vaine, and you are yet in your ſinnes*, that is, Chriſt had not ſatisfied for your ſinnes, or at leaſt you could not poſſibly haue knowne that he had made ſatisfaction for any of them, if he had not riſen againe.

The vſes which concerne our ſelues are of two ſorts: comforts to the children of God, and duties that are to be learned and practiſed of vs all. The comforts are eſpecially three. Firſt, Chriſts reſurrection ſerueth for the iuſtification of all that beleeue in him, euen before God the Father: as Paul ſaith, Rom.4.25. *Chriſt was giuen to death for our ſinnes, and is riſen againe for our iuſtification*: which words haue this meaning: when Chriſt died, we muſt not conſider him as a priuate man, as we haue ſhewed before, but as one that ſtood in the ſtead and roome of all the elect. In his death he bare our ſinnes, and ſuffered all that we ſhould haue ſuffered in our owne perſons for euer, and the guilt of our offences was laid vpon him: and therefore Eſay ſaith, *he was numbred amongſt the wicked.* Iſa.53.12. Now in this his riſing againe, he freed and diſburdened himſelfe not from any ſinnes of his owne, becauſe he was without ſinne, but from the guilt and puniſhment of our ſinnes imputed vnto him. And hence it comes to paſſe, that all thoſe which put their truſt and affiance in the merit of Chriſt, at the very firſt inſtant of their beleeuing haue their owne ſins not imputed vnto them, and his righteouſneſſe imputed.

Secondly, the reſurrection of Chriſt ſerueth as a notable meanes to worke inward ſanctification, as Saint Peter ſaith, 1.Pet.1.3. *We are regenerate to a liuely hope by the reſurrection of Ieſus Chriſt from the dead.* And Saint Paul, Rom.6.4.5. *We are then* (ſaith he) *buried with him by baptiſme into his death, that like as Chriſt was raiſed vp from the dead by the glorie of his Father, ſo we alſo ſhould walke in newneſſe of life. For if wee be grafted with him to the ſimilitude of his death, we ſhall be alſo to the ſimilitude of his reſurrection.* Which words import thus much, that as Chriſt by the power of his owne Godhead, freed his manhood from death and from the guilt of our ſinnes; ſo doth he free thoſe that are knit vnto him by the bond of one ſpirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall bodie, the head is the fountaine of all the ſenſes and of motion: and therefore by ſundry nerues diſperſed through the bodie, the power of moouing and of ſenſe is deriued euen to the leaſt parts; ſo as the hands and the feete mooue by meanes of that power which comes from the head: and ſo it is in the ſpirituall bodie of Chriſt, namely, the Church: he is the head and the fountaine of life, and therefore he conueyeth ſpirituall life to euery one of his members: and that very power of his Godhead, whereby hee raiſed vp himſelfe when he was dead, he conueieth from himſelf to his members, and thereby raiſeth them vp from the death of ſinne to newneſſe of life. And looke as in a perfect bodie, when the head hath ſenſe and motion, the hand that is of the ſame bodie hath alſo the ſenſe and motion conuenient for it: ſo likewiſe Chriſt beeing the reſurrection and the life; as there is ſpirituall life in him, ſo euery member of his ſhall feele in it ſelfe ſpirituall ſenſe and motion, whereby it is raiſed vp from ſinne, and liueth vnto God. For the better conceiuing of this, we muſt conſider two things: the outward meanes of this ſpirituall life, and the meaſure of it. For the meanes, if wee will haue common water we

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muſt goe to the well: and if we would haue water of life, we muſt go vnto Chriſt, who Ioh.7.37. ſaith, *If any man thirſt, let him come vnto me and drinke.* Nowe this well of the water of life is very deepe, and wee haue nothing to drawe with, therefore we muſt haue our pipes and conduites to conuey the ſame vnto vs, which are the word of God preached, and the adminiſtration of the Sacraments. Ioh.5.25. Chriſt ſaith, *The dead ſhall heare the voice of the ſonne of God, and they that heare it ſhall liue*; where by the *dead* is meant, not the dead in the graue, but thoſe that are dead in ſinne. And againe, Chriſt ſaith, the Ioh.6.63. words which *I ſpeake are ſpirit and life*, becauſe the word of God is the pipe whereby he conueieth into our dead hearts ſpirit and life. As Chriſt when hee raiſed vp dead men, did onely ſpeake the word and they were made aliue: and at the day of iudgement by his very voice, when the trumpe ſhall blowe, all that are dead ſhall riſe againe. So it is in the firſt reſurrection; they that are dead in their ſinnes, at his voice vttered in the miniſtery of the word ſhall riſe againe. To go further, Chriſt raiſed three from the dead; Iairus daughter newly dead; the widowes ſonne dead and wound vp and lying on the hearſe: Lazarus dead and buried, and ſtinking in the graue; and all this he did by his very voice: ſo alſo by the preaching of his word, he raiſeth all ſorts of ſinners, euen ſuch as haue lien long in their ſinnes as rotting and ſtinking carrion. The ſacraments alſo are the pipes and conduits wherby God conueieth grace into the heart, if they bee rightly vſed, that is, if they be receiued in vnfained repentance for all our ſinnes, and with a true and liuely faith in Chriſt for the pardon of the ſame ſinnes. And ſo, I take Cant.2.4. it, they are compared to flagons of wine, which reuiue the Church beeing ſicke and fallen into a ſwound. As for the meaſure of life deriued from Chriſt, it is but ſmall in this life and giuen by litle and litle, as Oſe Oſe.6.1.2. ſaith, *The Lord hath ſpoiled vs, and he will heale vs, he hath wounded vs, and he will bind vs vp. After two daies he will reuiue vs, and in the third he will raiſe vs vp, and wee ſhall liue in his ſight*. The prophet Ezechiel in a viſion is caried into the midſt of a field, full of dead bones, and he is cauſed to propheſie ouer them, and ſay, *O ye drie bones, heare the word* Eze.37.4.7.8.9.10. *of the Lord*: at the firſt there was a ſhaking, and the bones came togither bone to bone, and then ſinewes and fleſh grew vpon them, and vpon the fleſh grewe a skinne. Then he propheſied vnto the windes the ſecond time, and they liued and ſtood vpon their feete, for the breath came vpon them, and they were an exceeding great army of men. Hereby is ſignified not onely the ſtate of the Iewes after their captiuity, but in them the ſtate of the whole Church of GOD. For the temporall deliuerances ſignified further a ſpirituall deliuerance: And we may here ſee moſt plainly, that God A worketh in the hearts of his children the gifts and graces of regeneration by litle and litle. *Firſt*, he giueth no more then fleſh, ſinnewes and skinne: then after he giueth them further graces of his ſpirit, which quickeneth them and maketh them aliue vnto God. The ſame alſo we may ſee in the *viſion of the waters that ranne out of the Temple*: Firſt, a man Eze.47.3.4.5. muſt wade to the *ankles*, then after to the *knees*, and ſo to the *loynes*: then after the waters growe to a *riuer* that cannot bee paſſed ouer: and ſo the Lord conueyeth his graces by litle and litle, till at the laſt men haue a full meaſure thereof.

Thirdly, the reſurrection of Chriſt ſerues as an argument to prooue vnto vs our reſurrection B Rom.8.11. at the day of iudgement. Paul ſaith, *If the ſpirit of Chriſt that raiſed vp Ieſus from the dead dwell in you, he that raiſed Chriſt from the dead, ſhall alſo quicken your mortall bodies.* Some will ſay, that this is no benefit, for all muſt riſe againe, as well the wicked, as the godly. *Anſ.* True indeede: but yet the wicked riſe not againe by the ſame cauſe that the godly doe. They riſe againe by the power of Chriſt, not as he is a *Sauiour*, but as he is a iudge to condemne them. For God had ſaid to Adam; at what time he ſhould eate of the forbidden fruite, he ſhould die the death; meaning a double death, both the firſt, and the ſecond death. Now then the vngodly riſe againe, that God may inflict vpon them the puniſhment of C the ſecond death, which is the reward of ſinne, that ſo Gods iuſtice may be ſatisfied: but the godly riſe againe by the power of Chriſt their head and redeemer, who raiſeth them vp that they may be partakers of the benefit of his death, which is to enioy both in body and ſoule the kingdome of heauen, which he hath ſo dearely bought for them.

Duties. 1 Thus much for the comforts: Now followe the duties, and they are alſo three. *Firſt*, as Chriſt Ieſus when hee was dead roſe againe from death to life by his owne power, ſo we by his grace, in imitation of Chriſt, muſt endeauour our ſelues to riſe vp from all our ſins both originall and actuall vnto newneſſe of life. This is worthily ſet downe by the Apo- D Rom.6.4. ſtle, ſaying, *We are buried by baptizme into his death, that as Chriſt was raiſed vp from the dead by the glorie of the Father, ſo we alſo ſhould walke in newneſſe of life*: and therefore we muſt endeauour our ſelues to ſhewe the ſame power to be in vs euery day, by riſing vp from our owne perſonall ſinnes to a reformed life. This ought to bee remembred of vs, becauſe howſoeuer many heare and know this point, yet very fewe doe practiſe the ſame. For (to ſpeake plainely) as dead men buried would neuer heare though a man ſhould ſpeake neuer ſo loud: ſo vndoubtedly among vs there be alſo many liuing men, which are almoſt in the ſame caſe. The miniſters of God may crie vnto them daily, and iterate the ſame thing a thouſand times, and tell them that they

A muſt riſe vp from their ſinnes and lead a newe life, but they heare no more then the dead carkas that lieth in the graue. Indeed men heare with their outward eares, but they are ſo farre from practiſing this duty, that many iudge it to bee a matter of reproach and ignominie. And thoſe which make any conſcience of this duty, how they are laden with nickenames and taunts, who knoweth not? I neede not to rehearſe them: ſo odious a thing now adaies is the riſing from ſinne to newneſſe of life. Sound a trumpet in a dead mans eares, he ſtirres not: and let vs crie for amendment of life till breath goe out of our bodies, no man almoſt ſaith, *What haue I done?* And for B this cauſe vndoubtedly, if it were not for conſcience of that duty which men owe vnto God, we ſhould haue but fewe miniſters in England. For it is the ioy of a miniſter to ſee the vnfained conuerſion of his people: whereas, alas, men generally lie ſnorting in their corruptions, and rather goe forward in them ſtill, then come to any amendment; ſuch is the wonderfull hardneſſe that hath poſſeſſed the hearts of moſt men. He which hath but halfe an eie may ſee this to be true. Oh! how exceeds Atheiſme in all places, contempt of Gods worſhip, prophanation of the Sabbath; the whoredomes and fornications, the crueltie and oppreſſion of this age cry to heauen for vengeance. By theſe and ſuchlike C ſinnes the world crucifies Chriſt againe. For looke as Pilates ſouldiers with the wicked Iewes, tooke Chriſt and ſtripped him of his garments, buffeted him, and ſlew him; ſo vngodly men by their wicked behauiour ſtrippe him of all honour; and ſlay him againe. If an infidell ſhould come among vs, and yeeld himſelfe to bee of our religion, after hee had ſeene the behauiour of men, hee would peraduenture leaue all religion: for he might ſay, ſurely it ſeemes this God whom theſe men worſhip, is not the true God, but a God of licentious liberty. And that which is more, whereas at all times wee ought to ſhewe our ſelues new creatures, & to walk worthy of our Sauiour & redeemer, & therefore alſo ought to D riſe out of our ſinnes, and to liue in righteouſneſſe and true holineſſe, yet we for the moſt part goe on ſtill forward in ſinne, and euery day goe deeper then other to hel-ward. This hath beene heretofore the common practiſe, but let vs now learne after the example of Chriſt, beeing quickned and reuiued by his grace, to endeauour our ſelues eſpecially to come out of the graue of ſinne, and learne to make conſcience of euery bad action. True it is, a Chriſtian man may vſe the creatures of God for his delight, in a moderate and godly manner, but Chriſt neuer gaue libertie to any to liue licentiouſly: for *he that is free, is yet ſeruant vnto Chriſt*, as Paul ſaith: and therefore we muſt not enterpriſe any thing, but that which may be a worke of ſome good dutie vnto God; to which end the Apoſtle ſaith, *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee life.* Eph 5.14. If this will not mooue vs, yet let the iudgements of God draw vs hereunto, *Bleſſed is hee* Rev.20.6. (ſaith the holy Ghoſt) *that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power:* where mention is made of a double death: the firſt, is the ſeparation of ſoule and body, the ſecond, is the eternall condemnation of ſoule and bodie in hell fire. Would we now eſcape the ſecond death after this life? wee muſt then labour in this life to be partakers of the firſt reſurrection, and that on this manner: looke what ſinnes wee haue liued in heretofore, we muſt indeauour to come out of them all, and lead a better life according to all the commandements of God. But if it be ſo that ye will haue no care of your owne ſoules, goe on hardly to your owne perill, and ſo ye ſhall be ſure to enter into the ſecond death, which is eternall damnation.

Secondly, we are taught by the example 2 of Saint Paul, to labour aboue all things *to* Phil.3.10. *knowe Chriſt, and the vertue of his reſurrection.* And this we ſhall doe, when we can ſay by experience, that our hearts are not content with a drowſie profeſſion of religion, but that wee feele the ſame power of Chriſt, whereby he raiſed vp himſelfe from death to life, to be effectuall and powerfull in vs, to worke in our hearts a conuerſion from all our ſinnes, wherein wee haue lien dead, to newneſſe of life, with care to liue godly in Chriſt Ieſus. And that we may further attaine to all this, we muſt come to heare the word of God preached and taught with feare and trembling; hauing heard the word, we muſt meditate therein, and pray vnto God, not onely publikely but priuately alſo, intreating him that he would reach forth his hand, and pull vs out of the graue of ſinne, wherein we haue lien dead ſo long. And in ſo doing, the Lord of his mercy, according as he hath promiſed, will ſend his ſpirit of grace into our hearts, to worke in vs an inward ſenſe and feeling of the vertue of Chriſts reſurrection. So dealt he with the two diſciples that were going to Emmaus; they were occupied in the meditation of Chriſt his death and paſſion: and whiles they were in hearing of Chriſt, who conferred with them, he gaue them ſuch a meaſure Luk.24.32. of his ſpirit, as made their hearts to *burne* within them. And Paul prayeth for the Epheſians, Eph.1.19. that God would inlighten their eyes, that they might ſee and feele in themſelues the exceeding greatneſſe of the power of God, which he wrought in Chriſt Ieſus, when he raiſed him from the dead.

Thirdly, as Saint Paul ſaith, *If we be riſen* 3 *with Chriſt, then we muſt ſeeke the things that are* Col.3.1. *aboue.* But how and by what meanes can we riſe with Chriſt, ſeeing we did not die with him? *Anſ.* We riſe with Chriſt thus. The burgeſſe of a towne in the Parlament houſe beareth the perſon of a whole towne, and

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A whatſoeuer he ſaith, that the whole town ſaith, and whatſoeuer is done to him, is alſo done to all the towne: ſo Chriſt vpon the croſſe ſtoode in our place, and bare our perſon; and what he ſuffered, we ſuffered: and when he died, all the faithfull died in him: and ſo likewiſe as he is riſen againe, ſo are all the faithfull riſen in him. The conſideration whereof doth teach vs, that we muſt not haue our hearts wedded to this world. We may vſe the things of this life, but yet ſo as though we vſed them not. For all our loue and care muſt be for things aboue, and ſpecially we muſt ſeeke the kingdome of God and his righteouſneſſe, peace of conſcience, & ioy in the holy Ghoſt. We muſt therefore ſue for the pardon of ſinne, for reconciliation to B God in Chriſt, and for ſanctification. Theſe are the pretious pearles which we muſt ſeeke, and when we haue found them, we muſt ſell all that we haue to buy them; and hauing bought them, we muſt lay them vp in the ſecret corners of our hearts, valuing and eſteeming of thẽ better then all things in the world beſide.

Thus much of Chriſts reſurrection, containing the firſt degree of Chriſts exaltation: Now followeth the ſecond in theſe words, *He aſcended into heauen*: in the handling whereof we are to conſider theſe ſpeciall points: I. the time of his aſcenſion. II. the place. III. the manner. IV. the witneſſes. V. the vſes thereof. For the firſt, the time of Chriſts aſcenſion was fortie daies after his reſurrection, Act.1.3. C when he taught his diſciples the things which appertaine to the kingdome of God. And this ſhewes that he is a moſt faithfull king ouer his Church, procuring the good thereof. And Eſa.9.6. therefore Eſay ſaith, *The gouernement is on his* Heb.3.5.6. *ſhoulder*: And the Apoſtle ſaith, *he was more faithfull in all the houſe of God, then Moſes was.* Hence we gather that whereas the Apoſtle chaunged the Sabbath from the ſeauenth day to the eight, it was no doubt, by the counſell and direction of Chriſt before his aſcenſion: and likewiſe in that they planted Churches and appointed teachers and meete ouerſeers for the guiding and inſtruction hereof, we may reſolue our ſelues that Chriſt preſcribed the ſame vnto them before his aſcenſion: and D for theſe and ſuch like cauſes did hee aſcend no ſooner.

Now looke what care Chriſt at his aſcenſion had ouer his Church, the ſame muſt all maſters of families haue ouer their houſholds when God ſhall call them out of this world. They muſt haue care not onely that their families be well gouerned while they liue; but alſo, that after their death; peace, loue, and good order may be continued in their poſteritie. And therefore the Prophet Eſay is ſent Iſa.38.1. to Ezechias King of Iudah, to bid him *ſet his houſe in order, for he muſt die*, ſignifying, that it is duty of a good maſter of a family, to haue care not onely for the gouernement of his houſe whileſt he is aliue, but alſo that it may be well gouerned when he is dead. The ſame alſo muſt be practiſed of Gods miniſters: a part of whoſe fidelity is this, that they haue not onely a care to feede their particular flockes while they are aliue, but alſo that they furder prouide for the people after their departure, as much as they can. Example whereof we haue in Peter, who ſaith, *I will indeauour alwaies that ye may bee* 2.Pet.1.15. *able alſo to haue remembrance of theſe things after my departure.*

The place of Chriſts aſcenſion was, the *mount of Oliues neere Bethanie*; and it was the Luk.24.50. & 19.29. Act.1.12. ſame place from whence Chriſt went to Ieruſalem to be crucified. One place ſerued to be a paſſage both to paine and torments, and alſo to glorie. This ſhewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingring ſickneſſes, as the dead palſie, and ſuch like; wherein they are faine to lie many yeares without hope of cure, whereupon their beddes which ſhould be vnto them places of reſt and eaſe, are but places of woe an miſerie. Yet may theſe men hence haue great comfort, if they can make good vſe of their ſickneſſes; for the beds whereon they ſuffer ſo much torment, ſhall be places from whence they ſhall paſſe to ioy and happineſſe. Againe, there be many that for the teſtimony of the truth, and for religions ſake ſuffer impriſonment, with many afflictions; nowe if they can vſe their afflictions well, their priſons ſhall be *Bethanies* vnto them: although they be places of bondage, yet God will at length make them places of entrance to libertie. Many a man for the maintaining of faith and good conſcience, is baniſhed out of his country, and is faine to liue in a ſtrange place among a people to whome is vnknowne: but let him vſe it well: for though it be a place of griefe for a time, as Bethany was to Chriſt when he went to ſuffer, yet God will make it one day to be a paſſage into heauen.

Thus much of the place of his aſcending. The third thing to be conſidered, is the manner of Chriſts aſcenſion; & it containeth three points. The firſt, that *Chriſt* being now to aſcend, *lift* Luk.24.50. *vp his hands, and bleſſed his diſciples.* In the Scripture are mentioned diuers kindes of bleſſings. The firſt, when one prayeth to God for a bleſſing vpon another; and this this bleſſing doe kings & princes beſtow vpon their ſubiects, & parents on their children: and for this cauſe children are well taught to aske their fathers and mothers bleſſing, that they may pray to God to bleſſe them. There is another kind of bleſſing, when a man doth not onely pray for a bleſſing, but alſo pronounceth it; This did the prieſts in the old Teſtament: and thus Melchiſedeck when he mette Abraham bleſſed him, Gen.14.19. ſaying, *Bleſſed art thou Abraham of God, the moſt high poſſeſſour of heauen and earth.* And this was the ordinarie duty of the prieſts, preſcribed by God himſelfe; and therefore the very forme of words which they vſed is ſet downe Num.6.24.25.26. after this manner, *The Lord bleſſe thee and keepe*

A *thee, the Lord make his face to ſhine vpon thee, &c.* The third kind of bleſſing is; when a man doth not onely pray to God and pronounce bleſſing, but by the ſpirit of prophecie doth foretell a particular bleſſing vpon Gen.27.28. any. Thus *Iſaac* bleſſed *Iacob and Eſau*, particularly foretelling both their eſtates. Gen.49. And *Iacob* bleſſed the twelue Patriarkes by the ſame ſpirit foretelling them what ſhould befall them many hundred yeares after. Nowe our Sauiour Chriſt did not bleſſe his diſciples any of theſe three waies: and therefore there remaineth a fourth kind of bleſſing which he vſed, and that was after this manner: Chriſt in bleſſing his diſciples did B not onely pronounce or foretell a bleſſing that ſhould come to his diſciples, but did conferre and giue the ſame vnto them. For he is the fountaine and author of all bleſſings. And Eph.1.3. therefore Paul ſaith, that *God the Father hath bleſſed vs in all ſpirituall bleſſings in Chriſt.*

Hence we learne, firſt, that all thoſe which denie themſelues and flie to Chriſt, and put their affiance in him, ſhall be freed from the curſe of the lawe, and from the wrath of God due vnto them for their ſinnes, whatſoeuer they are. Secondly, that the curſes of men muſt not diſcourage vs from doing well. For though men curſe, yet Chriſt bleſſeth: and for this cauſe he ſaith, Luk.6.26. *Woe be vnto you, when all men ſpeake well of you*: C as if he ſhould ſay, then you want the bleſſing of God. And we muſt remember, that when men ſhall curſe vs for doing our dutie, euen then the bleſſing of God ſhall be vpon vs; and the curſe cauſleſſe ſhall Gen.12.3. not hurt. And God ſaith to Abraham, he will curſe them that curſe him. Thirdly, we learne that no witchcraft, nor ſorcery, (which often are done with curſing) ſhall be able to hurt vs. For looke where Chriſt will bleſſe, there all the deuils in hell can neuer faſten a curſe. This is found true by experience. For when Balaam the wizzard ſhould haue curſed Num.23.23. the people of Iſrael, and had aſſaied to do it many waies, but could not; at length he ſaid, D *There is no ſorcerie* againſt Iacob, nor ſoothſaying againſt Iſrael.* This is a notable comfort to the people of God, that witches and ſorcerers, do what they can, ſhall neuer be able to hurt them. It may be, that their bad practiſes may annoy mens bodies and goods, yet the Lord will turne all to a bleſſing vpon his ſeruants, either in this life, or in the life to come.

* The Engliſh tranſlation being otherwiſe here ſeemes to faile.

The ſecond point is, *that Chriſt went apart from his diſciples, and aſcended vpward toward heauen in their ſight.* For the right vnderſtanding of this, ſundry ſpeciall points muſt be obſerued. The firſt, that the lifting vp of his bodie was principally by the mighty power of his godhead, and partly by the ſupernaturall property of a glorified body, which is to mooue as well vpwarde as downewarde, without conſtraint or violence. The ſecond, that Chriſt did goe from earth to heauen really & actually, and not in appearance only. The third, that he went viſibly in the ſight of his diſciples. The fourth, that hee went locally, by changing his place and going from earth to heauen, ſo as he is no more on earth bodily, as we are now on earth. It may be obiected, that *Chriſt* made a promiſe *that he would be with his Church to the end of the world.* Mat.28.20. *Anſ.* That promiſe is to be vnderſtood of the preſence of his ſpirit, or Godhead, not of the preſence of his manhood. Againe, it may further bee alleadged, that if the Godhead be on earth, then muſt the manhood be there alſo, becauſe they are both vnited togither. *Anſ.* It is not true, that of two things conioyned, where the one is, there muſt the other be alſo. For the Sunne it ſelfe, and the ſun-beames are both ioyned togither, yet they are not both in all places togither. For the body of the ſunne is onely in the heauens, but the ſunne-beames are alſo vpon the earth. The argument therefore followes not: Chriſts manhood ſubſiſts in that perſon which is euery where: *ergo* his Vide Thō. contra Gent. lib.4. c.49. manhood is euery where. And the reaſon is, becauſe the ſonne of God ſubſiſts not onely in his diuine nature, but alſo by it: wheras he doth not ſubſiſt at all by the manhood, but onely in it: for hee ſubſiſted before all eternitie, when the manhood was not. Nay rather becauſe the manhood doth ſubſiſt by the perſon of the ſonne, therefore the perſon extends it ſelfe further then the manhood which is aſſumed and ſuſtained by it; and hath his exiſting thence. For that very thing wherby any other thing either eſſentially or accidentally is, extends it ſelfe further then the thing whereby it is. As the humane nature whereby Peter is a man, extends it ſelfe further then to Peter, namely, to all other men: and the whiteneſſe whereby the ſnowe is white, extends it ſelfe further then to that ſnowe which a man holds in his hand.

The third point is, that in the aſcenſion *a cloud tooke Chriſt from the ſight of his diſciples.* Act.1.9. And whereas he cauſed a cloud to come betweene their ſight and himſelfe, it ſignified vnto them, that they muſt now be contented with that which they had ſeene, and not ſeeke to know further what became of him afterward: and the ſame thing is taught vnto vs alſo: we muſt content our ſelues with that which God hath reuealed in his word, and ſeeke no further, ſpecially in things which concerne God. For the like end in the giuing of the lawe in Exod.19.9. Sinai, God appeared in a cloud: & when he did 1.King.8.10.11. manifeſt his glory in the temple which Salomon made, a thicke cloud filled the ſame.

The fourth point to be conſidered, is concerning the witneſſes of his aſcenſiō, which were his own diſciples in the moūt of Oliues at Bethanie, Luk.24.50. Act.1.9. & none but they. Now it may be demāded, why he would not haue al the whole natiō of the Iewes to ſee him aſcend, that ſo they might know that he was riſen again, & beleeue in him. *Anſ.* The reaſon may be this: it was his good pleaure that the points of faith & religiō,

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whereof this article is one, ſhould rather be learned by hearing, then by ſeeing. Indeed Chriſts own diſciples were taught the ſame by ſight, that they might the better teach others which ſhould not ſee; wheras now the ordinary meanes to come by faith is hearing.

The vſes to be made of Chriſts aſcenſion, are of two ſorts; ſome are comforts to Gods Church and people, and ſome are duties. The comforts are eſpecially foure. The firſt is this: Chriſt Ieſus did aſcend vp to heauen, *to lead captiuitie captiue*, a moſt worthy benefitte. Eph.4.8. By *captiuitie* is meant, *ſinne* and *Satan* which did and doe lead men captiue into perdition: ſecondly *death* and the *graue*, which held him captiue and in bondage for the ſpace of three daies. And he leades them all captiue two waies: firſt, in himſelfe, in that he began his triumph vpon the croſſe, as I haue ſhewed and continued the ſame till his very aſcenſion: ſecondly, in all his members, becauſe by his mighty power beeing now aſcended, he doth ſubdue and weaken the power of ſinne and Satan; Rom.16.20. which he manifeſteth euery day by killing the corruption of their natures, and the rebellion of their fleſh. But it may be demanded, how Chriſt doth lead his enemies captiue, conſidering the deuill raignes euery where, and the world, and death, and hell. *Anſ.* Chriſts victorie ouer his and our enemies hath fiue degrees. Firſt, it is ordained by God; ſecondly, it is foretold; thirdly, it is wrought; fourthly, it is applyed; laſtly, it is accompliſhed. The ordaining of it was before all worldes: the foretelling of it was in all the ages of the olde teſtament: the working of it was vpon the croſſe, and afterward: the applying hath bin ſince the beginning of the world more or leſſe: and it is onely in part in this life; that while Chriſt is bruiſing of the head of Satan, he againe may bruiſe his heele: the accompliſhment ſhall not be before the laſt iudgement.

From this great benefit beſtowed on Gods Church, there are many duties to be learned. Firſt, here is an inſtruction for all ignorant perſons and impenitent ſinners, which abound among vs in euery place, whoſoeuer they be, that liue in the blindnes of their mindes, and hardneſſe of their hearts; they muſt know this, that they are captiues and bondſlaues of ſinne and Satan, of hell, death, and condemnation: and let no man flatter himſelfe of what ſtate or degree ſoeuer he be (for it is Gods truth) if he haue not repented of all his ſinnes, he as yet is no better then a ſeruant or vaſſall, yea a very drudge of the deuill. Now then, what wilt thou doe in this caſe? The beſt thing is, to lay to thy heart this benefit of Chriſt. He is aſcended vp to heauen to lead captiue and to vanquiſh the deuill and all his angels, vnder whome thou lieſt bound, and that not onely in himſelfe, but in his members. Now then if thou wilt become a true member of Chriſt, he will free thee from this bondage. Therefore take heede how thou A continueſt longer in thy old ſinnes, and in thy groſſe ignorance: and ſeeing Chriſt hath made a way to liberty, let vs ſeeke to come out of this ſpirituall bondage: he is aſcended for this end and purpoſe to free vs from it; therefore if we refuſe this benefit, our ſtate will be the more damnable. A man lies bound hand and foote in a darke dungion, & the keeper comes and ſets open the priſon dore and takes off his bolts, and bids him come out; if he refuſe and ſay that he is well: may it not be thought that he is a madde man, and will any be ſorie for his caſe? No ſurely. Well, this is the ſtate of all impenitent ſinners. They lie faſt fettered and bound vnder the power of ſinne and Satan, & B Chriſt it is who is aſcended into heauen to vnlooſe them of this bondage: he hath ſet open the priſon dore, and hath vnlocked our fetters: if we refuſe to come out, and lie ſtill in our ſins, there remaineth nothing for vs, but euerlaſting thraldome. Let vs therfore in the feare of God, if wee haue a care of our owne ſoules, receiue & imbrace this benefit which redounds vnto vs by Chriſts aſcenſion.

Secondly, in that Chriſt is aſcended to heauen to lead captiue ſinne and Satan, here is a good conſolation for al thoſe that are afflicted in conſcience for their ſinnes. There is no man in this caſe but he hath great cauſe to feare, yet muſt he not be diſcouraged. For Chriſt by his aſcenſion like a noble captaine hath taken ſin C and Satan priſoners, and hath pinnioned them faſt, ſo as all the power they haue, is in Chriſts hand: and therfore for this cauſe although they are ſuffered to exerciſe and afflict vs, yet by his grace they ſhall neuer be able to preuaile againſt vs. Therefore we may ſafely caſt our care vpon God, and not feare ouermuch.

Hence alſo we may learn a third duty. There is no man that knoweth what ſinne meaneth, and what the blood of Chriſt meaneth, but in regard of the corruption of his own nature, he will ſay with Paul, that he is ſold vnder ſinne, & Rom.7.14 in regard thereof will crie out with him alſo, *O wretched man that I am, who ſhall deliuer me* ver.24. *from this body of death?* yea, it wil make his heart to bleed within him. Now what ſhal he doe in D this caſe? ſurely let him remember the end of Chriſts aſcenſion, which is to vanquiſh & ſubdue the rebellion of his nature, and labour to feele the benefit thereof: and then he ſhall no doubt find, that Chriſt will *diſſolue in him the* 1.Ioh.3.8. *workes of the deuill*, and *tread Satan vnder his feet.* Rom.16.20. And thus alſo thoſe that feele in themſelues the law of their members rebelling againſt the law of their mind, muſt come to Chriſt, and he will helpe and free them.

The ſecond benefit of Chriſts aſcenſion is, that he aſcended vp to heauen to beſtow gifts vpon his Church, as it is ſaid in the place before mentioned. He aſcended vp on high, &c. *He gaue gifts vnto men*, Eph.4.8. that is, the gift of the knowledge of Gods word, the gift of preaching, and prophecie, and all other gifts needfull for the good of his Church. The conſideration

A deration of this, that Chriſt who is the fountaine of grace, and in whom are hidde all the treaſures of wiſedome and knowledge, ſhould be mindfull of vs, and vouchſafe ſuch ſpeciall fauour to his Church, muſt cauſe euery one of vs who hath receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the ſame. There is no cauſe why we ſhould be proud of our gifts; ſeeing we haue nothing but that which we haue receiued. For to this end Chriſt aſcended, to giue gifts vnto men, and therefore our gifts whatſoeuer they be, are not our owne, but we had them from Chriſt, and we are ſtewards of them a while for the good of others. The more the Lord giueth to man, the more he requireth at his hands; and as for ſuch as hauing good gifts abuſe the ſame, their ſinne is the more grieuous, & their danger the greater. Men of great gifts vnleſſe they vſe them aright with humbled hearts, ſhall want Gods bleſſing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the lowe vallies by ſtreames of waters paſſing through them, are very fruitfull: and the gifts of God ioyned with a ſwelling heart are fruitleſſe; but ioyned with loue and the grace of humilitie they edifie.

Secondly, if Chriſt aſcend vp to heauen to giue gifts vnto men; here we may ſee how many a man and woman in theſe our dayes are ouerſeene, in that they plead ignorance, and ſay that they hope God will haue them excuſed for it, ſeeing that they are not learned; they haue dull wits, and it is not poſſible to teach them nowe, they are paſt learning: and hereupon they preſume they may liue in groſſe ignorance, as blind almoſt in religion as when they were firſt borne. But marke, I pray you, who it is that is aſcended vp to heauen, namely, Chriſt Ieſus our Lord, who made thee of nothing. Nowe was he able to giue thee a beeing, when thou was not, and is hee not likewiſe able to put knowledge into thy ſoule, if ſo be thou wilt vſe the meanes which he hath appointed? and the rather, ſeeing he is aſcended for that end: but if thou wilt not vſe the meanes to come to knowledge, thy caſe is deſperate, and thou art the cauſe of thine owne condemnation, and thou bringeſt confuſion vpon thine owne head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance ſhal excuſe none: it will not ſtand for paiment at the day of iudgement. Chriſt is aſcended to this end to teach the ignorant, to giue knowledge and wiſedome vnto the ſimple, and to giue gifts of prophecie vnto his miniſters, that they may teach his people. Therefore I ſay againe, let ſuch as be ignorant vſe the meanes diligently, and God will giue the bleſſing. Thirdly, whereas it is thought to bee a thing not poſſible, to furniſh a whole Church with preaching miniſters, it ſeems to be otherwiſe. For wherfore did Chriſt aſcend to heauen? was it not to giue giftes vnto his Church? what, is Chriſts hand now ſhortened? vndoubtedly we may reſolue our ſelues, that Chriſt beſtowed gifts ſufficient vpon men in the Church: but it is for our ſinnes that they are not imployed. The fountaines of learning the Vniuerſities; though they are not dammed vp, yet they ſtreame not abroad as they might. Many there be in them indued with worthy gifts for the building of the Church, but the couetouſneſſe of men hindereth the comfortable entrance which otherwiſe might be. Laſtly, ſeeing Chriſt aſcended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophecie, the gift of tongues, B of wiſedome, and knowledge, the dutie of euery man is, eſpecially of thoſe which liue in the ſchooles of learning, to labour by all meanes to increaſe, cheriſh, and preſerue their gifts, and as Paul exhorteth Timothie, *to ſtirre vp the gift of God*, that is, as men preſerue the fire by blowing it, ſo by our diligence wee muſt kindle and reuiue the gifts and graces of God beſtowed on vs. Chriſt hath done his part, and there is nothing required but our paines and fidelitie. 2.Tim.1.6. ἀναζωπυρεῖν.

The third benefite that comes by Chriſts aſcenſion is, that he aſcended to prepare a place for all that ſhould beleeue in him: *In my fathers houſe* (ſaith Chriſt) *are many dwelling places, if it were not ſo, I would haue told you, I goe to prepare a place for you.* Ioh.14.2. For by the ſinne of C Adam our entrance into heauen was taken away. If Adam by his fall did exclude himſelfe from the earthly paradiſe, then how much more did he exclude himſelfe from heauen? Gen.3.24. And therefore all mankind ſinning in him, was likewiſe depriued of heauen. The people of Iſraell beeing in woe and miſerie, cryed out that they had ſinned, and therefore *the Lord had couered himſelfe with a cloude, that their prayers could not paſſe through.* Lam.3.44. And *Eſai* ſaith, *that our ſinnes are a wall betwixt God and vs.* Iſa.59.2. And S. Iohn, that *no vncleane thing muſt enter into the heauenly Ieruſalem.* Reu.21.27. Now ſeeing we haue ſhut our ſelues out of heauen by our D ſinnes, it was requiſite that Chriſt Ieſus our Sauiour ſhould goe before vs to prepare a place, and to make readie a way for vs. For he is king ouer all, he hath the keyes of heauen, he openeth and no man ſhutteth: and therefore it is in his power to let vs in, though we haue ſhut our ſelues out. But ſome may ſay, if this be the end of his aſcenſion to prepare a place in heauen, then belike ſuch as died before the comming of Chriſt were not in heauen. *Anſw.* As there are two degrees of glory, one incompleate and the other compleate or perfect, (for the faithfull departed are in glory but in part, & there remaineth fulneſſe of glory for ſuch then at the day of iudgement, when ſoule and bodie ſhall be both glorified togither:) ſo anſwerably there are two degrees of preparation of places in heauen. The places of glory were in

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part prepared for the faithfull from the beginning of the world, but the full preparatiō is made by Chriſts aſcenſion. And of this laſt preparation is the place of Iohn to be vnderſtood.

The vſe of this doctrine is very profitable: Firſt, it ouerthroweth the fond doctrine of the Church of Rome, which teacheth that Chriſt by his death did merit our iuſtification, and that we beeing once iuſtified doe further merit ſaluation, and purchaſe for our ſelues a place in heauen. But this is as it were to make a partitiō betweene Chriſt and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our ſaluation, but alſo the accompliſhment thereof in our vocation, iuſtification, ſanctification, glorification, is B wholly and only to be aſcribed to the meere merit of Chriſt: and therfore hauing redeemed vs on earth, he alſo aſcends to prepare a place in heauen for vs.

Secondly, this ſerueth to condemne the fearefull, lamentable, and deſperate ſecuritie of theſe our daies. Great is the loue of Chriſt in that he was content to ſuffer the pangs of hell: to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forſaketh this world, and ſeekes vnto Chriſt for it? And further, leaſt any man ſhould ſay, alas, I know not the way: therefore Chriſt before he aſ- C cended made *a newe and liuing way*, with his owne blood, as the Apoſtle ſpeaketh. And to take away all excuſes from men, he hath ſet markes and bounds in this way, and hath placed guides in it, namely, his miniſters, to ſhew all the paſſengers a ſtraight and readie courſe into the kingdome of heauen. And though Chriſt haue done all this for vs, yet the blindneſſe and ſecuritie of men is ſuch, that none almoſt walketh in this way, nor careth to come into this manſion place; but in ſtead of this they walke in by-waies, according to the luſts of their owne fleſh. When they are commanded to go Eaſtward to Ieruſalem, they turne Weſtward another way: when they are commanded to goe on forward to heauen, they turne D againe backward and goe ſtraight to hell. Men runne on al the daies of their liues in the broad way that leadeth to deſtruction, and neuer ſo much as once make inquiry for a reſting place in heauen; but when the houre of death commeth, then they call for the guide; whereas all their liues before, they haue runne out of the way many thouſand miles: but then, alas, it is too late, vnleſſe it be the vnſpeakable mercie of God. For they haue wandered ſo farre aſtray, that in ſo ſhort a ſpace they cannot be able to come into the right way againe. Yet generally, this is the ſtate of moſt among vs, whoſe ſecuritie is ſo much the more grieuous and fearefull, becauſe Chriſt hath done all that heart can wiſh. There is nothing elſe required, but onely that by his grace we ſhould walk in the way. There was neuer any that knew the ſtate of the people in theſe daies, but he will graunt, that this is moſt true which I ſay. Beſides, as by this we are brought to a ſight of the deſperate ſecuritie of this age: ſo wee may further learne our owne duties. Is Chriſt gone to heauen before hand to prepare a place for thee? then practiſe that which Paul teacheth: *Haue thy* [a] *conuerſation in heauen.* The wordes which he vſeth are very ſignificant, and the meaning of them is: Ye are free-denizens of the citie of God, and therefore as freemen in Gods houſe, let all your cares & ſtudies, all your affaires and doings be in heauen. In the world if a man make purchaſe of an houſe, his heart is alwaies there: there he puls downe and buildes againe: there he makes him orchards and gardens: there he meanes to liue and die. Chriſt Ieſus hath bought the kingdom of heauen for vs (the moſt bleſſed purchaſe that euer was) and hath paid the deareſt price for it that euer was paid, euen his owne pretious blood: and in this citie he hath prepared for vs a dwelling place, and made vs free denizens of it: therefore all our ioy, and all our affaires ought to be there. It will be ſaide, how ſhall a man vpon earth haue his conuerſation in heauen. *Anſw.* We muſt conuerſe in heauen, not in body but in heart: and therefore, though our bodies be on earth, yet our hearts, ioy, and comfort, and all our meditation muſt be in heauen. Thus muſt we behaue our ſelues like good freemen in Gods houſe. It muſt be farre from vs, to haue our ioy and our hearts ſet on things of this world.

Phil.3.20. [a] πολίτευμα ἐν οὐρανοῖς.

Thirdly, the conſideration of this; that Chriſt Ieſus hath prepared a place for vs in heauen, and alſo hath trained the way with his owne blood, muſt make euery one of vs *to ſtriue to enter in at the ſtraight gate*, as our Sauiour Chriſt counſelleth vs: and that as wraſtlers do, which ſtriue for life and death. Within this gate is a dwelling place of happineſſe ready for vs. If a man were aſſured that there were made for him a great purchaſe in Spaine or Turkey, ſo as if he would but come thither, he might enioy it; would he not aduenture the dangers of the ſea, & of his enemies alſo, if need were, that he might come to his own? Well, behold Chriſt Ieſus hath made a purchaſe for vs in heauen, & there is nothing required of vs, but that we wil come & enioy it. Why then ſhould men refuſe any paines, or feare in the way? nay we muſt ſtriue to get in. It may be we ſhall be pinched in the entrance, for the gate is ſtraite and lowe, and we muſt bee faine to leaue our wealth behind vs, and the pleaſures of this life; and enter wee muſt, though we ſhould be conſtrained to leaue our fleſh behind vs, for the purchaſe that is made is worth tenne thouſand worldes. And beſides, if we looſe it by fainting in the way, our purchaſe ſhall be the blackeneſſe of darkneſſe for euer with the deuill and all his angels; who therefore would not ſtriue, though he loſt his life in the gate? The vrging of this point is

Luk.13.24.

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needefull in theſe daies. There is ſtriuing enough for worldly preferment, but a man almoſt muſt goe alone in the ſtrait way that leadeth to heauen, he ſhall haue none to beare him company. And where are they that ſtriue to enter in? where is the violence offered to the kingdome of heauen? where be the violent which ſhould take it to themſelues, as in the daies of Iohn Baptiſt? Mat.11.12.

Fourthly, if Chriſt haue prepared a place for vs in heauen, then we are in this world as pilgrimes and ſtrangers, and therefore muſt learne the counſell of Saint Peter: 1.Pet.2.11. *As ſtrangers and pilgrims abſtaine from fleſhly luſts, which fight againſt the ſoule.* He that doth eſteeme himſelfe as a pilgrime, is not to intangle himſelfe with the affaires of this world, nor put in practiſe the behauiour thereof; but to behaue himſelfe as a freeman of heauen, as ſtraungers vſe to liue in forraine countries, according to the faſhion of their owne. And therefore in thought, word, and deede, in life and conuerſation, he muſt ſo carry himſelfe, as thereby hee may appeare to all the world of what country he is. An auncient diuine Tertul.li. de habit.mul. ſpeaking of ſuch as had curled and embrodered haire, biddeth them conſider, whether they muſt goe to heauen with ſuch haire or no: and whereas they adorned themſelues with winckles made of other womans haire, he askes them whether it may not be the haire of a damned perſon or no. If it may be, hee further demandeth, howe it may beſeeme them to weare it which profeſſe themſelues to bee the ſonnes and daughters of God. The like may be ſaid of al other ſinnes, they that be of Gods houſe muſt behaue themſelues as freemen there. And when God hath made vs free, it doth not beſeeme vs to make our ſelues bondmen of ſinne, and Satan, and of this world.

Fifthly, ſeeing Chriſt went to heauen to prepare a place for all that beleeue in him, here is a good duty for parents. Many of them are very carefull to prefer their children to great places and noble mens houſes, and they are not to be blamed therefore: but if they would indeede bee good parents to their children, they ſhould firſt endeauour themſelues to get roomes for them in heauen: they that doe this, are good parents indeede. Some will ſay, how ſhall we get this preferment for them? *Anſ.* God hath two houſes, his Church, and the kingdome of heauen. The Church, is his houſe of grace: Heauen is his houſe of glorie. Now if thou wouldſt bring thy childe to a place in the houſe of glory, then thou art firſt of all to get him a place in the houſe of grace: bringing him vp ſo in the feare of God, that both in life and conuerſation he may ſhewe himſelfe to bee a member of the Church: and then aſſure thy ſelfe, that after this life, hee ſhall be remooued to the ſecond houſe of GOD, which is the houſe of glory, and there be freeman for euer in the kingdome of heauen. And if thou ſhalt thus prouide for thy Childe, thou ſhalt not leaue him as an orphan when thou dieſt, but he ſhall haue GOD for his father, and Chriſt for his brother, and the holy Ghoſt his comforter. And therefore firſt of all and aboue all, remember to make thy child a member of Gods Church. Let the example of Dauid excite all parents hereunto; Pſal. 84.10. *I had rather* (ſaith he) *be a dore-keeper in the houſe of God, then to dwell in the tabernacle of wickedneſſe. For a day in thy courts is better then a thouſand elſewhere.*

Laſtly, hence we may finde remedie againſt the tediouſnes of ſicknes and feare of death. Thou which feareſt death, remember that Chriſt is gone to heauen to prepare a place for thy body, where it muſt be glorified, and liue for euer with the bleſſed Trinitie and all the Saints & Angels, though for a while it lie dead and rotte in the graue. Remember this alſo, thou which continueſt in any lingring ſicknes, Chriſt Ieſus hath prepared a place for thee, wherein thou ſhalt reſt in ioy and bliſſe without all paine or faintnes.

The fourth benefit is, that Chriſt aſcended vp to heauen *to ſend the comforter vnto his Church.* This was a ſpeciall ende of his aſcenſion, as appeares by Chriſts owne words. Ioh.16.7. *It is* (ſaith he) *expedient that I goe away, for if I goe not, the Comforter will not come: but if I depart, I will ſend him vnto you.* And againe, Ioh.14.16. *I will pray vnto the Father, and he ſhall giue you another Comforter, which ſhall abide with you for euer, euen the Spirit of truth.* But ſome will ſay, how can Chriſt ſend his ſpirit vnto his Church, for the perſon ſending, and the perſon ſent are vnequall, whereas all three perſons in Trinitie are equall, none greater or leſſer then an other, none inferiour or ſuperiour to other. *Anſ.* It is true indeede: but we muſt know, that the action of ſending in the Trinitie makes not the perſons vnequall, but onely ſhewes a diſtinction and order among equals. The father ſends the ſonne, the father and the ſonne both ſend the holy Ghoſt: yet the father is not aboue the ſonne, neither the father or the ſonne aboue the holy Ghoſt, but all are equall in degree, though in regard of order one is before an other: and it ſtandeth with reaſon. For two men that are equall in degree, may vpon mutuall conſent one ſend an other. But it may be further demanded, how the holy Ghoſt can be ſent which is euery where? *Anſw.* The holy Ghoſt indeede is euery where, therefore he is ſent not ſo much in regard of the preſence of his eſſence or ſubſtance, as of his operation whereby he reneweth and guideth the members of Chriſt.

Now then, this beeing ſo, here firſt we haue occaſion to conſider the miſerie of the world. When a man is troubled in his mind (as no vngodly man, but ſometime he feeleth the terrour of conſcience for his ſinnes) then he labours to remooue it by merrie companie and pleaſant bookes, whereas Chriſt at his aſcenſion

cenſion ſent his holy ſpirit to be the comforter of his Church: and therefore when we are troubled in conſcience for our ſinnes, we ſhould not ſeeke eaſe by ſuch ſlender meanes, but rather ſeeke for the helpe and comfort of the holy Ghoſt, and labour to haue our ſinnes waſhed away, and our hearts purified and cleanſed by the blood of Chriſt. As for wine and mirth and ſuch like meanes of comfort, neither at the day of death, nor at the day of iudgement ſhall they ſtand vs in ſtead, or be able to comfort vs. Againe, when croſſes and calamities fall the counſell of the miniſter is not ſought for, but the helpe of ſuch as are called cunning men and cunning women, that is, of charmers, inchanters, and figure-caſters: a badde practiſe. Chriſt at his aſcenſion ſent his holy ſpirit vnto his Church and people, to bee their guide and comforter in their calamities and miſeries: and therefore when any man is in diſtreſſe, he ſhould haue recourſe to the right meanes of comfort, namely the word and Sacraments, and there hee ſhould finde the aſſiſtance of the holy Ghoſt. Thus the Prophet Iſai informeth the Iewes: When they ſhall ſay vnto you: inquire at them which haue a ſpirit of diuination, and at the ſouthſayers which whiſper and murmure: Eſa.8.19. *Should not a people inquire at their God, from the liuing to the dead? to the law, and to the teſtimonie.* Rebecca, when the two twinnes ſtroue in her wombe, Gen.25.22. what did ſhe? the text ſaith, ſhe ſent to *aske the Lord*. Yet commonly the men of theſe daies leaue God and ſeeke to the inſtruments of the deuill. To goe yet further, God vſeth for ſundrie cauſes moſt of all to afflict his deareſt children. *Iudgement* ſaith Peter, *begins at Gods houſe*. 1.Pet.4.17. S. Luke ſaith, Luk.13.16. that a certaine woman was *bound of Satan eighteene yeares*, but what was ſhee? *a daughter of Abraham*, that is a child of God. When the like condition ſhall befall any of vs, let vs remember the end why Chriſt aſcended vp to heauen: and let vs pray vnto GOD that he will giue vs his ſpirit, that thereby we may be eaſed and deliuered, or els inabled to perſeuere and continue in patience: and this is the true way and meanes to lighten and eaſe the burthen of all afflictions. And for this cauſe Paul prayeth, that the Coloſſians might be Col.1.11. *ſtrengthened with all might, through his glorious power, vnto all patience and long ſuffering with ioyfulneſſe*. For to whomſoeuer God giueth grace to beleeue, to them alſo he giues power to ſuffer affliction by the inward worke of his ſpirit. Secondly, if Chriſt haue ſent vnto his Church the holy ſpirit to be our comforter, our duty is, to prepare our bodies and ſoules to be fitte temples and houſes for ſo worthy a gueſt. If a man were certified that a prince would come to his houſe, he would dreſſe it vp, and haue all things in as good order as might be: and ſhall not we much more endeauour to purifie and clenſe our ſoules and bodies from all A ſinne, that they may be fit temples for the entertainement of the holy Ghoſt, whome Chriſt Ieſus hath ſent to be our comforter? The Shunamite was carefull to entertaine the man of God Eliſha, for ſhee ſaid to her husband. 2.Kin.4.10. *Let vs make him a litle chamber, I pray thee, with walls, and let vs ſet him there a bedde and a ſtoole, a table and a candleſticke*. Now how much more carefull ought we to be to entertaine God himſelfe, who is content to come & dwell with vs: and therefore we muſt adorne our bodies and ſoules with grace, that he may lodge, and ſuppe, and dine with vs, as he hath promiſed: but on the contrary, if we defile our bodies with ſinne, we baniſh the holy Ghoſt out of our hearts, & inuite the deuil B to come & dwell with vs. For the more a man defileth his body, the fitter and cleaner it is for him. And to conclude this point, let vs remember that ſaying, which is vſed of ſome, Tertull. that Chriſt when he went hence, gaue vs his pawne, namely his ſpirit, to aſſure vs, that hee would come to vs againe, and alſo he tooke with him our pawne, namely his fleſh, to aſſure vs further, that we ſhould aſcend vp to him.

Thus much for the benefits of Chriſts aſcenſion. Now follow the duties whereunto we are mooued, and they are two. Firſt, we muſt be here admoniſhed, to renounce the vbiquity, and the errour of the reall and eſſentiall preſence of the bodie of Chriſt in the Sacrament C of the Lords ſupper; as flatly oppugning this article of Chriſts aſcenſion into heauen. For it is flat againſt the nature of a true body to ſubſiſt in many places at once. Secondly, as the Apoſtles then did, when they ſaw Chriſt aſcending vp into heauen, ſo muſt we do alſo: while he was preſent with them, they gaue him honour, but when they ſaw him aſcending, they *adored him* Luk.24.52. with farre greater reuerence: and ſo muſt we now for the ſame cauſe bowe the knees of our hearts vnto him.

Thus much of the ſecond degree of the exaltation of Chriſt. Now followes the third, in theſe words, *And ſitteth at the right hand of God the father Almighty*. In the handling whereof, we are firſt to ſhew the meaning of the D wordes, ſecondly, the comforts and benefits that redound to Gods Church, thirdly, the duties that we are mooued vnto. For the meaning of the words: if we ſpeake properly, God hath neither right hand nor left, neither can he be ſaid to ſit or ſtand; for God is not a bodie but a ſpirit: the words therefore containe a borrowed ſpeech from earthly kings and potentates, whoſe manner and cuſtome hath beene, to place ſuch perſons at their right hands, whom they purpoſed to aduance to any ſpeciall office or dignitie. So, *King Salomon* 1.Kin.2.19. when his *mother* came to ſpeake with him roſe vp from his throne, and met her, and cauſed *a ſeat to be ſet at his owne right hand*, and ſate her vpon it, in token, no doubt, of honour which he gaue vnto her. To the ſame purpoſe Dauid ſaith, Pſal.45.9. *Vpon thy right hand didſt and*

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A *the Queene in a veſture of gold.* And the ſonnes Mar.10.37. of Zebedeus made ſuite to Chriſt, *that one of them might ſit at his right hand, and the other at his left in his kingdome.* Now their requeſt was to haue the two ſpeciall and principall dignities of his kingdome. Thus we ſee is is manifeſt, that the ſitting at the right hand of an earthly Prince ſignifieth aduancement into authority and honour: and therefore the ſame phraſe of ſpeech applyed to Chriſt ſignifieth two things. Firſt, his full and manifeſt exaltation in dignitie, honour, and glorie: and Philip.2.9. in this ſenſe it is ſaid, that *to him is giuen a name that is aboue all names, that at the name of Ieſus euery knee ſhall bow.* Secondly, it ſignifieth his B full and manifeſt exaltation into the authority and gouernment of his kingdome, which ſpreadeth it ſelfe ouer heauen and earth: ſo Pſal.110.1. Dauid ſaith, *The Lord ſaid vnto my Lord, Sit thou at my right hand vntill I make thine enemies thy footeſtoole.* Which place beeing alleadged by S. Paul repeating the words, but changing 1.Cor.15.25. the phraſe, is thus ſet downe: *He ſhall raigne till he haue put all his enemies vnder his feete.* And to ſpeake in briefe, the ſcope of the words is to ſhew, that Chriſt God and man after his aſcenſion is aduanced to ſuch an eſtate in which he hath fulneſſe of glory, power, maieſtie, and authority in the preſence of his Father and all the Saints and holy Angels.

Furthermore, in the wordes three circumſtances muſt bee obſerued. C The firſt, is the place where Chriſt is thus aduanced, noted in the former article, *Hee aſcended into heauen, and ſits* (namely in heauen) *at the right hand of God.* The place then where Chriſt Ieſus in both his natures; as he is God and alſo man, doth rule in full glory, power, and maieſtie, is heauen it ſelfe. To which effect Paul ſaith, Eph.1.20. *God raiſed Chriſt from the dead, and put him at his right hand in the heauenly places.* And in the Epiſtle to the Heb.1.3. Hebrewes it is ſaide, *He ſitteth at the right hand of the maieſtie in higheſt places.* This point well conſidered, ſerues to diſcouer the ouerſight of ſundry Diuines, which hold and teach, that D to ſit at the right hand of God, is to bee euery where in all places, and not in heauen onely, that they might hereby lay a foundation for the vbiquity of Chriſts manhood: which neuertheleſſe the heauens muſt containe till the time that all things be reſtored. The ſecond circumſtance, is the time when Chriſt beganne to ſit at the right hand of God the Father, which is to be gathered by the order of the articles. For firſt, Chriſt died and was buried, then he roſe againe and aſcended into heauen, and after his aſcenſion he is ſaide to ſit at the right hand of his Father. This order Rom.8.34. is alſo noted vnto vs by Saint Paul, *Who ſhall condemne?* (ſaith he) *it is Chriſt which is dead, yea or rather riſen againe, who is alſo at the right hand of God.* And Saint Marke ſaith, when Chriſt was riſen againe he appeared to Mar.16.19. his diſciples, and after he had *ſpoken vnto them, he was receiued into heauen, and ſate at* A *the right hand of God.* But it may be demanded, how this can ſtand with truth, that Chriſt ſhould not begin to ſit at the right hand of his Father before the aſcenſion, conſidering he is one God with the Father, and therefore an abſolute and ſoueraigne King from all eternity. *Anſw.* As Chriſt is God or the Word of the Father, he is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending thereof; yet as Chriſt is God incarnate, and in one perſon God-man or Man-god, hee began after his aſcenſion and not before, to ſit at the right hand of his Father: and as S. Peter ſaith, *was made Lord*; partly, becauſe as he was Act.2.36. B God, he did then manifeſt himſelfe to be that which indeede he was before, namely God and Lord of heauen and earth; and partly, becauſe as he was man, he receiued dominion or Lordſhip from the Father, which he had not before; and thereby was euen in his manhood exalted to be king of heauen and earth: and in this ſenſe Chriſt ſaith of himſelfe, *All power is giuen to me in heauen and earth.* Mat.28.19. The third circumſtance, is concerning the perſon, at whoſe right hand Chriſt ſits, noted in the wordes of the article of *God the Father Almighty*; whereby is ſignified, that hee receiues all the honour, power, and glorie of his kingdome from his father: as he, that is ſet at the right hand of a prince, receiues the honour & C authoritie which he hath, from the prince. Nowe if it bee alleadged, that by this meanes Chriſt ſhall be inferiour to his Father, becauſe hee which receiueth honour of another, is inferiour to him of whome he receiueth it: the anſwer is, that in Chriſt we muſt conſider his perſon and his office: in reſpect of his perſon, as he is the eternall ſonne of God, he is equall to the Father, and is not here ſaid to ſit at his right hand: yet in reſpect of the office which he beares, namely as he is mediator, and as he is man, he is inferiour to the Father, and receiues his kingdome from him. As he is God, he is our king and head, and hath D no head more then the Father: as hee is mediatour, 1.Cor.11.3. he is alſo our head, yet ſo as hee is vnder the Father as beeing his head. And wee muſt not thinke it ſtrange, that one and the ſame thing ſhould bee both equall & inferiour to another, diuers reſpects conſidered.

Now in that Chriſts placing at the right hand of his *Father* argues inferiority betweene the Father and him, hence we learne that they are deceiued which from this article gather, that in the glorification of Chriſt there is a transfuſion of the proprieties of the Godhead, as omnipotencie, omnipreſence, &c. into his manhoode. For this is to aboliſh all inferiority, and to make an equalitie betweene the creature and the creatour.

And whereas againe the word *Almighty* is repeated, it is done vpon ſpeciall reaſon: becauſe Chriſt ſitting at the right hand of God doth preſuppoſe omnipotencie. For in vaine

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were all power in heauen and earth giuen to him, vnleſſe hee were omnipotent as the Father to execute the ſame. And therefore the ſong of the Elders was on this manner: Rev.5,12. *Worthie is the Lambe that was killed to receiue power and riches, and wiſedome and ſtrength, and honour, and glorie, and praiſe.*

The benefits which redound vnto vs by Chriſts ſitting at the right hand of God are two, one concernes his prieſthood, the other his kingly office. The benefit riſing from his prieſthood is his *Interceſſion* for vs: for this is one of the ends why Chriſt is now exalted in glorie, and ſits at the right hand of his Father; namely, to make requeſt in the behalfe of all that come vnto him, as Paul ſaith, Rom.8.34. *Chriſt is riſen againe, and ſitteth at the right hand of God, and maketh requeſt for vs.*

Now that we may rightly vnderſtand what his Interceſſion is, we are to conſider theſe points. Firſt, to whom it is made: ſecondly, in what manner: thirdly, whether it be made by Chriſt alone or no: fourthly, what bee the fruites and benefites thereof: fiftly, the duties whereunto wee are mooued thereby. For the firſt, *Interceſſion* is, to make ſuite, requeſt, or intreatie in ſome ones behalfe to another: and this is done by Chriſt for vs vnto God, as Paul ſaith, 1.Tim.2.5. *There is one God, and one Mediatour betweene God and man, which is the man Chriſt Ieſus.* Here at the very firſt ariſeth a difficultie: for in euery interceſſion there be three parties: the perſon offended; the perſon offending; the interceſſour, diſtinct from them both. Now if Chriſt the Sonne of God, make interceſſion to God for man, then he maketh interceſſion to himſelfe, becauſe he is true God, which cannot be: how then ſhall Chriſt be a Mediatour? *Anſ.* This point hath ſo troubled the Church of Rome, that for the reſoluing of it, they haue deuiſed an errour, auouching that Chriſt is Mediatour onely as he is man, not as he is God, which is vntrue. For as both natures doe concurre in the worke of ſatisfaction, ſo likewiſe do they both concurre in the work of interceſſion: and therefore a more meete and conuenient anſwer is this; Chriſt Ieſus God-man in both natures is directly our Mediatour to the firſt perſon the Father, as Saint Iohn ſaith, 1.Ioh.2.1. *If any man ſinne, wee haue an Aduocate with the Father, Ieſus Chriſt the Iuſt.* And thus we haue three perſons in the worke of interceſſion really diſtinguiſhed. The party offended is God the Father; the partie offending is man; and thirdly the interceſſour diſtinct from them both, is Chriſt the ſecond perſon in Trinitie. For howſoeuer in Godhead he and the Father be one, yet in perſon they are really diſtinguiſhed, and he is as it were in the middle betweene the Father and vs: for the Father is God and not man: we that beleeue in Chriſt are men not God: Chriſt himſelfe both man and God. It may be further replyed, that this anſwer will not ſtand, becauſe not only the Father is offended, but alſo the Sonne and the holy Ghoſt: and therefore there muſt be a mediatour to them alſo. *Anſ.* The interceſſion of Chriſt is directed to the Father the firſt perſon immediatly: now the Father, the Sonne, and the holy Ghoſt haue all one indiuiſible eſſence, and by conſequent one and the ſame will: whereupon the Father beeing appeaſed by Chriſts interceſſion, the Sonne and the holy Ghoſt are alſo appeaſed with him and in him. Thus then interceſſion is made to the whole Trinitie, but yet immediatly and directly to the firſt perſon, and in him to the reſt.

The ſecond point to be conſidered, is the *manner* of his interceſſion vnto his *Father*. We muſt not imagine, that Chriſt now in heauen kneeles downe on his knees, and vtters words, and puts vp a ſupplication for all the faithfull to God the *Father*: for that is not beſeeming the maieſtie of him that ſits at the right hand of God. But the manner of his interceſſion is thus to be conceiued. When one is to ſpeake to an earthly Prince in the behalfe of another; firſt of all he muſt come into the preſence of the king, and ſecondly, make his requeſt: and both theſe, Chriſt performeth for vs vnto God. *For* the firſt, after his aſcention he entred into heauē, where he did preſent vnto his Father, firſt of all his owne perſon in two natures, and ſecondly, the invaluable merits of his death and paſſion, in which he was well pleaſed. And wee muſt further vnderſtand, that as on the croſſe hee ſtood in our roome, ſo in heauen he now appeares as a publike perſon in our ſtead, repreſenting all the elect that ſhall beleeue in him, as the holy Ghoſt ſaith, Heb.9.24. *Chriſt Ieſus aſcended vp into heauen, to appeare in the ſight of God for vs.* And for the ſecond, Chriſt makes requeſt for vs, in that he *willeth* according to both his natures, and *deſireth* as he is man, that the Father would accept his ſatisfaction in the behalfe of all that are giuen vnto him. And that hee makes requeſt on this manner, I prooue it thus. Looke what was his requeſt in our behalfe when he was here vpon earth, the ſame for ſubſtance it continues ſtill in heauen: but here on earth the ſubſtance of his requeſt was, that he *willed and deſired* that his Father would be well pleaſed with vs for his merits, as appeares by his prayer in S. Iohns, Cap.17.24. *Father, I will that thoſe which thou haſt giuen me be with me euen where I am, that they may behold my glorie which thou haſt giuen me: for thou loueſt me before the foundation of the world.* Therefore he ſtill continues to make requeſt for vs, by willing and deſiring that his *Father* would accept his merits in our behalfe. If it be alleadged, that Chriſt in this ſolemne prayer vſed ſpeech and proſtration of his bodie, the anſwer is, that theſe actions were no eſſentiall parts of his prayer. The proſtrating of his bodie ſerued onely as a token of ſubmiſſion to

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God, as Chriſt was a creature: and the ſpeech which he vſed, ſerued. onely to vtter and expreſſe his requeſt. Furthermore, a difference here muſt be marked betweene Chriſts paſſion and his interceſſion. The paſſion ſerues for the working and cauſing of a ſatisfaction to Gods iuſtice for vs; and it is, as it were, the tempering of the plaiſter: the interceſſion goes further: for it applies the ſatisfaction made, and laies the ſalue to the very ſore. And therefore Chriſt makes requeſt not only for the elect generally, but for particular men, as Paul, Iames, Iohn, and that particularly, as he teſtifieth of himſelfe, ſaying, Luk.22.32. *I haue prayed for thee Peter, that thy faith faile not.* If any ſhall ſay, that Chriſts *willing and deſiring of a thing,* cannot be a requeſt or interceſſion, the anſwer is, that in vertue and efficacie it counteruailes all the prayers in the world. For whatſoeuer Chriſt willeth, the ſame alſo the Father being well pleaſed with him, willeth; and therefore whatſoeuer Chriſt as a Mediator willeth for vs at the hands of his Father, in effect or ſubſtance is a requeſt or prayer.

The third point is, that Chriſt alone, and none with him makes interceſſion for vs. And this I prooue by induction of particulars. Firſt of all, this office appertaines not to the angels: they are indeed miniſtring ſpirits for the good of Gods choſen; they reioyce when a ſinner is conuerted; and when he dieth, they are ready to carrie his ſoule into Abrahams boſome; and God otherwhiles vſeth them as meſſengers to reueale his will: thus the Angell Gabriel brings a meſſage to Zacharie the Prieſt, that God had heard his prayer: Luk.1.13. but it is not once ſaid in all the Scriptures, that they make interceſſion to God for vs. As for the Saints departed, they cannot make interceſsion for vs, becauſe they know not our particular eſtates here on earth, neither can they heare our requeſts. And therefore if we ſhould pray to them to pray for vs, we ſhould ſubſtitute them into the roome of God, becauſe we aſcribe that to them, which is proper to him, namely, the ſearching of the heart, and the knowledge of all things done vpon earth; though withall we ſhould ſay, that they doe this not by themſelues but of God. As for the faithfull here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make interceſsion for vs. For firſt, hee that makes interceſsion muſt bring ſomething of his owne, that may be of value and price with God to procure the graunt of his requeſt: ſecondly, he muſt do it in his owne name: but the faithfull on earth make requeſt to God one for another not in their owne names, nor for their owne merits; but in the name, and for the merits of Chriſt. It is a prerogatiue belonging to Chriſt alone to make a requeſt in his owne name, and for his owne merits: we therefore conclude, that the worke of interceſsion is the ſole worke of Chriſt, God and man, not belonging to any creature beſide in heauen or in earth. And whereas the Papiſts cannot content themſelues with his interceſsion alone, as beeing moſt ſufficient: it argues plainely, that they doubt either of his power, or of his will: whereupon their prayers turne to ſinne. Iam.1.6.

The fruites and benefites of Chriſts interceſsion are theſe. Firſt, by meanes of it we are aſſured, that thoſe which are repentant ſinners ſhall ſtand and appeare righteous before God for euer: at what time ſoeuer Chriſt, beeing now in heauen, and there preſenting himſelfe and his merits before his Father, ſhewes himſelfe deſirous and willing, and they whoſoeuer they are beeing ſinners, ſhould be accepted of God for the ſame, euen then immediatly at that very inſtant this his will is done, and they are accepted as righteous before God indeed. When a man lookes vpon things directly through the ayre, they appeare in their proper formes and colours as they are, but if they be looked vpon through a greene glaſſe, they all appeare greene: ſo likewiſe if God behold vs as we are in our ſelues, we appeare as vile and damnable ſinners: but if he looke vpon vs as we are preſented before his throne in heauen, in the perſon of our Mediatour Chriſt Ieſus, willing that wee ſhould be approoued for his merits: then we appeare without all ſpot and wrinkle before him. And this is the vſe Paul makes hereof: Rom.8.34. *It is God* (ſaith he) *that iuſtifieth:* and the reaſon is rendred: *for it is Chriſt that is dead, yea or rather which is riſen againe, who is alſo at the right hand of God, and makes requeſt for vs.*

Secondly, Chriſts interceſsion ſerues to preſerue all repentant ſinners in the eſtate of grace: that being once iuſtified and ſanctified, they may ſo continue to the end. For when any ſeruant of God is ouertaken by the corruption of his owne nature, and fals into any particular ſinne, then Chriſts interceſsion is made as a bleſſed hand to apply the ſalue of his death to that particular ſore. For hee continually appeares before God, and ſhewes himſelfe to be willing that God the Father ſhould accept his one onely ſacrifice for the daily and particular ſinnes of this or that particular man: and this is done, that a man beeing iuſtified before God, may not fall away quite from grace, but for euery particular ſinne may be humbled and receiue pardon. If this were not ſo, our eſtate ſhould be moſt miſerable, conſidering that for euery ſinne committed by vs after our repentance, we deſerue to be caſt out of the fauour of God.

Thirdly, Chriſts interceſsion ſerueth to make our good workes acceptable to God. For euen in the beſt workes that a man can doe, there are two wants. Firſt, they are good onely in part: ſecondly, they are mingled with ſinne. For as a man is partly ſpirit or grace, and partly fleſh; ſo are his workes partly gratious and partly fleſhly. And becauſe grace is onely begun in this life, therefore all

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the workes of grace in this life are ſinfull and imperfect. Now by Chriſts interceſſion his ſatisfaction is applyed to our perſons, and by conſequent the defect of our workes is couered and remooued, and they are approoued of God the Father. Reuela.8.3 In a viſion Saint *Iohn ſaw an angel, ſtanding before the altar with a golden cenſer full of ſweet odours, to offer vp with the prayers of the Saints vpon the ſame.* And this ſignifies, that Chriſt preſents our workes before the throne of God, and by his interceſſion ſanctifies them, that they may be acceptable to God. And therefore we muſt remember that when we doe any thing that is accepted of God, it is not for our owne ſakes, but by reaſon of the value and vigour of Chriſt his merit.

Fourthly, the interceſsion of Chriſt made in heauen, breedeth and cauſeth in the hearts of men vpon earth that beleeue another interceſsion of the ſpirit, as S. Paul ſaith, Roma.8.26. *He giueth vs his ſpirit, which helpeth our infirmities, and maketh requeſts for vs with ſighes which cannot be expreſſed, but he which ſearcheth the heart, knoweth what is the meaning of the ſpirit, for he maketh requeſt for the Saints, according to the will of God.* Now the ſpirit is ſaid to make requeſt, in that it ſtirres and mooues euery contrite heart to pray with ſighes and groanes vnſpeakable to God for things needfull: and this grace is a fruite deriued from the interceſsion of Chriſt in heauen by the operation of the ſpirit. For as the Sunne though the bodie of it abide in the heauens, yet the beames of it deſcend to vs that are on the earth: So the interceſsion of Chriſt made in heauen is tyed as it were to his perſon alone, yet the groanes & deſires of the touched hart, as the beames thereof, are here on earth among the faithfull. And therefore if we deſire to know whether Chriſt make interceſsion for vs or no, we need not to aſcend vp into the heauens to learne the truth: but we muſt deſcend into our owne hearts and looke whether Chriſt haue giuen vs his ſpirit, which makes vs crie vnto God, and make requeſt to him with grones and ſighes that cannot be expreſſed: and if we find this in our hearts, it is an euident and infallible ſigne, that Chriſt continually makes interceſsion for vs in heauen. He that would know whether the Sunne ſhine in the firmament, muſt not clime vp into the cloudes to looke, but ſearch for the beames thereof vpon the earth: which when he ſees, he may conclude, that the Sunne ſhines in the firmament. And if we would know whether Chriſt in heauen makes interceſsion for vs, let vs ranſacke our owne conſciences, and there make ſearch whether wee feele the ſpirit of Chriſt crying in vs, *Abba*, Father. As for thoſe that neuer feele this worke of Gods ſpirit in them, their caſe is miſerable, whatſoeuer they be. For Chriſt as yet makes no interceſsion for them, conſidering theſe two alwaies goe together, his interceſsion in heauen, and the worke of his ſpirit in the hearts of men, moouing them to bewaile their owne ſinnes with ſighes and groanes that cannot be expreſſed, and to crie, and to pray vnto God for grace: and therfore all ſuch, whether they be yong or old, that neuer could pray, but mumble vp a few words for faſhions ſake, cannot aſſure themſelues to haue any part is Chriſts interceſsion in heauen.

The duties to be learned hence are theſe. Firſt, whereas Chriſt makes interceſsion for vs, it teacheth all men to be moſt carefull to loue and like this bleſſed Mediatour, and to be readie and willing to become his ſeruants and diſciples, and that not for forme and faſhion ſake onely, but in all truth and ſinceritie of heart. For hee aſcended to heauen, and there ſits at the right hand of his Father to make requeſt for vs, that wee might be deliuered from hell, and come to eternall life. Wicked Haman procured letters from Ahaſhueroſh, for the deſtruction of all the Iewes, men, women, and children in his dominions: this done, Heſter the Queene makes requeſt to the king that her people might be ſaued, and the letters of Haman reuoked; ſhe obtaines her requeſt, and freedome was giuen, and contrarie letters of ioyfull deliuerance were ſent in poſt-haſt to all Prouinces where the Iewes were. Whereupon aroſe a wonderfull ioy and gladneſſe among the Iewes, and it is ſaid, that Heſte.8.17. *thereupon many of the people of the land became Iewes.* Well now, behold a greater matter among vs then this: for there is the hand writing of condemnation, the law; and therein the ſentence of a double death, of bodie and ſoule, and Satan as wicked Haman accuſeth vs, and ſeekes by all meanes our condemnation: but yet behold, not any earthly Heſter, but Chriſt Ieſus the Sonne of God is come downe from heauen, and hath taken away this hand writing of condemnation, and cancelled it vpon the croſſe, and is now aſcended into heauen, and there ſits at the right hand of his Father, and makes requeſt for vs: and in him his Father is well pleaſed, and yeeldeth to his requeſt in our behalfe. Now then what muſt we doe in this caſe? Surely, looke as the Perſians became Iewes when they heard of their ſafetie: ſo we in life and conuerſation muſt become Chriſtians, turne to Chriſt, imbrace his doctrine, and practiſe the ſame vnfainedly. And we muſt not content our ſelues with a formall profeſſion of religion, but ſearch our owne hearts, and flie vnto Chriſt for the pardon of our ſinnes, and that earneſtly, as for life and death as the theefe doth at the barre, when the Iudge is giuing ſentence againſt him. When wee ſhall thus humble our ſelues, then Chriſt Ieſus that ſits at the right hand of God, will plead our cauſe, and be our atturney vnto his Father, and his Father againe will accept of his requeſt in our behalfe. Then ſhall wee of Perſians become Iewes, and of the children of this world become the ſonnes of God. Secondly, when we pray to God, we muſt not doe as the blinde world doth, as it were, ruſh vpon God in praying to him without conſideration had to the Mediatour betweene vs and him, but we alwaies muſt direct our prayers to God in the name of Chriſt, for he is aduanced to power and glory in heauen, that he might be a fitte patrone for vs who might preferre and preſent our prayers to God the Father, that thereby they might be accepted, and we might obtaine our requeſt. [I.h.16.26.] So likewiſe we muſt giue thankes to God in the name of Chriſt: for in him and for his ſake God doth beſtow on vs his bleſſings.

Thus much of Chriſts interceſſion: the other benefit which concernes Chriſts kingly office, is that he *ſits at the right hand of his Father* for the adminiſtration of that ſpeciall kingdome which is committed to him. I ſay *ſpeciall*, becauſe he is our king, not onely by right of creation gouerning all things created togither with the Father and the holy Ghoſt, but alſo more ſpecially by the right of redemption in reſpect of another kingdome, not of this world, but eternall and ſpirituall reſpecting the very conſcience of man. In the adminiſtration whereof he hath abſolute power to command and forbid, to condemne and abſolue, and therefore hath the keyes of heauen and hell to open and ſhutte: which power no creature beſide, no not the Angels in heauen, can haue. [.17.] For the better vnderſtanding of this which I ſay, we are to conſider, firſt, the dealing of Chriſt toward his owne Church; ſecondly, his dealing in reſpect of his enemies. And his dealing toward his owne Church ſtands in foure things. The firſt, is the collecting or gathering of it: and this is a ſpeciall ende of his ſitting at the right hand of his Father. Chriſt ſaid to his Diſciples, *I haue choſen you out of this world:* [oh.15.19.] and the ſame may truly be ſaide of all the Elect, that Chriſt in his good time will gather them all to himſelfe, that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a tranſlation of thoſe whom hee hath ordained to life euerlaſting out of the kingdome of darknes, in which they haue ſerued ſinne and Satan, into his owne kingdome of grace, that they may be ruled & guided by him eternally. And this hee doth two waies: firſt, by preaching of the word, for it is a powerfull outward meanes, wherby he ſingleth and ſorteth his owne ſeruants from the blind and wicked world, as Paul ſaith, [ph.4.11.12.] *He gaue ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome Paſtours and teachers, for the gathering togither of the Saints.* And hence we learne two things. The firſt, that euery miniſter of Gods word, and euery one that intendeth to take vpon him that calling, muſt propound vnto himſelfe principally this end, to ſingle out man from man, and gather out of this world ſuch as belong to the Church of Chriſt: and as A Ieremie ſaith, to *ſeparate the precious from the vile.* [Ier.15.19.] The ſecond, that all thoſe which will be good hearers of Gods word, muſt ſhew themſelues ſo farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a change in them, and make them the ſeruants of Chriſt: and if the preaching of the word doe not worke this good in our hearts, then the end will be a ſeparation from the preſence of God. Chriſt when he came neere Hieruſalem, and conſidered their rebellion whereby they refuſed to bee gathered vnto him, wept ouer it, and ſaid, *O Ieruſalem, Ieruſalem, thou which ſtoneſt the Prophets,* [Mat.23.37.] *and killeſt them that are ſent vnto thee, how often would I haue gathered thy children to-* B *gither as the henne gathereth her chickens vnder her wings, and thou wouldeſt not!* And by this hee teacheth, that if the preaching of the word turne not vs to Chriſt, it turnes to our deſtruction.

The other meanes of gathering the Church, and that more principall is, the inward operation of the ſpirit, whereby the mind is inlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the miniſtery or preaching of the word, as appeares by the example of Lydia. S. Luke ſaith, *God opened her heart to be attentiue to the doctrine of the Apoſtles.* [Act.16.14.] And by the example of Paul, when Chriſt ſaith, *Saul,* [Act.9.4.] C *Saul, why perſecuteſt thou me?* at this very ſpeech he is conuerted, and ſaith, *Who art thou, Lord? what wilt thou that I doe?* [ver.5.6.] And this is manifeſt alſo by experince. There is nothing in the world more contrary to the nature of man, then the preaching of the word: for it is the wiſedome of God, to which the fleſh is enmitie. Here then it may be demanded, how it can bee in force to turne any man to God. *Anſw.* The word preached is the ſcepter of Chriſts kingdome; which againſt the nature of man, by the operation of the holy Ghoſt ioyned therewith, doth bend and bow the heart, will, & affections of man to the will of Chriſt.

The ſecond worke of Chriſt is, after the Church is gathered, to guide it in the way to life euerlaſting. He is the ſhepheard of his D Church, which guideth his flocke in and out, and therefore Paul ſaith, *They that are Chriſts, are guided by his ſpirit.* [Rom.8.14.] And by Eſay the Lord ſaith, thoſe his ſeruants which are turned from idolatrie, hee will guide in the way, and *their eares ſhall heare a voice behind them, ſaying, This is the way, walke in it, when thou turneſt to the right hand and to the left.* [Eſa.30.21.] Which voice is nothing els but the voice of the holy Ghoſt in the mouth of the miniſters, directing them in the waies of God. The children of Iſrael were trauelling from Egypt to the land of Canaan full fourty yeares, whereas they might haue gone the iourney in fourtie daies. Their way was thorough the wildernes of Arabia, their guides were *a pillar of cloud by day, and a pillar of fire by night:*

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Exod.40.36.37. the manner of their iourney was this: *when the pillars mooued, they mooued; when the pillars ſtood ſtill, they ſtood ſtill*: and ſo long as the pillars either mooued or ſtood ſtill, they likewiſe mooued, or ſtood ſtill. And by all this a further matter, namely, the regiment of Chriſt ouer his Church, was ſignified. Euery one of vs are as paſſengers and trauellers, not to any earthly Canaan, but to the heauenly Ieruſalem: and in this iourney we are to paſſe through the wild aud deſert wilderneſſe of this world: Eſa.4.5. our guide is Chriſt himſelfe, figured by the pillar of fire and the cloud: becauſe by his word and ſpirit he ſheweth vs how farre we may goe in euery action, and where we muſt ſtand, and he goes before vs as our guide to life euerlaſting.

The third worke of Chriſt is, to exerciſe his Church vnto ſpirituall obedience by manifold troubles, croſſes, temptations and afflictions in this world, as earthly kings vſe to traine and exerciſe their ſubiects. When our Sauiour Chriſt was with his diſciples in a ſhippe, there aroſe a great tempeſt vpon the ſea, ſo as the ſhippe was almoſt couered with waues; but he was aſleepe: and his diſciples came and awoke him, Mat.8.24. ſaying, *Saue vs maſter, we periſh.* Behold here a liuely picture of the dealing of Chriſt with his ſeruants in this life. His manner is to place them vpon the ſea of this world, and to raiſe vp againſt them bleake ſtormes and flaes of contray windes by their enemies, the fleſh, the deuill, the world. And further, in the middeſt of all theſe daungers he for his owne part maketh as though he lay aſleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vſeth this ſpirituall exerciſe are theſe. The firſt, to make all his ſubiects to humble themſelues, and as it were to goe crooked and buckle vnder their offences committed againſt his maieſtie in times paſt. Thus Iob after the Lord had long afflicted him, and laid his hand ſore vpon, ſaith, Iob.39.37. & 42.6. *Behold I am vile*: and againe, *I abhorre my ſelfe and repent in duſt and aſhes.* In the ſame manner we beeing his ſubiects and people, muſt looke to be exerciſed with temptations and afflictions which ſhall make vs bend and bow for our ſinnes paſt, as the old man goeth crooked and doubles to the earth by reaſon of age. The ſecond, is to preuent ſinnes in the time to come. A father when he ſees his child too bold and venterous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpoſe indeede is nothing els but to preuent daunger in time to come. In like manner Chriſts ſubiects are bold to ſinne by nature, and therefore to preuent a miſchiefe he doth exerciſe them with affliction, and ſeemes for a ſeaſon as though he would quite forſake his Church, but his meaning is onely to preuent offences in times to come. The third end is, to A continue his ſubiects in obedience vnto his commandements: ſo the Lord ſaith, when he would bring his Church from idolatrie; Oſe.2.6. *Behold, I will ſtoppe thy way with thrones, and make an hedge, that ſhee ſhall not finde her pathes.* The holy Ghoſt here borrowes a compariſon from beaſts, which going in the way, ſee greene paſtures, and deſire to enter in, and therefore goe to the hedge, but feeling the ſharpnes of the thrones dare not aduenture to goe in: So Gods people like vnto wild beaſts in reſpect of ſinne, viewing the greene paſtures of this world, which are the pleaſures thereof, are greatly affected therewith: and if it were not for ſharpnes of croſſes and temptations, which B are Gods ſpirituall hedge by which he keepeth them in, they would range out of the way, and ruſh into ſinne, as the horſe into the battell.

The fourth and laſt worke of Chriſt in reſpect of his Church is, that he ſits at the right hand of his Father to defend the ſame againſt the rage of all enemies whatſoeuer they are: and this he doth two waies. Firſt, by giuing to his ſeruants ſufficient ſtrength to beare all the aſſaults of their enemies, the world, the fleſh, and the deuill. For *Paul* ſaith, Phil.1.29. thoſe to whom the Lord hath giuen the gift of *faith*, to them alſo he hath giuen this gift to *ſuffer afflictions.* And the ſame Apoſtle alſo prayeth for the Coloſſians, Col.1.11. that *they may be ſtrengthened with all might through is glorious power vnto all patience* C *and long ſuffering with ioyfulnes.* The euidence hereof we may more plainely ſee in the moſt conſtant deaths of the Martyrs of Chriſt, recorded both in the word of God, and in the Church hiſtories. It is wonderfull to ſee their courage and conſtancie. For at ſuch times as they haue beene brought to execution, they refuſed to be bound or chained, willingly ſuffering moſt cruell torments, without ſhrinking or feare; ſuch courage and ſtrength the Lord gaue them to withſtand the violent rage of all their aduerſaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake and ſlen- D der in it ſelfe, and contrariwiſe the power of the deuill exceeding great, yet can he not ſo much as touch the people of God. And he more preuailes by inward ſuggeſtions and temptations then by outward violence. And if it were not that the power of Chriſt doth bridle his rage, there could be no aboad for the Church of Chriſt in this world.

Thus we haue ſeene what are the workes of Chriſt in gouerning his church: and we for our parts that profeſſe our ſelues to be members therof, muſt ſhew our ſelues to be ſo indeed, by an experience of theſe workes of his in our owne hearts. And we muſt ſuffer him to gather vs vnder his owne wing; and to guide vs by his word and ſpirit, and we are to acquaint our ſelues with thoſe ſpirituall exerciſes, whereby his good pleaſure is to nurvs to all obedience. Laſtly, we muſt depend on his aide and protection in all eſtates. And ſeeing we in this land haue had peace and reſt with the Goſpell of Chriſt among vs a long time, by Gods eſpeciall goodneſſe, wee muſt now after theſe daies of peace looke for daies of tribulation: we muſt not imagine that our eaſe & libertie will continue alwaies. For look as the day and night do one follow another: ſo likewiſe in the adminiſtration of the Church here vpon earth, Chriſt ſuffereth a continuall intercourſe betweene peace and perſecution. Thus he hath done from the beginning hitherto, and we may reſolue our ſelues that ſo it wil continue till the end: and therefore it ſhall be good for vs in theſe our daies of peace, to prepare our ſelues for troubles and afflictions: and when troubles come, we muſt ſtill remember the fourth worke of Chriſt in the gouernment of his Church, namely, that in all daungers he will defend vs againſt the rage of our enemies, as well by giuing vs power and ſtrength to beare with patience & ioy whatſoeuer ſhall be laid vpon vs, as alſo bridle the rage of the world, the fleſh, and the deuill, ſo as they ſhall not bee able to exerciſe their power and malice to the full againſt vs.

Thus much of the dealing of Chriſt towards his owne Church and people. Now followeth the ſecond point, namely, his dealing toward his enemies; and here by enemies I vnderſtand all creatures, but eſpecially men, which as they are by nature enemies to Chriſt and his kingdome, ſo they perſeueere in the ſame enmitie vnto the end. Now his dealing towards them is, in his good time to worke their confuſion, as he himſelfe ſaith, *Thoſe mine enemies that would not that I ſhould raigne ouer them, bring thē hither, and ſlay them before me*. And Dauid ſaith, *the Lord will bruiſe his enemies with a rod of yron, and breake them in peeces like a potters veſſell.* And againe, *I wil make thine enemies thy foot-ſtoole.* As Ioſuah dealt with the fiue kings that were hid in the caue; he firſt makes a ſlaughter of their armies; then he brings them forth and makes the people to ſet their feet on their neckes, and to hang them on fiue trees: So Chriſt deales with his enemies: hee treades them vnder his feete, and maketh a ſlaughter not ſo much of their bodies as of their ſoules. And this the Church of God finds to be true by experience, as well as it findes the loue of Chriſt towards it ſelfe.

Luk.19.27.
Pſal.2.9.
and 110.1.
Ioſ.10.24.

Now he confounds his enemies two waies: The firſt, is by hardneſſe of heart, which ariſeth when God withdraweth his grace from man, and leaueth him to himſelfe, ſo as he goeth on forward from ſinne to ſinne, and neuer repenteth to the laſt gaſpe. And we muſt eſteeme of it as a moſt fearefull and terrible iudgement of God: for when the heart is poſſeſſed therewith, it becomes ſo flintie and rebellious, that a man will neuer relent or turne to God. This is manifeſt in Pharao, for though God ſent moſt grieuous plagues both vpon him and all the land of Egypt, yet would hee not ſubmit himſelfe, ſaue onely for a fit, while the hand of God was vpon him: for after, hee returned to the former obſtinacie, in which he continued till he was drowned in the ſea. And this iudgement of God is the more fearefull, becauſe when a man is in the middeſt of all his miſerie, he feeles no miſerie. And as in ſome kind of ſickneſſe a man may die languiſhing: ſo where hardnes of heart raignes wholly and finally, a man may deſcend to the pit of hell triumphing and reioycing. And to come neare to our ſelues, it is to be feared leſt this iudgement of all iudgements be among vs in theſe our daies. For where is any turning to God by repentance? Still men go forward in ſinne without remorſe. We haue had the word preached among vs a long time, but it taketh no place in mens harts. They are not ſoftned with the hammer of Gods word: nay they are like the ſmiths ſtithie or anuill, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs ſeeke to be changed, and take heede: the deceitfulneſſe of ſinne is wonderful. Let vs not be carried away with an ouerweening of our ſelues; a man may haue good gifts of God, as the gift of knowledge, the gift of prophecie, the gift of conceiuing a prayer (I ſay not of praying truly:) and hereupon thinke himſelfe in good caſe; and yet for all this haue nothing but an impenitent and flintie heart. For this cauſe it ſtandeth euery man vpon to looke vnto it, leſt this iudgment of God take hold on him. And that we may auoide the ſame, we muſt labour for two things: I. to feele the heauie burden of our ſinnes, and to be touched in conſcience for them, euen as we are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We muſt labour to feele in our ſoules the want of Chriſt: we ſay indeed that we feele it, but it is a very great matter to haue an heart that doth open it ſelfe, and as it were gape after Chriſt, as the drie and thirſtie land where no water is. Though we haue knowledge and learning neuer ſo much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our ſinnes, and the wants of Chriſt, and that we ſtand in need of euery drop of his blood for the waſhing away of all theſe our ſinnes, our caſe is miſerable. And the rather we muſt preuent this hardnes of heart, becauſe Chriſt Ieſus in heauen ſits at the right hand of his Father in full power and authoritie, to kill and confound all thoſe that be his enemies, and will not ſubmit themſelues to beare his yoake.

The ſecond way is, by finall deſperation; I ſay, finall, becauſe all kind of deſperation is not euill. For when a man deſpaireth of himſelfe and of his owne power in the matter of his ſaluation, it tends to his eternal comfort. But finall deſperation is, when a man vtterly deſpaires of pardon of his owne ſinnes,

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and of life euerlaſting. Examples hereof wee haue in Saul that ſlue himſelfe, and in Achitophel and Iudas, that hanged themſelues. This ſinne is cauſed thus: So many ſinnes as a man committeth without repentance, ſo many moſt bloody wounds he giueth vnto his owne ſoule: and either in death or life God makes him feele the ſmart, and the huge waight of them all: whereby the ſoule ſinkes downe to the gulfe of deſpaire without recouery. God ſaid to Cain, If thou doe amiſſe, Gen.4.7. *ſinneth lyeth at the doore.* Where he vſeth a borrowed ſpeech from wild beaſts, who ſo long as they are ſleeping ſtirre not; but beeing awaked, they flie in a mans face, and rend out his throat. In like manner the ſinnes which thou cōmitteſt, lie at the doore of thine heart, though thou feele them not: and if thou doe not preuent the danger by ſpeedy repentance, God will make thee to feele them once before thou die, and raiſe vp ſuch terrours in thy conſcience, that thou ſhalt thinke thy ſelfe to be in hell before thou art in hell: and therefore it is good for euery man to take heede how hee continues an enemy to Chriſt. The beſt courſe is to turne betime from our ſinnes, and become the friends of Chriſt, that ſo we may eſcape theſe fearefull iudgements.

And whereas Chriſt in this manner gouernes all things in heauen and earth, wee are bound to performe vnto him three duties; reuerence, obedience, thankfulnes. For the firſt, Paul ſaith, Phil.2.10. *God hath exalted him and giuen him a name aboue all names, that at the name of Ieſus* (which name, is his exaltation in heauen in full power and glorie) *ſhould euery knee bow.* We dare not ſo much as ſpeake of an earthly king vnreuerently: what reuerence then doe we owe vnto Chriſt the king of heauen and earth? Dauids heart was touched in that he 1.Sam.24.6. had cut off but the lap of Sauls garment, when he might haue ſlaine him, becauſe hee was the Lords annointed: oh then, how much more ought our hearts to be touched, if we ſhall in the leaſt meaſure diſhonour Chriſt Ieſus our Lord and King? Secondly, we are here taught to performe obedience to him, and to doe him all the homage we can. The maſter of the familie in all his lawſull commandements muſt be obeied: now the Church of Chriſt is a familie, and we are members thereof: therefore we muſt yeeld obedience to him in all things: for all his commandements are iuſt. When *Saul* was choſen king ouer Iſrael, 1.Sam.10.25,27. *certaine men which feared God, whoſe hearts God had touched, followed him to Gibea, and brought him preſents; but the wicked deſpiſed him*: the ſame is much more to be verified in vs toward Chriſt our Lord. We muſt haue our hearts touched with deſire to performe obedience vnto him: if not, we are men of Belial that deſpiſe him. If this obedience were put in practiſe, the Goſpell would haue better ſucceſſe in the hearts of the people, and the Lords Sabbath would be better A kept, and men would beare greater loue both to God and to their neighbours then now they doe. The third dutie which we owe vnto him is thankfulneſſe, for the endleſſe care which he ſheweth in the gouerning and preſeruing of vs. When Dauid waxed old, and had made Salomon his ſonne king in his ſtead, all the people ſhouted and cried, 1.Kin.1.39,40. *God ſaue king Salomon, God ſaue king Salomon, ſo as the earth rang againe.* Shall the people of Iſrael thus reioyce at the crowning of Salomon, and ſhall not we much more reioyce when as Chriſt Ieſus is placed in heauen at the right hand of his Father, and hath the euerlaſting ſcepter of his kingdome put into his hand? And we are to B ſhew this thankfulnes vnto him by doing any thing in this world that may tend to his honour and glorie, though it be with the aduenture of our liues. When *Dauid* deſired to drink of the water of the well of Bethlehem, 2.Sam.23.15,16. *three of his mighty men went and brake into the hoaſt of the Philiſtims, and brought him water.* Thus they ventured their liues for Dauids ſake: and ſhall not we much more willingly venture our liues to doe Chriſt ſeruice in token of thankfulnes for his continuall preſeruing of vs?

Thus much of the higheſt degree of Chriſts exaltation in his kingdome. Now followeth the laſt point to be beleued concerning Chriſt, in theſe wordes, *From thence he ſhall come to iudge the quicke and the dead.* And they con- C taine a proofe or a particular declaration of the former article. For as on earth thoſe that are ſet at the right hand of kings doe execute iuſtice in courts or aſſiſes for the maintenance of the ſtate and peace of the kingdome: ſo Chriſt Ieſus ſitting at the right hand of his Father, that is, beeing made ſoueraigne Lord of al things both in heauen and earth, is to hold a court or aſſiſe, in which he ſhall come to iudge both the quicke and the dead.

Now in handling the laſt iudgement, we are to conſider theſe points: I. whether there ſhall be a iudgement or not: II. the time of it: III. the ſignes thereof. IV. the manner of it: V. the vſe which is to bee made thereof. Of theſe in order. For the firſt point, D whether there ſhall be a iudgement or not? the queſtion is needfull: for as S. Peter ſaith, 2.Pet.3.3. *There ſhal come in the laſt daies mockers, which ſhal walk after their luſts, and ſay, Where is the promiſe of his comming?* which daies are now. The anſwer to this queſtion is ſet downe in this article, in which we profeſſe that the comming of Chriſt to the laſt iudgement, is a point of religion ſpecially to be held and auouched. The reaſons to prooue it, are principally two: firſt, the teſtimony of God himſelfe in the bookes of the old and new teſtament, which affoard vnto vs plentifull proofes touching the laſt iudgement, ſo as he which will but lightly read the ſame, ſhall not neede to doubt thereof. The ſecond reaſon is taken from the iuſtice and goodnes of God, the propertie whereof is, to puniſh wicked and vngodly men,

and

A and to honour and reward the godly: but in this world: the godly man is moſt of all in miſerie, (for iudgement beginneth at Gods houſe) and the vngodly haue their hearts eaſe. Wicked Diues hath the world at will, but poore Lazarus is hunger-bitten, full of ſores, and miſerable euery way. This beeing ſo, it remaineth, that after this life, there muſt needes be a iudgement and a ſecond comming of Chriſt, when the godly muſt receiue fulneſſe of ioy and glory, and the vngodly fulneſſe of woe and miſerie. This ſecond reaſon may ſtoppe the mouthes of all gaineſayers in the world whatſoeuer. But it may be obiected, that the whole B world ſtands either of beleeuers or vnbeleeuers, and that there is no laſt iudgement for either of theſe: for the beleeuer, as Chriſt ſaith, hath euerlaſting life, *and ſhall not come into iudgement*: and the vnbeleeuer is *condemned already*, and therfore needeth no further iudgement. *Anſ.* Where it is ſaid, he that beleeueth ſhall not come into iudgement, it muſt be vnderſtood of the iudgement of condemnation, and not of the iudgement of abſolution; and he that beleeueth not, is condemned already in effect and ſubſtance three waies: I. in the counſell of God, who did foreſee and appoint his condemnation, as it is a puniſhment of ſinne, and execution of his iuſtice. II. in the word of God, where he hath C his condemnation ſet downe. III. he is condemned in his owne conſcience: for euery vngodly mans conſcience is a iudg vnto himſelfe, which doth euery houre condemne him, and it is a fore-runner of the laſt iudgement. And notwithſtanding all this, there may remaine a ſecond iudgement, which is a manifeſtatiō & finiſhing of that which was begun in this world: and therefore the meaning of that place is this; he that beleeueth not is already iudged in part, but ſo as the full manifeſtation thereof, ſhall be at the ſecond comming of Chriſt.

Ioh.5.24.

Ioh.3. 18.

The ſecond circumſtance, is the time of his iudgement: in handling whereof firſt let vs ſee what is the iudgement of men; ſecondly, what is the truth. For the firſt, two opinions D touching this time take place. The firſt is, that the ſecond comming of Chriſt ſhall be about ſixe thouſand yeares from the beginning of the world, and for the Elects ſake ſome of theſe daies muſt be ſhortened: and now ſince the beginning of the world, are paſſed fiue thouſand and almoſt ſixe hundred yeares, ſo as there remaines but ſome foure hundred. The grounds of this opinion are theſe. Firſt, the teſtimony of Elias, *Two thouſand yeares before the lawe: two thouſand yeares vnder the lawe: and two thouſand yeares vnder Chriſt. And for the Elects ſake ſome of theſe yeares ſhal be ſhortned. Anſ.* This was not the ſentence of Elias the Thisbite, but of another Elias which was a Iewe, no Prophet. And whereas he ſaith: two thouſand yeares before the law: & two thouſand yeares vnder the law; he faileth. For from the giuing of the law to the comming of Chriſt, was about one thouſand and fiue hundred yeares: and from the law to the creation aboue two thouſand. Nowe if Elias can not ſet downe a iuſt number for the time paſt, which a meane man may doe, what ſhall we thinke that he can doe for the time to come? And if he deceiue vs in that which is more eaſie to finde, howe ſhall we truſt him in things that be harder? The ſecond reaſon is this: Howe long God was in creating the world, ſo long he ſhall be in gouerning the ſame; but he was ſixe dayes in creating the world, and in the ſeauenth he reſted, and ſo proportionally he ſhall be ſixe thouſand yeares in gouerning the world; euery day anſwering to a thouſand yeares, as Peter ſaith: *A thouſand yeares are but as one day with God*, and then ſhall the ende be. *Anſ.* This reaſon likewiſe hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeares are but as a ſhort time with God, and we may as well ſay, two thouſand or tenne thouſand yeares are but as one day with God. For Peter meant not to ſpeake any thing diſtingly of a thouſand yeares, but of a long time. Thirdly, it is alleaged, that within ſixe thouſand yeares from the creation of the world, ſhall appeare in the heauens ſtrange coniunctions, and poſitions of the ſtarres, which ſignifie nothing els but the ſubuerſion of the ſtate of the world: nay, ſome haue noted that the ende thereof ſhould haue bin in the yeare of our Lord, a thouſand fiue hundred eightie eight: their writings are manifeſt: but we finde by experience that this opinion is falſe and friuolous, and their grounds be as friuolous. For no man can gather by the ordinarie change of the heauens, the extraordinary change of the whole world.

2.Pet.3.8.

A certen number put for an vncerten.

The ſecond opinion is, that the ende of the world ſhall be three yeares & a halfe after the reuealing of Antichriſt. And it is gathered out of places in Daniel and the Reuelation, abuſed. Where a time & times & halfe a time ſignifie not three yeares and a halfe, but a ſhort time. And therefore to take the words properly, is farre from the meaning of the holy Ghoſt. For marke, if the ende ſhall be three yeares and a half after the reuealing of Antichriſt, then may any man know before hand the particular moneth wherein the end of the world ſhould be, which is not poſſible.

Now the truth which may be auouched againſt all, is this, that no man can know, or ſet downe, or coniecture the day, the weeke, the moneth, the yeare, or [a] the age wherein the ſecond comming of Chriſt and the laſt iudge- ſhall be. For Chriſt himſelfe ſaith, *Of that day and houre knoweth no man, no not the Angels in heauen, but God onely*: nay, Chriſt himſelfe as he is man knew it not. And when the diſciples asked Chriſt at his aſcenſion, whether hee would reſtore the kingdome vnto Iſrael, he anſwered, *It is not for you to know the times and ſeaſons, which the Father hath put*

An 100. yeares.

Math.24. 36.

Act.1.7.

1.Theſ.5.2. A *in his owne power.* And Paul ſaith, *Of the times and ſeaſons, brethren, you haue not need that I write vnto you. For you your ſelues know perfectly that the day of the Lord ſhall come, euen as a theefe in the night.* Now we know that a man that keepeth his houſe, cannot coniecture or imagine when a theefe will come: and therefore no man can ſet downe the particular time or age, when Chriſt ſhall come to iudgement. This muſt wee hold ſtedfaſtly, and if we reade the contrarie in the writings of men, wee are not to beleeue their ſayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely, the B ſignes of the laſt iudgement, they are of two ſorts: ſome goe before the comming of Chriſt, and ſome are ioyned with it. The ſignes that goe before, are in number ſeauen, recorded diſtinctly by the holy Ghoſt. The firſt, is the preaching of the Goſpell through the whole world. Mat.24.14. So our Sauiour Chriſt ſaith, *This Goſpell of the kingdome muſt be preached through the whole world for a witneſſe vnto all nations, and then ſhall the end come.* Which place muſt thus be vnderſtood; not that the Goſpel muſt be preached to the whole world at any one time: for that (as I take it) was neuer yet ſeene, neither ſhall bee, but that it ſhall be publiſhed diſtinctly and ſucceſſiuely at ſeuerall times: and thus vnderſtanding the C wordes of Chriſt, if wee conſider the time ſince the Apoſtles daies wee ſhall find this to bee true, that the Goſpell hath beene preached to all the world, and therefore this firſt ſigne of Chriſts comming is alreadie paſt and accompliſhed.

2.Theſſ.2.3. The ſecond ſigne of his comming, is the reuealing of Antichriſt, as Paul ſaith, *The day of Chriſt ſhall not come before there be a departure firſt, and that man of ſinne bee diſcloſed, euen the ſonne of perdition, which is Antichriſt.* Concerning this ſigne, in the yeare of our Lord, 602. Gregorie the eight Pope of Rome, auouched this ſolemnly as a manifeſt truth, that whoſoeuer did take to himſelfe the name of *Vniuerſal Biſhop*, the ſame was Antichriſt. Now fiue yeares D after, Boniface ſucceeding him, was by Phocas the Emperour intituled Vniuerſall Biſhop, paſtour of the Catholike Church, in the yeare of our Lord, 607. and of all Popes he was the firſt knowne Antichriſt, and ſince him all his ſucceſſours haue taken vnto them the ſame title of Vniuerſall and Catholike Biſhop, whereby it doth plainely appeare, that at Rome hath beene and is the Antichriſt. And this ſigne is alſo paſt.

The third, is a generall departing of moſt men from the faith. For it is ſaid in the place 2.Theſ.2.3. before named, *Let no man deceiue you: for the day of Chriſt ſhall not come, except there be a departing firſt.* Generall departure hath beene in former ages. When Arius ſpread his hereſie, it tooke ſuch place, that the whole world almoſt became an Arian. And during the ſpace of 900. yeares from the time of Boniface, the Popiſh hereſie ſpread it ſelfe ouer the whole earth, and the faithfull ſeruants of God were but as an handfull of wheate in a mountaine of chaffe, which can ſcarce be diſcerned. This ſigne is in part alreadie paſt, neuertheles it ſhall continue to the end, becauſe men ſhall continually depart from the faith. And the nearer the end of the world is, the more Satan rageth and ſeekes to bring men into his kingdome. Therefore it ſtandeth vs in hand to labour for the knowledge of true religiō, & hauing learned it, moſt heartily to loue the ſame.

The fourth ſigne, is a generall corruption in manners. This point the Apoſtle ſets down at large, ſaying: 2.Tim.3.1. *Toward the latter dayes ſhall come perilous times, wherein men ſhall be louers of themſelues, couetous, boaſters, proude, curſed ſpeakers, diſobedient to parents, vnthankefull, vnholy, and without naturall affection, truce-breakers, falſe accuſers, intemperate, fierce, deſpiſers of them which are good, traitours, headie, high minded, louers of pleaſures more then louers of God, &c.* This generall corruption in the manners of men is noted by our Sauiour Chriſt, when he ſaith, *When he commeth he ſhal ſcarce find faith vpon the earth.* Luk.18.8. This ſigne hath bene in former ages, and is no doubt at this day in the world. For it is hard to find a man that walketh iuſtly, ſoberly, and faithfully, doing the duties of his calling to God and man.

The fifth ſigne of Chriſts comming ſtands in terrible and grieuous calamities. For Chriſts diſciples asking him a ſigne of his comming & of the end of the world, he ſaith, Mat.24.6.7. *There ſhall bee warres and rumours of warres, nation ſhall riſe againſt nation, and realme againſt realm: and there ſhall be peſtilence and famine, and earthquakes in diuers places, and men ſhall be at their wits ends.* Theſe haue bene in former ages. In the firſt 3. hundred yeares after Chriſt, were ten moſt fearefull perſecutions; and ſince in Europe the Church of God hath bene wonderfully perſecuted by the Antichriſt of Rome in the hundred yeares laſt paſt.

The ſixt ſigne, is an exceeding deadneſſe of heart, ſo as neither iudgements frō heauen, nor the preaching of the word ſhall mooue the hearts of men. So Chriſt ſaith, It ſhall be in the comming of the Sonne of man, as it was in the daies of Noe, and in the daies of Sodom: Luk 17.26. & 29. *They knew nothing till the flood came, and fire from heauen deſtroyed them al.* This ſigne vndoubtedly is manifeſt in theſe our daies, howſoeuer it hath beene alſo in former times. For where are any almoſt that are mooued with Gods iudgmēts, or touched at the preaching of the word, nay rather men harden their hearts, & become ſecure and careleſſe. The ſmall fruite that the word of God bringeth forth in the liues of men, ſhewes this to be moſt true.

The ſeuenth and laſt ſigne, ſet downe by the Apoſtle *Paul*; is that there ſhall be *a calling* Rom.11.25. *of the Iewes before the Lord come to iudgement:* but of the time when this calling ſhall be,

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of the manner how, or the number of them that ſhall be called, there is no mention made in the word of God. Now it is likely that this ſigne is yet to come.

Theſe are the ſignes that goe before the comming of Chriſt, all which are almoſt paſt, and therefore the end cannot be far off. Now followes the ſigne that is ioyned with the cō-ming of Chriſt, called the *ſigne of the ſonne of man*. What this ſigne is, we finde not in the Scriptures. Some thinke it to be the ſigne of the croſſe; but that is friuolous: ſome, the glory and maieſtie of Chriſt, which ſhall be made manifeſt in his appearance: which ſeemes to be otherwiſe by the very wordes of Chriſt, *Then* (ſaith he) *ſhall appeare the ſigne of the ſon of mā &c.* & then *they ſhall ſee him come in the clouds of heauen with power and great glory:* Mat.24.30 where he diſtinguiſheth the one from the other. But I rather coniecture it to be the burning of heauen and earth with fire, at the very inſtant of Chriſts comming, mentioned by Peter. 2.Pet.3.10. We muſt not here diſpute whence this fire ſhall come, or how it ſhall be kindled, for that the word of God hath concealed: and where God hath no mouth to ſpeake, there we muſt not haue an eare to heare.

The vſes to be made hereof, are theſe. When S. Peter had ſet down the change that ſhall be at the cōming of Chriſt, & that heauen & earth muſt be purged with fire, he makes this vſe thereof. *Seeing all things muſt be diſſolued, what maner of men ought we to be in holy conuerſation & godlineſſe?* 2.Pet.3.11. and the reaſon is good. For if heauen and earth muſt be chaunged, and purged at Chriſt comming, then much more ought we to be chaunged, & put off the old man of ſinne, and to become newe creatures created after the image of God in righteouſneſſe and true holineſſe. If the bruit creatures muſt be renued by fire, then much more are we to labour that the heat of Gods ſpirit may burne vp ſinne, & corruption in vs, & ſo change vs that we may be ready for him againſt his comming: els heauen and earth it ſelfe ſhall ſtand in iudgement againſt vs to our condemnation. Secondly, the conſideration of this, that the world ſhall be conſumed with fire, teacheth vs moderation and ſobriety in the vſe of Gods creatures, as in coſtly building, gorgeous attire, and ſuch like. What madnes is this to beſtow all that we haue, on ſuch things, as at the day of iudge- ſhall be conſumed with fire? For looke whatſoeuer abuſe ſhall come to Gods creatures by our folly, the ſame ſhall then be aboliſhed. Thirdly, we muſt conſider that the cauſe why heauen and earth muſt be conſumed with fire, is mans ſinne, by meanes whereof, they are made ſubiect to vanitie and corruption. Here then we haue iuſt occaſion to acknowledge the greatnes and wretchednes of our ſinnes. If any of vs had but ſeene the Iewes leproſie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments alſo that were about him, and ſometime the walles of his houſe: Leuit.13.2. 47.& 14.34. but howſoeuer we cannot ſee that leproſie among vs, yet we may ſee a worſe. For the leproſie of our ſinnes doth not onely infect our garments, and the things about vs with our bodies: but euen the high heauens and the earth are ſtained with the contagion thereof, and are made ſubiect to vanitie and corruption: yea by ſinne in vs the moſt glorious creatures in them, as the Sunne, Moone, and ſtarres, are become ſubiect to vanity. Oh then, how wretched is the heart of man, that makes no bones of ſinne, which is the moſt noiſome thing in all the world, the ſtinke whereof hath infected both heauen and earth! If we could conſider this, we would not bee ſo ſlacke in humbling our ſelues for the ſame as we are. We can not abide to looke on a poore lazar full of blanes and ſores: but if we could ſee our ſinnes in their right colours, they would make vs ſeeme vnto our ſelues tenne thouſand times more ougly then any lazar man can be; the contagion thereof is ſo great and noyſome, that the very heauens which are many thouſand miles diſtant from vs, are infected therewith. Yet here we are to know, that this fire ſhall not conſume the ſubſtance of heauen & earth, but onely change the quality, and aboliſh the corruption which our ſins haue brought vpon thē.

The fourth point to be conſidered, is the manner of the laſt iudgement, in which we may obſerue two things: I. who ſhall be iudge: II. the proceeding of this iudge. The firſt is expreſſed in this article; *From thence he ſhall come to iudge. Hee*, that is *Chriſt Ieſus*, the ſecond perſon in Trinity. For the Father hath committed all iudgement vnto him. It is indeede an action common to all the three perſons in Trinity, but yet the execution therof appertaines vnto the *Sonne*. The Father indeed doth iudge the world, but yet by the ſonne. But ſome may obiect, that the *Apoſtles ſhall ſit on twelue thrones, and iudge the twelue tribes of Iſrael.* Mat.19.28. And S. Paul ſaith, *The Saints ſhall iudge the world.* 1.Cor.6.2. How then is this true, that Chriſt is the only iudge of the world? *Anſw.* The authority of iudgement and giuing ſentence at the laſt day is proper to Chriſt alone, and doth not belong either to the Apoſtles or to the Saints: and they ſhall iudge at the laſt day onely as witneſſes and aproouers of Chriſts iudgement. At the great day of aſſiſe beſide the iudge, the iuſtices on the bench are alſo in a manner iudges, not that they giue ſentence, but becauſe by their preſence they approoue and witneſſe the equity of the ſentence of the iudge: ſo the definitiue ſentence doth belong to Chriſt: and the Apoſtles and Saints doe nothing but approoue, and beeing preſent giue aſſent to his righteous ſentence.

The whole proceeding of the laſt iudgemēt may bee reduced to ſeauen points or heads. The firſt, is the comming of the iudge in the cloudes. Here at the firſt may bee demanded,

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why Chriſt holdes the laſt iudgement rather on earth then in heauen? *Anſ.* He doth it for two cauſes. One, the creature to be iudged hath ſinned here vpon earth: and he proceedes after the manner of earthly iudges, who holde their ſeſſions and aſſiſes there where treſpaſſes are commonly committed. The ſecond, becauſe the deuill and his angels are to be iudged, and it is a part of their puniſhment to be caſt out heauen. For no vncleane thing may come into this heauenly Ieruſalem, and therefore they now remaine in the lower parts of the world, and there muſt be indged. Furthermore, the ſecond comming of Chriſt is ſudden, as the comming of a theefe in the night. Luk.21.35. He will come when the world thinketh not of him, as the ſnare doth on the bird. The conſideration whereof muſt teach vs the ſame duties which our Sauiour Chriſt taught the men of his time. Firſt he teacheth them what they muſt not doe: for he knowing all things, knew alſo the diſpoſition of mans heart, & therefore he ſaith, Luk.21.34. *Take heede to your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe, and the cares of this life, leaſt that day come vpon you vnawares.* For theſe ſinnes benumme the heart, and ſteale away all grace. This exhortation in theſe our daies is moſt needfull. For mens hearts are like the ſmithes ſtithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, he teacheth them what they muſt doe: Luk.21.36. *Watch therefore* (ſaith he) *and pray continually: that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may ſtand before the ſonne of man.* But you will ſay: how may we be found worthie to ſtand before Chriſt at that day? *Anſ.* Doe but this one thing: for your liues paſt bee humbled before God, and come vnto him by true, heartie, and vnfained repentance, be changed and become newe creatures: pray vnto him earneſtly for the pardon of your ſinnes in Chriſt, and pray continually that GOD will turne your hearts from your old ſinnes euery day more and more: and then come the laſt iudgement when it will, ye ſhall be found worthy to ſtand before Chriſt at his comming. The repentant ſinner is he, that ſhal finde fauour in the ſight of God at that day. The conſideration hereof may mooue vs to change our liues. Thoſe which were neuer yet humbled for their ſinnes, let them now begin: and thoſe which haue alreadie begunne, let them goe forward and continue. But the deuill will crie in the hearts of ſome men, that this exhortation is as yet needeleſſe: for the day of iudgement is not neere, becauſe all the ſignes are not yet paſſed. *Anſ.* Suppoſe the day of iudgement be farre off, yet the day of death cannot be ſo, for the common ſaying is true, to day a man, to morrowe none. Now looke as death leaueth thee, ſo ſhall the day of iudgement finde thee. Impenitent Caine died long ſince, and A yet the day of iudgement when it commeth, ſhall finde him impenitent ſtill. The ſame thing may be ſaid of Saul, Achitophel, and Iudas. They died deſperately and impenitent, & the Lord ſhall find them ſo at his comming. So will it be with thee, whatſoeuer thou art that repenteſt not. Death may come vpon thee, the next day or the next houre, therefore watch and pray. Prepare thy ſelfe againſt the day of death, that at the day of iudgement thou maiſt be found worthy to obtaine fauour in the ſight of the Lord. Securitie doth ouerwhelme the world; but let vs for our parts learne to prepare our ſelues daily: for if the day of death doe leaue thee vnworthy, then the Lord Ieſus B at his cõming ſhall find thee vnworthy: & the deuill ſhall ſtand before thee and accuſe thee, thy conſcience ſhall condemne thee, and hell ſhall be readie to ſwallow thee vp. If this admonition take no place in thy heart, then at the day of iudgement it ſhall ſtand againſt thee, and be a bill of inditement to thy further condemnation.

The ſecond point followeth, that Chriſt after that he is come in the cloudes, ſhall Mat.25.31. *ſitte in a throne of glorie*, as the ſoueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will ſhewe themſelues vnto their ſubiects in maieſtie, power, and glorie, vſe to aſcend into the thrones of their kingdomes, and there to ſhewe themſelues C and appeare in ſtate vnto all the people. Now what this throne is, and how Chriſt ſits in the ſame, the ſcripture hath not reuealed, and therfore I will not ſtand to ſearch. Yet here muſt we further marke, that this appearance of his in endleſſe glorie and maieſtie ſhall be moſt terrible and dreadfull to the vngodly, & therefore in Daniel his throne is ſaid to be like *a ſlame of fire*, Dan.7.9. and at the very ſight thereof men ſhall deſire the mountaines to fall vpon them, and the hils to couer them.

The third point, is the *citing of all men and of the angels before his maieſtie in that day*, there to anſwer for themſelues. This citing ſhall be done by the voice of Chriſt, as he himſelfe ſaith, Ioh.5.28. *In that day all that are in the graues ſhall* D *heare his voice, and they ſhall come foorth.* And here we are to conſider two things. I. the power of his voyce: II. the miniſterie whereby it ſhall be vttered. For the firſt, no doubt the power of his voyce ſhall be vnſpeakable, and therefore it is compared to a trumpet, Mat.24.31. the lowdeſt and ſhrilleſt of all muſicall inſtruments; and to the crie of the marriners, 1.Theſſ.4.16. whoſe manner hath beene in the doing of any buſineſſe with all their ſtrength at one inſtant to make a common ſhout. And ſenſible experience ſhall manifeſt the force thereof. For it ſhall cauſe all the dead euen from the beginning of the world to riſe againe, though they haue lien rotten in the earth many thouſand yeares: and all vncleane ſpirits ſhall be forced and compelled, will they, nill they, to come before Chriſt; who ſhall bee vnto them a moſt fearefull and terrible iudge, neither man nor angell ſhall be able to abſent or hide himſelfe; all without exception muſt appeare, as well high as low, rich as poore: none ſhall be able to withdraw themſelues, no not the mightie Monarches of the earth.

Furthermore, this voice ſhall be vttered by Angels. Mat.24.31. As in the Church Chriſt vſeth men as his miniſters by whom he ſpeakes vnto his people: ſo at the laſt day he ſhall vſe the miniſtery of Angels, whom he ſhall ſend forth into the foure winds to gather his Elect together: and therefore it is likely that this voyce ſhall be vttered by them. And by this which hath beene ſaid, we muſt be mooued to make conſcience of all ſinne. For there is no auoyding of this iudgement, we cannot abſent our ſelues, no excuſe will ſerue the turne: euen the moſt rebellious of all creatures whether man or angell, ſhall be forced to appeare: and therefore it ſtands vs in hand, while we haue time in this life, to looke vnto our eſtates, and to practiſe the duties of Chriſtianity, that when we ſhal be cited before his glorious maieſtie at the laſt day, we may be cleared and abſolued.

The fourth point is, *the ſeparation of the ſheepe from the goates, the good from the bad*: Mat.25.32. for when all the kindreds of the earth, and all vncleane ſpirits ſhall ſtand before Chriſt, ſitting in the throne of his glorie; then as a good ſheapheard he ſhall ſeparate them one from another, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth alſo how to do this: and he will do it. This full and finall ſeparation is reſerued to Chriſt, and ſhall not be accompliſhed till the laſt day. For ſo it is Mat.13.30. in the parable, that *the tares muſt grow with the wheate till harueſt, and the reapers muſt ſeparate them, and gather the wheate into the barne, but the tares muſt be burned with vnquenchable fire*. By the conſideration of this one point, we learne diuers things: 1. That in the Church of God in this world, good and bad are mingled together, elect and reprobate: and we are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not find, they haue therefore forſaken all aſſemblies. I confeſſe indeed, that the preaching of the word is the Lords fanne, whereby he cleanſeth his Church in part, but yet the finiſhing of this worke ſhall not bee before the laſt iudgement. For when the miniſters of God haue done all that they can, yet ſhall the wicked be mingled with the godly. Therefore the Church is compared to a barne flore, where is both wheate and chaffe: and a corne-field, where is both tares and good corne; and a draw-net, wherein is both good fiſh and bad. Secondly, whereas this ſeparation muſt not be before the end of the world, hence wee learne the ſtate of Gods Church in this life. It is like a flocke of ſheepe mingled with goates, and therefore the condition of Gods people in this world, is to be troubled many waies by thoſe with whom they liue. Eze.34.18. For *goates vſe to ſtrike the ſheepe, to annoy their paſture, and to make their water muddie that they cannot drinke of it*: and therefore we muſt prepare our ſelues to beare all annoyances, croſſes, and calamities that ſhal befall vs in this world by the wicked ones, among whom we liue. Thirdly, we are taught, that goates and the ſheepe be very like, and feede in one paſture, and lye both in one fold all their life time: yet Chriſt can and will ſeuer them aſunder at the laſt day. Therefore, conſidering as we are borne of Adam, wee haue the nature of the goate, yea of the wild beaſt, and not of the ſheepe; it ſtands vs in hand to lay aſide our goatiſh conditions, and to take vnto vs the properties of the ſheepe of Chriſt, which hee expreſſeth in theſe words, Iohn.10.27. *My ſheepe* (ſaith he) *heare my voyce, I know them and they follow me*. And the properties are three: *to know him, to be knowne of him, and to follow him*, namely, in obedience: and he that finds them all in himſelfe, weareth the brand and marke of the true ſheepe of Chriſt: but contrariwiſe they that make profeſſion of Chriſt, and yet therewithall ioyne not obedience, howſoeuer the world may account of them, they are but goates and no ſheepe. Let vs therefore with the knowledge of Chriſt ioyne obedience to his word, that when the day ſhall come that the goates muſt be ſeparated from the ſheepe, wee may bee found to bee in the number of the true ſheepe of Chriſt. We may deceiue men both in life and death, and beare them in hand that we are ſheepe, but when the iudgement ſhall come, we cannot deceiue Chriſt; he it is that formed vs, he knowes our hearts, and therefore can eaſily diſcerne what we are.

The fifth thing is, *the triall of euery mans particular cauſe*; a point eſpecially to be conſidered. For as at the bar of an earthly iudge, the malefactour is brought out of priſon, and ſet before the iudge, and there examined: euen ſo in that great day, ſhall euery man without exception be brought before the Lord, to be tried. But how ſhall this triall be made? *Anſw.* 2.Cor.5.10. By workes: as the Apoſtle ſaith, *We muſt all appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are done in his body according to that he hath done, whether it be good or euill*. And the reaſon is, becauſe works are the outward ſignes of inward grace & holines. And though we be iuſtified by faith alone without workes, yet may we be iudged both by faith and workes. For the laſt iudgement doth not ſerue to make men iuſt that are vniuſt, but onely to manifeſt them to bee iuſt indeed, which are iuſt before, and in this life truly iuſtified. The conſideration of this very point ſhould mooue vs all to repent vs of our ſinnes paſt, and to reforme our ſelues thoroughout, and to be plentifull in all good workes. And vndoubtedly if wee ſeriouſly

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thinke vpon it, it will hold vs more ſtreitly to all good duties, then if with the Papiſts, we held iuſtification by workes.

Furthermore, in this *triall* two things muſt be ſcanned: I. how all mens workes ſhall be made manifeſt: II. by what meanes they ſhall be examined. Of the manifeſtation of euery mans worke, S. Iohn ſpeaketh, *And I ſaw* Reu.20.12. (ſaith he) *the dead both great and ſmall ſtand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of thoſe things which were written in the bookes according to their works.* God is ſaid to haue bookes not properly, but becauſe all things are as certaine and manifeſt to him, as if hee had his Regiſters in heauen to keepe rolles and records of them. Gods bookes 3. His bookes are three; the booke of *Prouidence*, the booke of *Iudgement*, the booke of *Life*. 1 The booke of his *prouidence* is the knowledge of all particular things paſt, preſent, or to Pſa.139.16. come. Of this the Pſalmiſt ſpeaketh, *Thine eyes did ſee me when I was without forme: for in thy booke were all things written which in continuance were faſhioned, when there was none of* 2 *them before.* The booke of *iudgement* is that, whereby he giues iudgement: and it is twofold. The firſt, is Gods knowledge or preſcience, in which all the affaires of men, their thoughts, wordes, and deedes, are as certainly knowne and ſet downe, as if they were put in bookes of Record. We may forget our ſinnes, but God keepes them in a Regiſter; he knowes them euery one. The ſecond booke is euery mans particular *conſcience*, which alſo brings to remembrance, and teſti- Iſa.4.3. fies what men haue done, and what they haue 3 not done. The booke of life is nothing elſe, but the decree of Gods election, in which God hath ſet downe who be ordained to life eternall.

Now the opening of theſe bookes is a thing wherein the endleſſe power of God ſhall moſt notably ſhew it ſelfe. For when we ſhall ſtand before the iudgement ſeate of Chriſt, hee then knowing all things in his eternall counſell, ſhall reueale vnto euery man his owne particular ſinnes, whether they were in thought, word, or deede, and then alſo by his mightie power he ſhall ſo touch mens conſciences, that they ſhall afreſh remember what they haue done. Now indeed, the wicked mans conſcience is ſhut vp as a cloſed booke; but then it ſhall be ſo touched, and as it were opened, that he ſhall plainely ſee and remember all the particular offences which at any time he hath committed, and his very conſcience ſhall be as good as a thouſand witneſſes: whereupon he ſhall accuſe and vtterly condemne himſelfe. The conſideration of this ought to terrifie all thoſe that liue in their ſinnes: for howſoeuer they may hide and couer them from the world; yet at the laſt day, God will bee ſure to reueale them all.

A Now after that mens workes are made manifeſt, they muſt further be tried whether they be good or euill. And that ſhall be done on this manner. They that neuer heard of Chriſt, muſt be tried by the lawe of nature, which ſerues to make them inexcuſable before God. As for thoſe that liue in the Church, they ſhall be tried by the Lawe and the Goſpell, as Paul ſaith, *As many as haue ſinned in the lawe,* Rom.2.12. *ſhall be iudged by the lawe.* And againe, *At the day* Verſ.16. *of iudgement God ſhal iudge the ſecrets of our harts according to* his Goſpell. And, *By faith Noah* Heb.11.7. *builded an arke, whereby* he condemned *the old world.* If this be true, then we muſt in the feare of God heare his word preached and taught with all reuerence, and make conſcience to B profit by it. For otherwiſe in the day of iudgement when all our workes ſhall be tried by it, the ſame word of God ſhall be a bill of inditement, and the fearefull ſentence of condemnation againſt vs. Therefore let vs be humbled by the doctrine of the lawe, and willingly embrace the ſweet promiſes of the Goſpell: conſidering it is the onely touchſtone, whereby all our wordes, thoughts, and workes muſt be examined.

The ſixt point in the proceeding of the laſt iudgement, is the *giuing of ſentence*, which is two-fold: the ſentence of abſolution, and the ſentence of condemnation, both which are to be obſerued diligently, that wee may receiue profit thereby. And firſt of all, Chriſt ſhall C begin his iudgement with the ſentence of abſolution; which ſhewes that he is readie to ſhew mercy and ſlow to wrath. In this ſentence we are to conſider foure points: I. A calling of the Elect to the kingdome of heauen: II. The reaſon thereof: III. A reply of the Elect: IV. The anſwer of Chriſt to them againe. The *calling* of the Elect is ſet downe in theſe wordes: *Come ye bleſſed of my Father,* Mat.25.34. *inherit the kingdome prepared for you from the beginning of the world.* And the words are to be obſerued one by one. *Come yee bleſſed*] Though Chriſt now ſit in glorie and maieſtie in iudgement, yet he ceaſeth not to ſhew his tender affection of loue vnto his choſen. And this ouerthroweth the opinion of the Church D of Rome, which would haue vs rather to come vnto Chriſt by the interceſſion of Saints, then by our ſelues immediatly, becauſe he is now exalted in glorie and maieſtie. But mark, when he was here on earth he ſaid, *Come* Mat.11.28. *vnto me all ye that are heauie laden and I will eaſe you:* And when he ſhall be moſt glorious in maieſtie and power at the day of iudgement, hee will then alſo ſay, *Come ye bleſſed of my Father*; and therefore we may reſolue our ſelues, that it is his wil now, that we ſhould come vnto him without any interceſſiō of Saints. *Ye bleſſed of my Father*] The elect are here called the bleſſed of God, becauſe their righteouſnes, ſaluation, and all that they haue, ſprings of the meere bleſſing of God. Nothing therefore muſt be aſcribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his ſonne of merit, but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his workes. *The kingdome*] that is, the eternall eſtate of glorie and happineſſe in heauen; therefore in this life we muſt ſo vſe the world, as though wee vſed it not: all that we haue here is but vaine and tranſitorie: and all our ſtudie and indeauour muſt be to come to the kingdome of heauen. *Prepared*] Here note the vnſpeakable care of God for the faithfull. Had he ſuch care to prouide a kingdome for his children before they were? then we may aſſure our ſelues, he will haue greater care ouer them now when they haue a beeing. *For you*] that is, for the elect and faithfull. Hence it appeares, that there is no vniuerſall election, whereby (as ſome ſuppoſe) God decrees that all and euery man ſhal be ſaued. Indeed if he had ſaid, *Come ye bleſſed of my Father, inherit the kingdome prepared for all, but receiued of you*, it had bene ſomething, but he ſaith onely, *prepared for you:* and therefore all were not choſen to ſaluation.

The reaſon of this calling, is taken from workes, as from ſignes, in theſe wordes: *For I was hungrie and ye gane me meate, &c.* When he ſaith, *for I was hungrie*, he meanes his poore and diſtreſſed members vpon earth: and thereby he ſignifies vnto vs, that the miſeries of his ſeruants are his owne miſeries. Thus the Lord Zach.2.8. ſaith in Zacharie, *He which toucheth you toucheth the apple of mine eye.* And when Saul was going to perſecute them in Damaſco and elſewhere that called on the name of Chriſt, he cried Act.9.4. from heauen, *Saul, Saul, why perſecuteſt thou me?* And this is a notable comfort to Gods Heb.4 15. Church and people, that *they haue an high Prieſt who is touched with the feeling of their infirmities:* and if hee account our miſeries his owne miſeries, then no doubt he will pittie our eſtate, and make vs able to beare the worſt. *And ye gaue me meate*] Here we note, that the principall workes of men are thoſe which are done to the poore members of Chriſt. We are indeed to helpe all, in as much as they are our very fleſh and the creatures of God; but the Gal.6.10. rule of Saint Paul muſt be remembred, *Doe good to all, but eſpecially to thoſe that are of the houſhold of faith.* Many are of mind that the beſt workes are to build Churches and Monaſteries, but Chriſt tels vs here, that the beſt work of all is to releeue thoſe that be the liuing members of his myſticall bodie.

The third point, is the reply of the Saints to Chriſt againe, in theſe wordes, Mat.25.37. *Lord, when ſawe wee thee an hungred, and fedde thee? &c.* They doe not deny that which Chriſt auouched, but doe, as I take it, ſtanding before the tribunall ſeate of God, humble themſelues, hauing ſtill an after-conſideration of the infirmities and offences of their liues paſt. Here note

A then, that it is a Satanicall practiſe for a man to bragge of workes, and to ſtand vpon them in the matter of iuſtification before God. And wee muſt rather doe as the Saints of God doe, abaſe our ſelues in regard of our ſinnes paſt.

The laſt point, is the anſwer of Chriſt to them againe, in theſe wordes, *Verily, I ſay vnto you, in as much as ye did it to the leaſt of theſe my brethren, you did it to me.* Mat.25.40. A moſt notable ſentence: & it ſerueth to teach vs, how we ſhould behaue our ſelues in doing workes of mercie, which are duties to be performed in this life. We are not to doe them of any ſiniſter reſpect, as for praiſe of men or commoditie, but wee B muſt propound vnto our ſelues the partie to whom we doe any good, and in him looke on Chriſt, and ſo doe it, as vnto Chriſt and for Chriſts ſake onely: and this is a good work indeed. Chriſt ſaith, *Whoſoeuer ſhall giue a cup of cold water to a diſciple in the name of a diſciple, ſhal not looſe his reward.* Mat.10.42. It is but a ſmall gift, but yet the manner of doing it, namely, in the name of a diſciple, that is, in reſpect that he is a member of Chriſt, doth make it an excellent work of mercie. It is a ſpeciall marke of a child of God to ſhew mercie on a Chriſtian, becauſe he is a Chriſtian. If any would know whether he be a Chriſtian or no, let him ſearch himſelfe, whether he loue a man and can doe good vnto him, becauſe he is a child of God, and a member C of Chriſt. For this is a plain argument, that he alſo is the child of God. Many can loue, becauſe they are loued againe, but to loue for Chriſt his ſake, is a worke of Chriſt in vs and a ſpeciall gift of God.

The ſentence of condemnation followeth in the ſecond place, and it containes foure points: I. the reiection of the vngodly: II. the reaſon of their reiection; III. the defence which the wicked make for themſelues: laſtly, the anſwer of Chriſt to them againe. The reiection of the wicked is vttered by a terrible ſentence, *Away from me ye curſed into hell fire.* Mat.25.41. The vſe hereof in generall is two-fold. First, it ſerues to awake and excite all men and women in the world, D whoſoeuer they be that ſhall heare it, to looke vnto their owne eſtates. It is wonderfull to ſee what great ſecuritie raigneth euery where in theſe our daies. Men goe on in ſinne from day to day and from yeare to yeare without repentance, nothing at all fearing the ſentence of condemnation at the laſt day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or impriſonment kept in good order. The occaſions of ſecuritie are twofold: I. the proſperitie of the wicked, who of all men liue at moſt eaſe without trouble, either in bodie or in mind. II. Gods patience, and long-ſuffering; as *Salomon* ſaith, *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the hearts of the children of men are fully ſet in* Eccl.8.11.

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them to doe euill. But to awake all thoſe which liue in their ſecuritie; they muſt remember that howſoeuer the Lord God doth now deferre his judgement, yet there is a day wherein he will no way ſhewe mercie and long ſuffering, when they ſhall heare this fearefull ſentence of condemnation pronounced againſt them, *Away from me ye curſed.* The ſecond vſe is to the godly: It ſerues to nurture them and to keepe them in awe before God: and no doubt this was a principall cauſe why this ſentence was here penned by the holy Ghoſt. A wiſe maſter of a family will checke his ſeruant, and if the cauſe require, correct him in his childes preſence, that the child it ſelfe may learne thereby to feare and ſtand in awe of his father: ſo Chriſt the moſt carefull and wiſe gouernour of his Church hath ſet down this ſentence of condemnation againſt the wicked, that the children of God in this world whenſoeuer they ſhall heare or read the ſame, might be mooued thereby to ſtand in feare of God, and more dutifully performe obedience vnto his commandements. *Away from me*] Here we may learne, what a bleſſed thing it is for a man to haue a true fellowſhip with Chriſt in this world. For in the day of iudgement the puniſhment of the wicked is to be cutte off from him, and driuen away from his preſence. Now he that would haue fellowſhippe with God after this life, and eſcape that puniſhment, muſt ſeeke to haue it in this life; and he that will not ſeeke to haue fellowſhip with him in this life, ſhall neuer haue it after in the day of iudgement. Againe, let vs marke that it is nothing to draw neere vnto Chriſt with our lippes, if the heart be not with him: for ſuch as come neere with the lippe and keepe aloofe in the heart, ſhall heare the ſentence pronounced, *Away from me ye curſed*; and ſhall be ſeuered as farre from Chriſt as hell from heauen, Therefore let vs not content our ſelues with formall profeſſion, but open the dores of our hearts, that the king of glory may come in. *Ye curſed*] They are curſed who are borne in ſinne and liue in their ſinnes, and all the daies of their liues ſo perſeuere to the laſt gaſpe without ſeeking recouerie. Whoſoeuer he be, that is in this eſtate, the curſe of God hangeth ouer his head, & will ſo doe till he get reconciliation with God in Chriſt. This beeing ſo, aboue all things in this world we muſt labour to be at peace with God, and neuer ceaſe nor be quiet with our ſelues till we haue the ſame wrought and ſealed in our hearts. For before ſuch time as we be in Gods fauour, his fearfull curſe hangs ouer our heads, and if we ſo perſeuere without repentance, the day will come when we ſhall heare this fearefull ſentence pronounced againſt vs: *Away from me ye curſed into hell fire.* What hell fire is, we muſt not curiouſly ſearch, but rather giue our whole endeauour to learne howe we may auoid it: as when a mans houſe is on fire, his care muſt be, not to ſearch how it came, but rather how to quench it: yet we are to know thus much, that by hell fire is not meant any bodily flame, but it ſignifies the ſeazing of the fearfull and terrible wrath of God both on body and ſoule for euer. For howſoeuer the body be ſubiect to burning with bodily fire, yet the ſoule beeing ſpirituall cannot burne; and therefore hell fire is not a materiall fire, but a grieuous torment, fitly reſembled thereby. *Prepared for the deuill and his angels.*] There is in euery mans heart by nature this corruption; wherby when he ſinneth, he thinkes that there is no daunger but all is well, hauing as Eſay ſaith, made a *couenant with hell.* But here conſider, that although the deuill was once an angell of light, yet when he had ſinned, he could not eſcape hell: it was preprepared euen for him. How then ſhall vngodly men, which are not halfe ſo wily, thinke to eſcape?

Eſay.28.15.

Now followeth the reaſon of their reiection in theſe words: *For I was an hungred, and ye gaue me no meate, &c.* Hence wee learne theſe two points: I. that all mans religion and ſeruing of God is in vaine, if ſo be he ſhewe no compaſſion toward the poore members of Chriſt, in feeding, cloathing, lodging, and viſiting of them. For we muſt thinke, that many of thoſe againſt whom this reaſon ſhall be brought, did know relgion and profeſſe the ſame, yea, they prophecied in the name of Chriſt, and called on him, ſaying, *Lord, Lord:* and yet the ſentence of condemnation goeth againſt them, becauſe they ſhew no compaſſion toward the members of Chriſt, and therefore it is a principall vertue, and a ſpeciall note of a Chriſtian, to ſhewe the bowels of compaſſion towards his needie brethren. Here againe we note, that it is not ſufficient for vs to abſtaine from euill, but we muſt alſo doe good. For it is not ſaid, I was an hungred & ye tooke from me, but, *When I was hungrie ye gaue me no meate.* They are not charged with doing euill, but, for not doing good. S. Iohn ſaith, *The axe is laid to the roote of the tree,* and the reaſons followes, not becauſe the tree bare euill fruite, but *becauſe it bare not good fruit*: therefore it muſt be caſt into the fire. This condemnes a badde opinion of all wordly men, who thinke that all is well, and that God will be mercifull vnto them, becauſe they doe no harme. Thus we ſee how the deuill blinds the eyes of men: for it will not ſtand for payment at the day of iudgement to ſay, I haue hurt no man, vnleſſe we further doe all the good we can.

Mat.25.42.43.

Mat.3.10.

The third point, is the defence which impenitent ſinners make for themſelues in theſe words, *Lord, when ſaw we thee an hungred, or thirſtie, or naked, or in priſon, or ſicke, and did not miniſter vnto thee?* Thus in their owne defence, that which Chriſt ſaith, they gainſay, and iuſtifie themſelues. Here marke the nature of al impenitent ſinners, which is to ſooth and flatter themſelues in ſinne, and to main-

Math.25.44.

A their owne righteouſneſſe, like to the proud Phariſie in his prayer, who bragged of his goodneſſe, and ſaid, Luk.18.10. *Lord, I thanke thee, that I am not as other men are, extortioners, &c.* and in the very ſame manner ignorant perſons of all ſorts among vs, iuſtifie themſelues in their ſtrong faith, and bragge of their zeale of Gods glorie, and of their loue to their brethren, and yet indeed ſhewe no ſignes thereof. And truly we are not to maruell when we ſee ſuch perſons to iuſtifie themſelues before men, whereas they ſhall not be aſhamed to doe it at the day of iudgement before the Lord Ieſus himſelfe.

The laſt point, is Chriſts anſwer to them againe, in theſe words: Mat.25.45. *Verily I ſay vnto you,* B *in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* This ſentence being repeated againe, doth teach vs the leſſon which we learned before, that when we are to ſhew compaſſion to any man, eſpecially if he be a member of Gods Church, we muſt not conſider his outward eſtate or his baſeneſſe, in that hee wants food or rayment, but behold Chriſt in him, not reſpecting him as a man, but as a member of Chriſt. This it is, that muſt mooue vs to compaſſion, and cauſe vs to make a ſupply of his wants more then any reſpect in the world beſide. And ſurely when Chriſt in his members comes to our dores, and complaines that he is hungrie, and ſicke, and naked, if our C bowels yearne not towards him, there is not ſo much as a ſparke of the loue of God in vs.

The ſeuenth point in the proceeding of the laſt iudgement, is the retribution or reward, in Mat.25.46. theſe words: *And they ſhall goe into euerlaſting paine, and the righteous into life eternall.* How do the wicked enter into hell, and the godly into heauen? *Anſ.* By the powerfull and commanding voice of Chriſt, which is of that force, that neither the greateſt rebel that euer was among men, nor all the deuils in hell, ſhall be able to withſtand it. And ſeeing that after the day of iudgement we muſt remaine for euer either in heauen or in hell, we are to looke about vs, and to take heed vnto our hearts. Indeed if the time were but a thouſand or two D thouſand yeares, then with more reaſon men might take libertie to themſelues: but ſeeing it is without end, we muſt be moſt carefull thorough the whole courſe of our liues ſo to liue and behaue our ſelues, that when the day of iudgement ſhall come, we may auoid that fearefull ſentence of euerlaſting woe and condemnation, which ſhall bee pronounced againſt the wicked. And whereas all wicked men ſhall goe to hell at Chriſts commaundement, it teacheth vs, willingly to obey the voice of Chriſt in the miniſtery of the word. For if wee rebell againſt his voice in this world, when in the day of iudgement ſentence ſhall be pronounced againſt vs, we ſhall heare an other voice, at the giuing whereof, wee muſt obey whether we will or no, and thereupon goe to euerlaſting paine, whither we would not. Let vs therefore in time denie our ſelues for our ſinnes paſt, and onely relie vpon Chriſt Ieſus for the free remiſſion of them all; and for the time to come, lead a new reformed life.

Thus much of the order of Chriſt his proceeding at the day of iudgement: Now follow the vſes thereof, which are either comforts to Gods Church, or duties for all men. The firſt comfort or benefit is this, that the ſame perſon which died for vs vpon the croſſe to worke our redemption, muſt alſo be our iudge. And hence we reape two ſpeciall comforts. I. The people of God ſhall hereby inioy full redemption from all miſeries and calamities which they had in this life. So Chriſt himſelfe ſpeaking of the ſignes of the ende of the world, ſaith to his diſciples; Luk.21.28. *When you ſee theſe things, lift vp your heads: for your redemption draweth neere.* Then he ſhall wipe all teares from their eies. Secondly, we ſhall hereby haue a finall deliuerance from all ſinne. Now what a ioyfull thing it is to be freed from ſinne, may plainely appeare by the crie of Saint Paul: Rom.7.24. *O wretched man that I am who ſhall deliuer me from this body of death?* And certaine it is, that he which knowes what ſinne is, and ſeriouſly repents him of the ſame, would wiſh with all his heart to be out of this world, that he might leaue off to ſinne, and therby ceaſe to diſpleaſe God.

The ſecond comfort is this: the godly in this world haue many enemies: they are reuiled, ſlaundered, and oftentimes put to death: well, Chriſt Ieſus at the day of iudgement will take euery mans caſe into his owne hand: he will then heare the complaint of the godly, howſoeuer in this world they found no remedie: and then he will reuenge their blood that Apoc.6.10. that is ſhedde vpon the earth, according to their prayer. This comfort is to be conſidered, eſpecially of all thoſe that are any way perſecuted or moleſted by the wicked of this world.

Now follow the duties to be learned of euery one of vs, aud they are diuers. Firſt, the conſideration of the laſt iudgement ſerueth to teach all ignorant perſons and impenitent ſinners, repentance and humiliation for their ſinnes, and to mooue them with ſpeede to ſeeke vnto Chriſt for the pardon of the ſame. When Paul preached to the Athenians, hee willed them to repent vpon this ground and reaſon, Act.17.31. *becauſe the Lord hath appointed a day wherein he will iudge the world in righteouſnes.* To ſpeake plainely; we can be content to heare the word of God, and to honour him with our lippes, yet for the moſt part, all is done but for faſhions ſake: for ſtill wee liue in our old ſinnes: our hearts are not turned: but in the feare of God let vs bethinke our ſelues of the time, when we ſhall come before the iudge of heauen and earth, and haue all our ſinnes laid open, and we muſt anſwer for them al. This

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is the point which the H.Ghoſt vſeth as a reaſõ to mooue men vnto repentance:& aſſuredly if this will not mooue vs, there is nothing in the world will. Secondly, to this purpoſe Paul 1.Cor.11.31. ſaith, *If we would iudge our ſelues, we ſhould not be iudged.* Wouldeſt thou then eſcape the iudgement of Chriſt at the laſt day? then in this life iudge thy ſelfe. Now a man in iudging of himſelfe muſt performe foure things: I. he muſt examine himſelfe of his owne ſinnes: II. he muſt confeſſe them before the Lord. III. He muſt condemne himſelf,& as a iudge vpon the bench, giue ſentence againſt himſelfe. Laſtly, he muſt plead pardon, and crie vnto God as for life and death, for the remiſſion of all his ſinnes: and he that doth this vnfainedly ſhall neuer be iudged of the Lord at the laſt day: but if wee ſlacke and neglect this dutie in this life, then vndoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to 1.Cor.4.5. iudge or cõdemne another, as Paul ſaith, *Iudge nothing before the time, vntill the Lord come, who will lighten all things that are in darkenes, and make the counſels of the hearts manifeſt.* And uk.6.37. Chriſt ſaith, *Iudgement is mine:* and *iudge not, and ye ſhall not be iudged.* And againe, Paul ſaith Rom.14.10 to the Romanes, *Why doeſt thou iuge thy brother? for we muſt all appeare before the iudgement ſeat of Chriſt:* but ſome will aske, how doth one iudge another? *Anſw.* Thus: I. When a man doth well, to ſay of him that he doth euill. II. When a man doeth euill, then to make it worſe: III. when a thing is doubtfull, to take it in the worſt part. And by any of theſe three waies we are not to iudge either of mens perſons or of their actions.

Fourthly, we muſt endeauour our ſelues to keepe a good conſcience before God and before all men. This is the practiſe of Saint *Paul*, Act.24.15.16. who in conſideration and *hope of a reſurrection vnto iudgemẽt as well of the iuſt as of the vniuſt, endeauoured himſelfe to haue alwaies a cleare conſcience both towards God, and towards men.* His example is worthie our marking and imitation; for fewe there be that vpon this occaſion make any conſcience either of dutie to God or to their brethren.

Fifthly, the laſt iudgement muſt ſtirre vs vp to a reuerend feare of God, and cauſe vs to glorifie him: as the Angel ſaith in the Reuelation, Rev.14.7. *Feare God, and giue glorie to him: for the houre of his iudgement is come.* And doubtleſſe if any thing in the world will mooue a man to feare the Lord, it is this, to remember the fearefull and terrible day of iudgement.

Now hauing ſpoken hitherto of the firſt perſon the Father, & alſo of the Sonne, it followeth in the next place to ſpeake of the third perſon in theſe words, *I beleeue in the holy Ghoſt.* In which we may conſider two things, the title of the perſon, and the action of faith, repeated from the beginning. The title is, *Holy Ghoſt*, or *Spirit.* It may here be demanded, how this title can be fitte to expreſſe the third A perſon, which ſeemes to bee common to the reſt: for the Father is holy, and the Sonne is holy; againe, the Father is a ſpirit, and the Sonne is a ſpirit. *Anſw.* Indeede the Father and the Sonne are as well to be tearmed holy in reſpect of their natures, as the third perſon: for all three ſubſiſting in one and the ſame Godhead, are conſequently holy by one and the ſame holineſſe: but the third perſon is called holy, becauſe beſide the holineſſe of nature, his office is to ſanctifie the Church of God. Now if it be ſaid that ſanctification is a worke of the whole Trinite, the anſwer is, that although it be ſo, yet the worke of ſanctification agrees to the holy Ghoſt B in ſpeciall manner. The Father ſanctifieth by the Sonne and by the holy Ghoſt: the Sonne ſanctifieth from the Father and by the holy Ghoſt: the holy Ghoſt ſanctifieth from the Father and from the Sonne by himſelfe immediately; and in this reſpect is the third perſon tearmed holy. Againe, the third perſon is tearmed a Spirit, not onely becauſe his nature is ſpirituall (for in that reſpect the Father is a ſpirit, and the Sonne is a ſpirit;) but becauſe he is *ſpired* or *breathed* from the Father and from the Sonne, in that he proceeds from them both. Thus we ſee there is a ſpeciall cauſe why the third perſon is called the *Holy Ghoſt*.

Now the action of Faith which concernes C the third perſon, is to *beleeue in him.* Which is: I. to acknowledge the Holy Ghoſt as he hath reuealed himſelfe in the word. II. In ſpeciall to beleeue that he is my ſanctifier and comforter. III. To put all the confidence of my heart in him, for that cauſe. In theſe words are compriſed foure points of Doctrine, which are to be beleeued concerning the holy Ghoſt. The firſt, that he is very God. For we are not to put affiance or confidence in any but in God alone. And no doubt the penners of the Creed, in that they prefixed theſe words, *I beleeue in*, before the article of the third perſon, meant thereby to ſignifie that he is true God, equall with the Father and the Sonne, according to the tenour of the Scriptures themſelues. Pe- D ter ſaith to Ananias: *Why hath Satan filled thine heart that thou ſhouldeſt lie vnto the holy Ghoſt?* Act.5.3.4. and continuing the ſame ſpeach, he changeth the tearme onely, and ſaith, *Thou haſt not lied vnto men, but vnto God.* Whereby he inſinuateth, that the holy Ghoſt is very God. In the viſion of the prophet Iſay, the words by him ſet downe are thus: *I heard the voice of Iehova, ſaying, Whome ſhall I ſend, &c. and he ſaid, Goe and* Iſay.6.8.9. *ſay to this people: Ye ſhall heare indeede; but ye ſhall not vnderſtãd.* But *Paul* quoting the ſame place, ſpake on this maner: *Wel ſpake the Holy Ghoſt by* Act.28.25.26. *Eſay the Prophet, ſaying, Goe vnto this people & ſay vnto thẽ, &c.* Now theſe places beeing cõpared togither make it plaine, that the title of *Iehova*, agreeth to the holy Ghoſt. But yet the enemies of this truth which thinke that the H. Ghoſt is nothing els but the action or operation

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of God, obiect out of the ſcriptures to the contrarie: I. God knoweth the Sonne: the holy Ghoſt knoweth not the Sonne: Math.11.27. *for none knoweth the Sonne but the Father: ergo*, the holy Ghoſt is not God. *Anſw.* That place excludeth no perſon in Trinitie, but onely creatures, and falſe Gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the Sonne of God, but the Father. And the oppoſition is made to exclude creatures, not to exclude the holy Ghoſt. Againe they obiect, that the holy Ghoſt maketh requeſt for vs with grones and ſighes that cannot be vttered: Rom.8.26. therefore (ſay they) the holy Ghoſt is not God, but rather a gift of God. For he that is true God, cannot pray, grone, or ſigh. *Anſw.* Pauls meaniug is thereby to ſignifie that the holy Ghoſt cauſeth vs to make requeſts, and ſtirreth vp our hearts to grone and ſigh to God; for he ſaid before, Rom.8.15. *We haue receiued the ſpirit of adoption, whereby we crie Abba, father.* Yet further, they obiect the words of the angell Gabriell to the virgin Mary, ſaying, Luk.1.35. *The vertue of the moſt Hgh hath ouer-ſhadowed thee*: and hence they gather, that if the holy Ghoſt be the vertue of God, then he is not God indeede. *Anſw.* As Chriſt is called the Word of God, not a word made of letters or ſyllables, but a ſubſtantiall word, that is, beeing for euer of the ſame ſubſtance with the Father: ſo in this place the holy Ghoſt is called the vertue of the moſt higheſt, not becauſe he is a created quality, but becauſe he is the ſubſtantial vertue of the Father and the Sonne: and therefore God ebuall with them both. Furthermore they alleadge, that neither the Scriptures, nor the practiſe of the Primitiue Church doth warrant vs to pray to the holy Ghoſt. *Anſ.* It is not true. For whenſoeuer wee direct our praier to any one of the three perſons, in him we pray to them all. Beſides we haue example of praier made to the holy Ghoſt, in the word of God. For Paul ſaith to the Corinthians, 2.Cor.13.13. *The grace of our Lord Ieſus Chriſt, the loue of god the Father, & the fellowſhip of the holy Ghoſt bee with you all.* And the wordes are as if Saint Paul had ſaid thus; O Father, let thy loue, O Sonne, let thy grace, O holy Ghoſt, let thy fellowſhippe bee with them all. And therefore this firſt doctrine is true, & as well to be beleeued as any other, that the *Holy Ghoſt is God*.

The ſecond point is, that the Holy Ghoſt is a diſtinct perſon from the Father and the Sonne. Hereupon the articles touching the three perſons are thus diſtinguiſhed: I beleeue in the Father, I beleeue in the Sonne, I beleeue in the holy Ghoſt. This point alſo is conſonant to the Scriptures which make the ſame diſtinction. In the baptiſme of Chriſt, Mat 3.17. the Father vttereth a voice from heauen, ſaying, *This is my beloued Sonne, in whom I am well pleaſed*: and not the Sonne, or the holy Ghoſt. Secondly, the *Sonne ſtood in the water*, and was baptized by Iohn, and not the Father, or the holy Ghoſt. Thirdly, the *holy Ghoſt* A deſcended from heauen vpon Chriſt in the forme of a doue; and not the Father, or the Sonne, but the holy Ghoſt alone. Chriſt in his commiſſion vnto his diſciples, ſaith, Mat.28.19. *Goe teach all nations baptizing them into the name of the Father, the Sonne, and the holy Ghoſt.* Now if the holy Ghoſt had beene the ſame perſon either with the Father, or with the Sonne, then it had bin ſufficient to haue named the Father and the Sonne onely. And the diſtinction of the third perſon from the reſt may bee conceiued by this, that the holy Ghoſt is the holy Ghoſt, and not the Father or the Sonne.

The third point to be beleeued, is that the holy Ghoſt proceedeth from the Father and the Sonne. B For a further proofe hereof, conſider theſe places. Paul ſaith, Rom.8.9. *Ye are not in the fleſh, but in the ſpirit: for the ſpirit of God dwelleth in you. But if any man haue not the ſpirit of Chriſt, he is not his.* And againe, Gal.4.6. *Becauſe ye are ſonnes, God hath ſent forth the ſpirit of the Sonne into your hearts.* Where wee may obſerue, that the holy Ghoſt is the ſpirit both of the Father and of the Sonne. Nowe the holy Ghoſt is called the ſpirit of the Father, not onely becauſe he is ſent of him, but becauſe he proceedeth from the Father; as Chriſt ſaith to his diſciples, Ioh.15.26. *When the Comforter will come, whome I ſhall ſend vnto you from the Father, euen the ſpirit of truth which proceedeth of the Father, he ſhall teſtifie of me.* And therefore likewiſe hee is the ſpirit C of the Sonne, not onely becauſe he is ſent of the Sonne, but alſo becauſe he proceedeth from him. Againe, in the Trinity the perſon ſending, doth communicate his whole eſſence and ſubſtance to the perſon ſent. As the Father ſending the Sonne, doth communicate his eſſence and ſubſtance to the Sonne. For ſending doth preſuppoſe a communication of eſſence. Nowe the Father and the Sonne ſend the holy Ghoſt: therefore both of them communicate their ſubſtance and eſſence vnto the ſame perſon. Thirdly Chriſt ſaith, Ioh.16.14. *The holy Ghoſt hath receiued of mine which he ſhall ſhew vnto you*, namely, knowledge and truth, to be reuealed vnto his Church. Whence we may reaſon thus: D the perſon receiuing knowledge from an other, receiues eſſence alſo: the holy Ghoſt receiues truth and knowledge from Chriſt to be reuealed vnto the Church: and therefore firſt of all he hath receiued ſubſtance and eſſence from the Sonne. But ſome peraduenture will ſay, where is it written in all the Bible in expreſſe words, that the holy Ghoſt proceedes from the Sonne as he proceedes from the Father? *Anſw.* The Scripture ſaith not ſo much in plaine tearmes, yet we muſt know, that that which is gathered forth thence by iuſt conſequence, is no leſſe the truth of God, then that which is expreſſed in words. Hereupon all Churches, ſaue thoſe in Greece, with one conſent acknowledge the truth of this point.

The fourth and laſt point is, that the holy

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A Ghoſt is equall to the Father and the Sonne. And this we are taught to acknowledge in the Creede, in that we doe as well beleeue in the holy Ghoſt, as in the Father & the Sonne. And though the H. Ghoſt be ſent of the Father and the Sonne, yet (as I haue ſaid before) that argues no inequality (for one equall may ſend an other by conſent) but order onely, whereby the holy Ghoſt is laſt of all the three perſõs. Againe, in that the holy Ghoſt receiueth from the Sonne, it prooues no inferiority. Becauſe he receiues from the Sonne whatſoeuer he receiues by nature, and not by grace. And he receiues not a part, but all that the Sonne hath, ſauing the proprietie of his perſon.

B Now followe the benefits which are giuen by the holy Ghoſt, and they are of two ſorts: ſome are common to all creatures, and ſome are proper to men. The benefit of the holy Ghoſt common to all creatures, is the worke of creation and preſeruation. For all things were created and made, and afterward preſerued by the holy Ghoſt. So Elihu ſaith, Iob.33.4. *The ſpirit of GOD hath made me.* And Moſes ſaith, Gen.1.2. *In the beginning the ſpirit mooued vpon the waters.* The phraſe is borrowed from a bird, who in hatching of her young ones, ſits vpon the egges, mooues her ſelfe vpon them, and heats them. And ſo likewiſe the holy Ghoſt in the beginning did by his owne power cheriſh and preſerue the maſſe or lump whereof all things were made, and cauſed it to bring forth C the creatures. This being euident, that the holy Ghoſt hath a ſtroke in the worke of creation and preſeruation, we muſt vnfainedly acknowledge that we were firſt created, and ſince that time continually preſerued by the benefit euen of the third perſon.

The benefits proper vnto men, are of two ſorts: ſome are common to all men both good and bad, and ſome proper to the elect and faithfull. The benefits common to all men are diuers. I. the gift of *practiſing a particular calling*. As in the bodie ſeuerall members haue ſeuerall vſes; ſo in euery ſocietie ſeuerall men haue ſeuerall offices and callings, and the gifts whereby they are inabled D to performe the duties thereof, are from the holy Ghoſt. When Gedeon became a valiant captaine to deliuer the Iſraelites, it is ſaid, he Iud.6.34. *was cloathed with the ſpirit.* Bezaleel and Aholiab beeing ſet apart to build the tabernacle, Exod.31.3. were filled with the *ſpirit of God* in wiſedome and in vnderſtanding, and in all workmanſhip, to finde out curious workes, to worke in gold, and in ſiluer, and in braſſe; alſo in the art to ſet ſtones, and to carue in timber, &c. By this it is manifeſt, that the skill of any handicraft is not in the power of man, but comes by the holy Ghoſt. And by this we are taught, to vſe all thoſe gifts well, whereby we are inabled to diſcharge our particular callings; that they may ſerue for the glory of God, and the good of his Church: and thoſe that in their callings vſe fraud and deceit, or elſe liue inordinately, doe moſt vnthankfully abuſe the gifts of God, and diſhonour the ſpirit of God the author of their gifts, for which thing they muſt giue an account one day.

The ſecond gift common to all, is *Illumination*, whereby a man is inabled to vnderſtand the will of God in his word. Heb.6.4. The *Iewes in the reading of the old Teſtament had a vaile ouer their hearts:* and the like haue all men by nature, to whome the word of God is fooliſhnes. Act.9.7.18. *Paul at his conuerſion was ſmitten blind, and skales were vpon his eyes:* the like alſo be ouer the eyes of our mindes, and they muſt fall away, before we can vnderſtand the will of God. Nowe it is the worke of the holy Ghoſt to remooue theſe skales and filmes from our eyes. And for this very cauſe he is called 1.Ioh.2.20. Apoc.3.18. *the anointing* and *eye-ſalue:* for as it doth cleare the eyes, and take away the dimneſſe of them; ſo doth the holy Ghoſt take away blindnes from our minds, that we may ſee into the truth of Gods word. This beeing a common gift, and receiued both of good & bad, it ſtandeth vs in hand not to content our ſelues with the bare knowledge of the word, but therewithall we muſt ioyne obedience, and make conſcience thereof, or elſe that will befall vs which Chriſt foretold, that he Luk.12.47. which knoweth his maſters will and doth it not, ſhall bee beaten with many ſtripes.

The third gift of the holy Ghoſt, is the gift of 1.Cor.12.10. *Prophecie*, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift bee very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men ſhall come to Chriſt & ſay, Maſter, Math.7.22.23. wee haue prophecied in thy name, he ſhall anſwer again, I neuer knew you, depart from me ye workers of iniquity. Hereupon thoſe that are in the calling of the miniſtery, and haue receiued the gift of prophecie, muſt not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpenters that built Noahs arke when the floode came were drowned, becauſe they would not obey Noahs preaching; ſo thoſe that haue the gift of prophecie, and are builders in Gods houſe, if they builde not themſelues as well as others, for all their preaching at the day of iudgement, they ſhal be condemned: and therfore it ſtandeth them in hand, not to content themſelues with this, that they know and teach others Gods will, but they themſelues muſt be the firſt doers of the ſame.

The fourth common gift of the holy Ghoſt, is Ability to *bridle and reſtraine ſome affections*, ſo as they ſhall not breake out into outragious behauiour. Haman a wicked man, and an enemie to Gods Church, when he ſaw Mordecai the Iewe ſitting in the kings gate, and that he would not ſtand vp or mooue vnto him, hee was full of indignation: neuertheleſſe the text ſaith, that *he refrained himſelfe.* Heſt.5.10.

And

A And when Abimelech an heathen king had taken Sarah Abrahams wife, God ſaid vnto him, Gen.20.6. *I know that thou diddeſt this with an vpright heart*: and the text addeth further, *I haue kept thee, that thou ſhouldeſt not ſinne againſt me.* And thus the Lord giueth to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelues, ſo as in outward action they ſhall not practiſe this or that ſinne. For why did not Abimelech commit adultery? ſurely becauſe GOD kept him from it. Againe, in the hiſtories of the heathen we may read of many that were iuſt, liberall, meeke, continent, &c. and that by a generall operation of the holy Ghoſt, that repreſſeth the corruption of nature, for the common good. Here then if any man aske, how it commeth to paſſe that ſome men are more modeſt and ciuill then others, ſeeing all men by nature are equally wicked, the anſwer may be, not as the common ſaying is, becauſe ſome are of better nature then others (for al the ſonnes of Adam are equall in regard of nature: the child new borne in that reſpect is as wicked as the eldeſt man that euer liued) but the reaſon is, becauſe God giues this common gift of reſtraining the affections more to ſome then to others. This muſt be conſidered of vs all. For a man may haue the ſpirit of God to bridle many ſinnes, & yet neuer haue the ſpirit to mortifie the ſame, and to make him a new creature. And this beeing ſo, we muſt take heede that we deceiue not our ſelues. For it is not ſufficiẽt for a man to liue in outward ciuilitie, & to keep in ſome of his affections vpon ſome occaſion (for that a wicked man may doe) but we muſt further labour to feele in our ſelues the ſpirit of God, not onely bridling ſinne in vs, but alſo mortifying and killing the ſame. Indeede both of them are the good gifts of Gods ſpirit, but yet the mortification of ſinne is the chiefeſt, being an effectuall ſigne of grace, and proper to the elect.

The fifth grace and gift of the holy Ghoſt is, *to heare and receiue the word of God with ioy*. In the parable of the ſower, one kinde of bad ground are they, Luk.8.13. *which when they haue heard, receiue the word with ioy.* And this is that, which the author of the Hebrewes calls Hebr.6.5. *the taſting of the good word of God, and of the power of the world to come.* We know that there is great difference betweene taſting of meate and eating of it. They that ſit downe at the table doe both taſte and eate, but they that dreſſe the meat doe only ſee and taſte thereof: ſo it is at the Lords table; Many there bee that haue this gift, truly both to taſte and eate of the bodie and blood of Chriſt offered in the word and Sacraments: and ſome again doe only taſte and feele the ſweetnes of them and reioyce therein, but yet are not indeede partakers thereof. Now if this be ſo, then all thoſe which heare the word of God, muſt take heed how they heare, and labour to finde theſe two things in themſelues by hearing: I. that in heart & conſcience they be throughly touched and humbled for their ſinnes: II. that they be certenly aſſured of the fauour and loue of God in Chriſt, and that the ſweete promiſes of the Goſpell doe belong to them: and in conſideration hereof they muſt make a conſcience of all ſinne both in thought, word, and deede, through the whole courſe of their liues. And this kinde of hearing bringeth that ioy which vaniſheth not away.

Thus much of the benefits of the holy Ghoſt common to all men both good and badde: now follow ſuch as are proper to the Elect, all which may be reduced vnto one, namely, *the inhabitation of the ſpirit*, whereby the Elect are the temples of the holy Ghoſt: B who is ſaide *to dwell in men*, 1.Cor.3.16. Rom 8 9. not in reſpect of ſubſtance (for the whole nature of the holy Ghoſt cannot be compriſed in the bodie or ſoule of man) but in reſpect of a particular operation: and this dwelling ſtands in two things. The firſt, that the holy Ghoſt doth abide in them, not for a time onely, but for euer: for the word *dwelling*, noteth perpetuitie. Secondly, that the holy Ghoſt hath the full diſpoſition of the heart, as when a man commeth to dwell in an houſe, whereof he is Lord, he hath libertie to gouerne it after his owne will. Now this diſpoſition of the hearts of the faithfull by the holy Ghoſt, ſtands in fiue ſpeciall and notable gifts; euery one worthie our obſeruation.

C The firſt, is a *certen knowledge of a mans owne reconciliation to God in Chriſt*. As it is ſaide in Eſai, Eſa.53.11. *By his knowledge my righteous ſeruant ſhall iuſtifie many.* And Chriſt ſaith, Ioh.17.3. *This is life eternall, that they know thee to be the onely verie God, and whom thou haſt ſent Ieſus Chriſt.* This knowledge is not generall: for then the deuills might be ſaued; but it is particular, whereby a man knoweth God the Father to bee his father, and Chriſt the redeemer, to bee his redeemer, and the holy Ghoſt to be his ſanctifier and comforter. And it is a ſpeciall worke of the holy Ghoſt, as Paul ſaith, Rom. 8. 16. *The ſpirit of God beareth witneſſe to our ſpirits, that we are the children of God.* And, 1.Cor.2.12. *we haue receiued the ſpirit which is of God, that we might know the things that are giuen vnto vs of God.*

D The ſecond gift, is *regeneration*, whereby a man of a limme of the deuill is made a member of Chriſt, and of a childe of Satan (whom euery one of vs by nature doe as liuely reſemble as any man doeth his owne parent) is made the child of GOD. Ioh.3.5. *Except a man* (ſaith our Sauiour Chriſt) *be borne againe by water and the ſpirit, hee can not enter into the kingdome of heauen.* Iohn Baptiſt in ſaying that Chriſt Math.3.11. baptized with the holy Ghoſt and fire, compares the ſpirit of God to fire and water. To fire for two cauſes: I. as it is the nature of fire to warme the body that is benummed and frozen with coulde: ſo when a man is benummed and frozen in ſinne, yea when he is euen ſtarke dead in ſinne, it is the property of the Holy Ghoſt to

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warme and quicken his heart, and to reuiue him. II. Fire doth purge and eate out the droſſe from the good mettall: now there is no droſſe nor canker that hath ſo deeply eaten into any mettall as ſinne into the nature of man, therefore the holy Ghoſt is as fire to purge and eate out the hidden corruptions of ſinne out of the rebellious heart of man. Againe, the holy Ghoſt is compared to cleare water for two cauſes: I. man by nature is as drie wood without ſappe, and the propertie of the holy Ghoſt is as water to ſupple and to put ſappe of grace into the dead and rotten heart of man. II. the property of water is to clenſe and purifie the filth of the bodie: euen ſo the holy Ghoſt doth ſpiritually waſh away our ſinnes, which are the filth of our nature; and this is the ſecond benefit of the Holy Ghoſt. By this we are taught, that he which would enter into the kingdome of God, and haue the Holy Ghoſt to dwell in him, muſt labour to feele the worke of regeneration by the ſame ſpirit: and if a man would know whether he haue this worke wrought in him or no, let him marke what Saint Paul ſaith, Rom.8.5. *they that are of the ſpirit, ſauour the things of the ſpirit: but they that liue after the fleſh, ſauour the things of the fleſh.* If therefore a man haue his heart continually affected with that which is truely good either more or leſſe; it is a certaine token that his wicked nature is changed, and he regenerate: but contrariwiſe if his heart be alwaies ſet on the pleaſures of ſinne, and the things of this world, he may iuſtly ſuſpect himſelfe that he is not regenerated. As for example: If a man haue all his minde ſet vpon drinking and gulling in of wine and ſtrong drinke, hauing litle delight or pleaſure in any things els, it argues a carnall minde and vnregenerate, becauſe it affects the things of the fleſh; and ſo of the reſt. And on the contrarie, he that hath his minde affected with a deſire to doe the will of God in practiſing the workes of charitie and religion, he I ſay, hath a ſpirituall and a renued heart, and is regenerate by the holy Ghoſt.

The third worke of the holy Ghoſt, is to *gouerne the hearts of the elect*: this may be called *ſpirituall regiment*. A man that dwelleth in a houſe of his owne, orders and gouernes it according to his owne will: euen ſo the holy Ghoſt gouernes all them in whome he dwelleth, as Paul ſaith, Rom.8.14. *they that are the ſonnes of God, are led by his ſpirit*; a moſt notable benefit: for looke where the holy Ghoſt dwelleth, there he will be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repreſſing all badde motions vnto ſinne, ariſing either from the corruption of mans nature, from the world, or from the deuill. II. by ſtirring vp good affections and motions vpon euery occaſion: Gal.5.17. ſo it is ſaid, *The fleſh* (that is, the corruption of mans nature) *luſteth againſt the ſpirit: and the ſpirit* (that is, grace in the heart) *luſteth againſt the fleſh*; & that after a double ſort: firſt, by labouring to ouermaſter and keepe downe the motions thereof: ſecondly, by ſtirring vp good motions and inclinations to pietie and religion. In Eſay the holy Ghoſt hath moſt excellent titles: Eſa.11.2. *The ſpirit of the Lord: the ſpirit of wiſedome and vnderſtanding: the ſpirit of counſell, and of ſtrength: the ſpirit of knowledge, and of the feare of the Lord.* Now he is ſo called, becauſe he ſtirres vp good motions in the godly, of wiſedome, of knowledge, of ſtrength, of vnderſtanding, of counſell, and of the feare of the Lord. And S. Paul ſaith, that the fruites of the ſpirit are Gal.5.22. *ioy, peace, loue, long ſuffering, gentleneſſe, goodneſſe, faith, meekenes, temperance, &c.* all which are ſo tearmed, becauſe where the holy Ghoſt ruleth, there he ingendreth theſe good gifts and motions of grace: but among all the inward motions of the ſpirit, the moſt principall are theſe: I. an vtter diſliking of ſinne, becauſe it is ſinne. And that is, when a man hath an eye not ſo much to another mans ſinnes, as to his owne, and ſeeing them, is truely ſorrowfull for them, and diſliketh them, and himſelfe for them; not ſo much becauſe there is a place of torment, or a day of iudgement to come, wherein he muſt anſwer to God for them all: but, as if there were no hell or iudgement, becauſe God is diſpleaſed by them, who hath beene vnto him a moſt louing and mercifull father in redeeming him by Chriſt. The ſecond, is an hungring deſire aboue all things in this world, to be at vnitie with God in Chriſt for the ſame ſinnes. This is a motion of the holy Ghoſt, which no man can haue but he in whom the holy Ghoſt doth dwell. The third, the gift of heartie prayer. For this cauſe the holy Ghoſt is called the Zach.12.10. *ſpirit of ſupplications*, becauſe it ſtirreth vp the heart and makes it fit to pray: and therefore Paul ſaith, that Rom.8.26. *the ſpirit of God helpeth our infirmities: for we know not what to pray, as we ought, but the ſame ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.* This is an ordinarie worke of the holy Ghoſt in all that beleeue: and he that would know whether he haue the ſpirit dwelling truely in his heart ſhall know it by this: A mother carrieth her child in her armes; if it crie for the dugge, and ſucke the ſame, it is aliue: beeing obſerued many daies togither, if it neither cry nor ſtirre, it is dead. In like manner, it is an infallible note of a true child of God to crie out to his father in heauen by praier: but he that neuer crieth nor feeleth himſelfe ſtirred vp to make his mone to God, is in a miſerable caſe, and he may well be thought to be but a dead child, and therefore let vs learne in praier vnfainedly to poure out our ſoules before God, cōſidering it is a ſpecial gift of the holy Ghoſt beſtowed on the children of God.

The fourth worke of the holy Ghoſt in the heart of the elect, is *comfort in diſtreſſe*, and therefore our Sauiour Chriſt calleth him the *Comforter whom he will ſend*: Ioh 15.26. and in the

Psal. 45.7. A the pſalme he is called *the oyle of gladneſſe*, becauſe he maketh glad the heart of man in trouble and diſtreſſe. There be two things that fill the heart full of endleſſe griefe: the firſt, outward calamities, as when a man is in any daunger of death, when he looſeth his goods, his good name, his friends, and ſuch like. The ſecond, is a troubled conſcience, whereof Salomon ſaith, *A troubled ſpirit, who can beare it?* Pro. 18.14. and of all other it is the moſt heauie and grieuous croſſe that can be. When as the hand of God was heauie vpon Iob, this was the ſoreſt of all his afflictions, and therefore he crieth out that *the arrowes of the Almightie did ſticke in his ſoule.* Iob. 6.4. Now what is the comfort in this caſe? *Anſ.* In the middeſt of all our diſtreſſes the holy Ghoſt is preſent with vs, to make vs reioyce and to fill vs with comforts that no tongue can expreſſe out of the word of God and ſpecially the promiſes thereof. And herevpon, the vngodly man when afflictions befall him, is ready to make away himſelfe, becauſe he wants the comfort of the holy Ghoſt.

The laſt benefit wrought in the hearts of the Elect, is the *ſtrengthening* of them to doe the weightieſt duties of their callings: and hence the holy Ghoſt is called *the ſpirit of ſtrength.* Eſa. 11.2. There be diuers things to bee done of a Chriſtian man that are farre beyond the reach of his power; as firſt, when he ſeeth his owne ſinnes and is truly humbled from them, then to lift vp the hand of faith to heauen, and thereby to catch hold on the mercie of God in Chriſt, is the hardeſt thing in the whole world: and this doe all thoſe which know what it is to beleeue. Secondly, it is as hard a thing in the time of temptation to reſiſt temptation, as for drie woode to reſiſt the fire when it begins to burne. Thirdly, when a man is put to his choice, either to looſe his life, goods, friends, and all that he hath, or elſe to forſake religion; euen then to forſake all, and to ſticke vnto Chriſt, is a matter of as great a difficulty as any of the former. Fourthly, when a man wanteth the ordinarie meanes of Gods prouidence, as meate, drinke and clothing, then at the very inſtant to acknowledge Gods prouidence, to reioyce in it, and to relie thereon, is as much as if a man ſhould ſhake the whole earth. It is againſt our wicked nature to truſt God, vnles he firſt lay down ſome pawne of his loue and mercie to vs. How then, will ſome ſay, ſhall any one be able to doe theſe things? *Anſ.* The holy Ghoſt is the ſpirit of ſtrength, and by him we doe all things, as Paul ſaith, Phil. 4.12. *I am able to doe all things through the helpe of Chriſt which ſtrengtheneth me.*

Concerning theſe gifts of the holy Ghoſt, two queſtions may be mooued. Firſt, what is the meaſure of grace in this life? *Anſ.* Small, in reſpect. In this world, we receiue, as Paul ſaith, not the tenths, but the *firſt fruits of Gods ſpirit*, Rom. 8. 23. 2. Cor. 1.22. and the *earneſt of the ſpirit.* Now the firſt fruites properly are but as an handfull or twaine of corne, to a whole corne field, containing many acres and furlongs of ground. And the earneſt in a bargaine it may be is but a penie laid downe for the paying of twentie thouſand pound. The ſecond queſtion is, whether the graces of the holy Ghoſt may be wholly loſt or not? *Anſ.* The common gifts of the ſpirit may be loſt and extinguiſhed. But the gifts proper to the Elect can not. Indeede they may be diminiſhed and couered as coales vnder aſhes, and as the ſappe in the roote of the tree in the winter ſeaſon, not appearing at all in the branches; and the feeling of them may be loſt: but they cannot either finally or totally be loſt. It is true that God doth forſake his children; but that is onely in part, as B he *left Ezechias, to prooue and trie what was in his heart.* 2. Chro. 32. 31. A mother that loues her child moſt tenderly, ſets it downe in the flore, lets it ſtand, and fall, and breake the face, and all this while ſhee hides her ſelfe, not becauſe her purpoſe is to leaue her childe quite, or to make it hurt it ſelfe; but that when ſhe taketh it vp againe, it may loue her the better: So dealeth the holy Ghoſt with men to make them know their weakenes & frailtie: he hides himſelfe as it were in ſome corner of the heart for a ſeaſon, that they may the more earneſtly hunger after grace, the want whereof they feele.

The vſe of this article, whereby we confeſſe that we beleeue in the holy Ghoſt, is manifold. Firſt, conſidering that all the gifts which any C man hath, whether they be gifts of knowledge in the word of God or of humane learning, or againe gifts whereby men are inabled to practiſe their trades or handicrafts, doe come not from our ſelues but from the holy Ghoſt, we are taught this dutie. Looke what gifts ſoeuer we for our parts haue receiued of the ſpirit of God, we muſt vſe them ſo, as they may euer ſerue for the glory of God and good of our brethren, and not to the practiſing and ſetting forth of any manner of ſinne, & by conſequent to the ſeruice of the deuill. For that is as if a mā receiuing riches & reueneues of his prince, ſhould ſtraightway goe to the princes enemie and employ them for his benefite; which were a point of exceeding treacherie.

D Furthermore, in euery place the greater part of men are blinde and ignorant perſons both young and old; and aged folkes, as they are ignorant themſelues, ſo they nuzzle vp their youth in ignorance. Conferre with them, you ſhall finde that they can ſay nothing but that which may bee learned by common talke, as that there is a God, and that this God muſt be worſhipped: but aske them further of the meanes of their ſaluation, and of their duties to God and man, and they will anſwer you, that they are not booke-learned: tell them further, that the ordinary meanes to bring men to knowledge, is the preaching of the word, which if they will not vſe, they ſhall be inexcuſable; they will ſay, alas, we are dull of memorie, and cannot learne. Well, for all this, thou ſaiſt thou beleeueſt in the H. Ghoſt, & he is thy ſchoole-

A maſter to teach thee: though thy capacity be dull, yet he is able to open thine vnderſtanding: for as there is outward teaching by the miniſter, ſo the worke of the holy Ghoſt is ioyned withall to enlighten the conceit of the mind, that they which heare the word with reuerence, may profit thereby and get knowledge. But if for all this men will not learne, but remaine ignorant ſtill, then let them mark the example of the ſonnes of Eli: he in ſome part did rebuke them for their wickednes, but yet they would not obey; and the reaſon is 1.Sam.2.25. there ſet downe, *becauſe the Lord would deſtroy them.* In the ſame manner, howſoeuer we may not iudge of any mans perſon, yet this may be ſaid, that if men refuſe to heare the word of B God when they may, or if in hearing they will not obey, it is a fearefull ſigne that God will at length deſtroy them. When a trumpet is ſounded in a mans eare, and he lies ſtill, not ſtirring at all, he is certainely dead. And ſurely when the trumpet of the Goſpell is ſounded in the eares of our hearts, if we awake not out of our ſinnes to newneſſe of life, we are no better then dead men before God. Wherefore the caſe beeing thus dangerous, and the puniſhment ſo great, let vs labour in time for the knowledge of Gods will, and preuẽt Gods iudgemẽts before they light vpõ vs.

Gal.5.25. Thirdly, as the Apoſtle ſaith, *If wee liue in the ſpirit, we muſt walke in the ſpirit,* that is, if we be dead vnto ſinne by the power of the C holy Ghoſt, and be raiſed vp to newneſſe of life, then we muſt walke in the ſpirit. Now to walke in the ſpirit, is to lead our liues in ſhewing forth the fruites of the ſpirit. In Eſay the Eſa.44.3.4. holy Ghoſt is compared vnto *water powred forth on the drie land, which maketh their ſeede to growe like the willowes by the riuers of waters:* wherefore thoſe that haue the gifts of the ſpirit muſt be trees of righteouſnes bringing forth the fruits of the ſpirit, which (as they Gal.5.22.23. are ſet downe by Paul) are principally nine.

The firſt fruit is *loue,* which reſpects both God and man. Loue vnto God is an inward and ſpirituall motion in the heart, whereby God is loued abſolutely for himſelfe. This loue ſhewes it ſelfe in two things: I. When a mans heart is ſet and diſpoſed to ſeeke the ho- D nour and glory of God in all things. II. when a man by all meanes ſtriues and endeauours himſelfe to pleaſe God in euery thing, counting it a moſt miſerable eſtate to liue in the diſpleaſure of God: and the heart that is thus affected, can haue no greater torment then to fall into ſin, whereby God is offended and his diſpleaſure prouoked. By theſe two ſignes a man may know whether hee loue God or no, and by them alſo muſt he teſtifie his loue. Now our loue to man is a fruite of this loue of God, for God is to be loued for himſelfe: man is loued for God. This loue muſt not be in ſhewe onely, but in deede and action. Saint 1.Ioh.3.18. Iohn biddeth vs not to loue in word & tongue onely, but in deede and truth. Brotherly loue doth alwaies lie hid, but when an occaſion is offered, it doth breake forth into action; it is like fire, which though for a time it be ſmothered, yet at length it breakes foorth into a flame. And ſo much loue a man ſheweth to his neighbour, as he hath; and where none is ſhewed, none is.

The ſecond fruit is *Ioy,* when a man is glad at the good of his neighbour as at his owne good: and this is a ſpeciall worke of the holy Ghoſt. For the nature of man is to pine away, and to grieue at the good of an other; and contrariwiſe it is a worke of grace to reioyce thereat. Paul ſaith, *Reioyce with them that reioyce.* Rom.12.15. And this was the holy practiſe of the friends and neighbours of Zacharies and Elizabeth, when Iohn Baptiſt was borne, *they came and reioyced with them.* Luk.1.58.

The third fruit of the ſpirit, is *peace.* Of this Paul ſpeaketh moſt excellently, ſaying, *If it be poſſible, as much as in you is, haue peace with all men.* Rom.12.18. It is nothing els but concord which muſt be kept in an holy manner, with all men, both good and badde, ſo farre forth as can be. Iſai the Prophet ſpeaking of the fruites of the Goſpel ſaith, *The wolfe ſhall dwell with the lambe, and the leopard with the kidde, &c.* Eſay.11.6. Where note, that in the kingdome of Chriſt, when a man is called into the ſtate of grace, howſoeuer by nature he be as a wolfe, as a leopard, as a lyon, or as a beare; yet he ſhall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practiſing of this peace, there are three duties eſpecially to be learned and performed: I. rather then peace ſhould be broken, a man muſt yeeld of his owne right. When Publicans came to our Sauiour Chriſt for tribute, he had a lawfull excuſe: for howſoeuer he liued in low eſtate among men, yet he was the right heire to the kingdome, and therefore was free: neuertheleſſe he ſtood not on his priuiledge, but calleth Peter, ſaying, *Leaſt we offend them, goe to the ſea and caſt in an angle, and take the firſt fiſh that commeth vp: and when thou haſt opened his mouth, thou ſhalt finde a piece of twentie pence: take it, and giue it to them for thee and me.* Mat.17.26.27. Here we ſee that our Sauiour Chriſt, rather then hee would breake the common peace, yeelds of his owne right; and ſo we muſt doe if we will be good followers of him. Secondly, when any man ſhall ſinne either in word or in deede, ſpecially if it be vpon infirmitie, we muſt auoid bitter inuectiues and mildly tell him of his fault, and in all meeknes and loue labour for his amendment. So Paul teacheth vs, ſaying, *If any man be fallen into any fault by occaſion, reſtore ſuch an one with the ſpirit of meeknes, conſidering thy ſelfe, leaſt thou be alſo tempted, &c. Beare ye one anothers burden.* Gal.6.1.2. Thirdly, euery man within the compaſſe of his calling, muſt be a peace-maker betweene them that are at variance. This is a ſpeciall dutie of godlineſſe and chriſtianitie, and there-

therefore our Sauiour Chriſt doth highly commend ſuch, and pronounceth this bleſſing Math.5.9. vpon them, that *they ſhall be called the children of God.*

The fourth fruit of the ſpirit, is *long ſuffering*: & it ſtandeth in two points: I. when a man deferreth his anger & is hardly brought to it: II. beeing angrie doth yet moderate the ſame, and ſtay the hotneſſe of that affection. For the firſt, to bridle anger, it is a ſpeciall worke of the holy Ghoſt, and the meanes to attaine vnto it are theſe: I. not to take notice of the iniuries and wrongs done vnto vs, if they be not of great moment; but to let them paſſe, as not knowing them. Salomon ſaith, Pro.19.11. *It is a mans diſcretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to paſſe by infirmitie*: that is, when a man ſhall ouerſhoote himſelfe, either in word or in deede, to let it paſſe either wholly, or till a time conueniẽt, as though we know not of it. The ſecond way to deferre and bridle anger, is when a man hath iniured vs either in word or deede, to thinke with our ſelues that we haue iniuried other in the ſame manner: Eccleſ.7. 3.24. and for this cauſe Salomon ſaith, *Giue not thine heart to all that men ſpeake, leaſt thou heare thy ſeruant curſing thee: for oftentimes thine heart alſo knoweth that thou haſt curſed others.* A man muſt not liſten to euery mans words at all times: but hee is to thinke that he hath ſpoken or done the ſame to other men, and that now the Lord meeteth with him by the like, Mat.7.2. as it is ſaid, *With what meaſure yee mete, it ſhall be meaſured to you againe.* This is a thing which few conſider. Euill men deſire good report, and would haue all men ſpeake well of them, whereas they can ſpeake well of none; but indeed they muſt beginne to ſpeake well of others before others ſpeake well of them. Thirdly, a man muſt conſider how God dealeth with him. For ſo often as he ſinneth he prouoketh God to caſt him away and to confound him eternally; yet the Lord is mercifull and long ſuffering. Euen ſo when men doe offend and iniurie vs, we muſt doe as God doth: not be angrie, but fight againſt our affections, endeauouring to become patient & long ſuffering as god is with vs. The ſecõd property of long ſuffering, is to keepe the affection of anger in moderatiõ & compaſſe. It is not alwaies a ſin to be angry, & therefore it is ſaid of Chriſt (in whom was no blemiſh of ſin) that Mark.3.5. *he was angrie*: yet we muſt looke that our anger be moderate not continuing ouerlong, as Paul Eph.4.25. ſaith, *let not the ſunne goe downe vpon your wrath.*

The fifth fruit of the ſpirit, is *gentlenes*, whereby a man behaueth and ſheweth himſelfe friendly and courteous to euery man, Tit.3.2. as Paul ſaith to Titus, *Put them in remembrance that they ſpeake euill of no man, that they be no fighters, but ſoft, ſhewing all meekeneſſe vnto all men, whether they be good or badde.* This gentlenes ſtandeth in theſe points: I. to ſpeake to euery man friendly and A louingly. II. to ſalute friendly and courteouſly. III. to be ready vpon euery occaſion to giue reuerence and honour to euery man in his place. It is made a queſtion of ſome, whether a man is to ſalute and ſpeake vnto them that are knowne to be lewd and wicked men: but here wee ſee what our dutie is, in that we are taught to be curteous to all men both good and badde, yet ſo as we approoue not of their ſinnes: as for that which S. Iohn ſaith of falſe propets, *Receiue them not, neither bidde them God ſpeede*, 2.Ioh.10. it is to be vnderſtood of giuing an outward approbation to falſe teachers.

The ſixt fruit, is *goodnes*, which is, when a man is readie to doe good and become B ſeruiceable in his calling to all men, at all times, vpon all occaſions. This was to bee ſeene in that holy man Iob: he ſaith, that *he was eyes to the blind, and feete to the lame,* Iob.39.15. 16. *a father vnto the poore, and when he knew not the cauſe he ſought it out.* And S. Paul ſhewed this fruit moſt notably after his conuerſion, for he ſaith, that *he was made all things to all men* 1.Cor.9.22. *that he might ſaue ſome.* Hee was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteouſneſſe bearing fruit, not for themſelues but for others, and therefore Paul in the Epiſtle to the Galatians giueth this rule, *Doe ſeruice one to an other in* Gal.5.~~13~~. C *loue.* In theſe daies it is hard to find theſe duties performed in any place. For both practiſe and prouerbe is commonly this, *Euery man for himſelfe, and God for vs all:* but it is a graceleſſe ſaying; and the contrarie muſt be practiſed of all, that deſire to be guided by the ſpirit.

The ſeuenth fruite is *faith*. Faith or fidelitie ſtandeth in theſe two duties. One, to make conſcience of a lie, and to ſpeake euery thing whereof we ſpeake, as we thinke it is, & not to ſpeake one thing and thinke an other. A rare thing it is, to finde this vertue in the world now adaies: who is he that maketh conſcience of a lie? and is not truth baniſhed out of our coaſts; conſidering that for gaines and outward commodities men make no bones D of glozing and diſſembling? but alas, the practiſe is damnable, and the contrarie is the fruit of the holy Ghoſt, namely, to ſpeake the truth from the heart: and he that can doe this, by the teſtimonie of God himſelfe *ſhall reſt in the mountaine of his holines*, Pſal.15.1.2. euen in the kingdome of heauen. The ſecond point wherein fidelitie conſiſteth, is when a man hath made a promiſe that is lawfull and good, to keepe and performe the ſame. Some thinke it a ſmall matter to breake promiſe, but indeede it is a fruit of the fleſh; and contrarywiſe a fruit of the ſpirit to performe a lawfull promiſe: & a mans word ſhould be as ſure as an obligation: and in conſcience a man is bound to keepe promiſe ſo farre forth, as hee will to whome the promiſe is made.

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Indeede if a man be releaſed of his promiſe, he is then free: otherwiſe if we promiſe and doe not performe, we doe not onely cracke our credit before men, but alſo ſinne before God.

The eight fruite of the ſpirit, is *meekeneſſe*, which is a notable grace of God, when a man prouoked by iniuries, doth neither intend nor enterpriſe the requitall of the ſame. And it ſtands in three duties. The firſt is, to interpret the ſayings and doings of other men in better part as much as poſſibly may be. The ſecond, when men miſtake and miſconſtrue our ſayings and doings, if the matter bee of ſmaller moment, to be ſilent and patient as Chriſt was, when he was accuſed before the high Prieſts and Phariſies: this being withal remembred, that if the matter be of weight and moment, we may defend our ſelues by ſoft and mild anſwers. The third is, not to contend in word or deed with any man, but when we are to deale with others, to ſpeake our mind, and ſo an end.

The laſt fruite of the ſpirit is *temperance*, whereby a man bridleth his appetite or luſt in meate, drinke, and apparell. In bridling the luſt, theſe rules muſt be obſerued. I. Eating and drinking muſt be ioyned with continuall faſting, after this manner. We muſt not glut our ſelues, but rather abſtaine from that which nature deſireth, and as ſome vſe to ſpeake, leaue our ſtomackes crauing. II. A man muſt ſo eate and drinke, as afterward hee may the better be enabled for Gods worſhip. Creatures are abuſed when they make vs vnfit to ſerue God. The common fault is, on the Sabbath day men ſo pamper themſelues, as that they are made vnfit both to heare and learne Gods word, and fit for nothing but to ſlumber and ſleepe: but following this rule of temperance theſe faults ſhall be amended. III. This muſt be a caueat in our apparell, that we be attired according to our callings in holy comelineſſe. Zeph.1.8. The Lord hath threatened to *viſit all thoſe that are cloathed in ſtrange apparell.* Tit.2.3. And holy comelineſſe is this, when the apparell is both for faſhion and matter ſo made and worne, that it may expreſſe and ſhew forth the graces of God in the heart, as ſobrietie, temperance, grauitie, &c. and the beholder may take occaſion by the apparell, to acknowledge and commend theſe vertues. But lamentable is the time, looke on men and women in theſe daies, and you may ſee and reade their ſinnes written in great letters on their apparell, as intemperance, pride, and wantonneſſe. Euery day new faſhions pleaſe the world; but indeed that *holy comelineſſe*, which the holy Ghoſt doth commend to vs, is the right faſhion when all is done. And theſe are the nine fruites of the ſpirit, which we muſt put in practiſe in our liues and conuerſations.

Fourthly, if we beleeue in the H. Ghoſt, and thereupon doe perſwade our ſelues, that hee will dwell in vs: we muſt daily labour as we are commanded *to keepe our veſſels, in holines and honour vnto the Lord:* 1.Theſſ.4.4. & the reaſon is good. If a man be to entertaine but an earthly Prince or ſome man of ſtate, he would be ſure to haue his houſe in a readineſſe, and all matters in order againſt his comming, ſo as euery thing might be pleaſing vnto ſo worthie a gueſt: well now, behold, we put our confidence and affiance in the holy Ghoſt, and doe beleeue that he will come vnto vs, and ſanctifie vs, & lodge in our hearts. He is higher then all ſtates in the world whatſoeuer; and therefore we muſt look that our bodies and ſoules be kept in an honorable and holy manner, ſo as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieue the holy ſpirit*, Eph.4.30. where the holy Ghoſt is compared to a gueſt, and our bodies and ſoules vnto Innes; and as men vſe their gueſts friendly and courteouſly, ſhewing vnto them all ſeruice and dutie: ſo muſt we doe to Gods ſpirit which is come to dwell and abide in vs, doing nothing in any caſe, which may diſquiet or moleſt him. Now there is nothing ſo grieuous vnto him as our ſinnes, and therefore we muſt make conſcience of all maner of ſinne, leſt by abuſing of our ſelues, we doe cauſe the holy Ghoſt (as it were) with griefe to depart from vs. When the *arke of the couenant*, which was a ſigne of the preſence of God, was in the houſe of *Obed Edom*, the text ſaith, that *the Lord bleſſed him and all his houſe*: 2.Sam.6.11. but when the holy Ghoſt dwels in a mans heart, there is more then the arke of the Lord preſent, euen God himſelfe: and therefore may we looke for a greater bleſſing. Now then ſhal we grieue the holy Ghoſt by ſinning, ſeeing we reape ſuch benefit by his abode? It is ſaid that our Sauiour Chriſt *was angrie when hee came into the temple at Ieruſalem, and ſawe the abuſes therein.* Ioh.2.15. Now ſhall hee be angrie for the abuſes that are done in a temple of ſtone, and ſeeing the temples of our bodies, which are not made of ſtone, but are ſpirituall, figured by that earthly temple, ſeeing them (I ſay) abuſed by ſinne, will he not be much more angrie? yea, we may aſſure our ſelues he cannot abide that. And therefore if we beleeue in the holy Ghoſt, we muſt hereupon bee mooued to keepe our bodies and ſoules pure and cleane. And further, to perſwade vs hereunto, we muſt remember this, that when wee pollute our ſoules and bodies with any manner of ſinne, wee make them euen ſtables and ſtyes for our wretched enemie the deuill to harbour in. For when Satan is once caſt out, if afterward wee fall againe to our old ſinnes and looſeneſſe of life, and ſo defile our bodies, they are then moſt cleane and neate for him to dwell in: whereupon he wil come and bring ſeuen other deuils worſe then himſelfe, and ſo a mans laſt end ſhall be worſe then his beginning. Now what a fearefull thing is this, that the bodie which ſhould be a temple for the holy Ghoſt, by our ſinnes ſhould be made a ſtable for the deuil. Furthermore S. Paul biddeth vs, not to *quench the ſpirit*. The graces of the holy ſpirit in this life, are like ſparkes of fire, which may ſoone bee quenched with a litle water. Now ſo oft as we ſinne, we caſt water vpon the grace of God, & as much as we can put out the ſame: therefore it ſtands vs in hand to make conſcience of euery thing wherein we may offend and diſpleaſe God. And we may aſſure our ſelues, that ſo long as we liue and lie in our corruptions and ſinnes, the holy Ghoſt wil neuer come and dwell with vs. He is a ſpirit moſt pure and chaſt, and therefore muſt haue an vndefiled temple to dwell in.

1.Theſ.5.19.

Thus we haue heard what is to bee beleeued concerning the Father, Sonne, and holy Ghoſt. Now, looke as we beleeue in God diſtinguiſhed into three perſons: ſo we muſt remember, that when wee performe diuine worſhip to him, we may diſtinguiſh the perſons, but we are not to ſeuer them: when we pray to the Father, we muſt not omit the Sonne or the holy Ghoſt, but make our prayers to them all: for as in nature they are one, & in perſon not deuided but diſtinguiſhed: ſo in al worſhip we muſt neuer confound or ſeuer the perſons, but diſtinguiſh them, & worſhip the Trinitie in vnity, and vnitie in Trinitie: one God in three perſons, and three perſons in one God.

Hitherto we haue intreated of the firſt part of the Creede concerning God: now followes the ſecōd part therof concerning the Church: and it was added to the former vpon ſpeciall conſideration. For [a] the right order of a confeſſion did require, that after the Trinitie the Church ſhould be mentioned, as the houſe after the owner, the temple after God, and the citie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, becauſe whoſoeuer is out of it, is alſo forth of the number of Gods children: and ***he cannot haue God for his father, which hath not the Church for his mother.***

[a] Auguſt. in enchir. c.59.

Aug.l.4.c.10.de ſymb ad Catech.

Queſtion is made what the wordes are which are to be ſupplied in this article, *the holy Catholike Church*, whether, *I beleeue*, or *I beleeue in*: and auncient expoſitours haue ſufficiently determined the matter. One [b] ſaith, *In theſe words, in which is ſet forth our faith of the God-head, it is ſaide,* In God the Father, in the Sonne, & in the holy Ghoſt; *but in the reſt where the ſpeech is not of the God-head, but of creatures and myſteries, the prepoſition* In *is not added that it ſhould be,* in the holy Church, *but that wee ſhould beleeue there is an holy Church, not as God, but as a companie gathered to God. And men ſhould beleeue that there is remiſſion of ſinnes, not,* in the remiſſion of ſinnes: *and they ſhould beleeue the reſurrection of the body, not,* in the reſurrection of the body: *therefore by this prepoſition the Creator is diſtinguiſhed from the creatures, and things pertaining to God, from things pertaining to men.* An other vpon theſe words, This is the worke of God that ye beleeue in him, A ſaith, *If ye beleeue in him, ye beleeue him: not if ye beleeue him, ye beleeue in him, for the deuils beleeued God, but did not beleeue in him. Againe of the Apoſtles, we may ſay, we beleeue Paul, but wee doe not beleeue in Paul: we beleeue Peter, but we beleeue not in Peter. For his faith that beleeueth in him which iuſtifieth the vngodly, is imputed to him for righteouſnes. What is it therefore to beleeue in him? by beleeuing to loue and like, and as it were to paſſe into him, and to bee incorporated into his members.* Now the reaſons which ſome Papiſts bring to the contrary, to prooue that wee may beleeue in the creatures, and in the Church, are of no moment. Firſt, they alleadge the phraſe of Scripture, B Exod. 14.31. *They beleeued in God, and in Moſes.* 1. Sam. 27.12. *And Achis beleeued in Dauid.* 2. Chro. 20.20. *Beleeue in the Prophets and proſper. Anſ.* The Hebrewe phraſe in which the ſeruile letter Beth is vſed, muſt not be tranſlated with a prepoſition that ruleth an accuſatiue or ablatiue caſe, but with a datiue on this manner, *Beleeue Moſes, Dauid, the Prophets*: and it doth not import any affiance in the creature, but onely a giuing of credence one man to another. Secondly, they alleadge, that ancient fathers read the article on this manner. *I beleeue in the holy Catholike Church. Anſ.* Indeede ſome haue done ſo: but by this kinde of ſpeech they ſignified no more but thus much, that they beleeued that there was a C Catholike Church.

[b] Ruffin. in ſymb.

Auguſt. tract.29. in Ioh.

Epiphan. in Anchor.

Thus hauing found what words are to be ſupplied, let vs come to the meaning of the article. And that we may proceede in order, let vs firſt of all ſee what the Church is. *The Church is a peculiar companie of men predeſtinated to life euerlaſting, and made one in Chriſt.* Firſt I ſay, it is a pecular companie of men: for Saint Peter ſaith, *Ye are a choſen generation, a royall prieſthood, an holy nation, and a peculiar people.* He ſpeakes indeede of the Church of God on earth, but his ſaying may be alſo extended to the whole Church of God, as well in heauen as in earth. Now becauſe there can be no companie vnleſſe it haue a beginning and a cauſe whereby it is gathered: therefore I adde further in D the definition, *predeſtinate to life euerlaſting.* Noting thereby the ground and cauſe of the Catholike Church, namely Gods eternall predeſtination to life euerlaſting: and to this purpoſe our Sauiour Chriſt ſaith, *Feare not little flocke, for it is your fathers will to giue you the kingdome:* ſignifying thereby, that the firſt and principall cauſe of the Church, is the good pleaſure of God, whereby he hath before all worlds purpoſed to aduance his Elect to eternall ſaluation. Therefore one ſaith well, [a] *onely the Elect are the Church of God.* And further, becauſe no companie can continue and abide for euer, vnleſſe the members thereof be ioyned and coupled togither by ſome bond, therefore I adde in the laſt place, *made one with Chriſt.* This vnion maketh the Church to bee the Church:

1.Pet.2.9.

Luk.12.32.

[a] Bernard. in Cant.

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A Indeede if a man be releaſed of his promiſe, he is then free: otherwiſe if we promiſe and doe not performe, we doe not onely cracke our credit before men, but alſo ſinne before God.

The eight fruite of the ſpirit, is *meekeneſſe*, which is a notable grace of God, when a man prouoked by iniuries, doth neither intend nor enterpriſe the requitall of the ſame. And it ſtands in three duties. The firſt is, to interpret the ſayings and doings of other men in better part as much as poſſibly may be. The ſecond, when men miſtake and miſconſtrue our ſayings and doings, if the matter bee of ſmaller moment, to be ſilent and patient as B Chriſt was, when he was accuſed before the high Prieſts and Phariſies: this being withal remembred, that if the matter be of weight and moment, we may defend our ſelues by ſoft and mild anſwers. The third is, not to contend in word or deed with any man, but when we are to deale with others, to ſpeake our mind, and ſo an end.

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Fourthly, if we beleeue in the H. Ghoſt, and thereupon doe perſwade our ſelues, that hee will dwell in vs: we muſt daily labour as we are commanded *to keepe our veſſels, in holines and honour vnto the Lord*: 1.Theſſ.4.4. & the reaſon is good. If a man be to entertaine but an earthly Prince or ſome man of ſtate, he would be ſure to haue his houſe in a readineſſe, and all matters in order againſt his comming, ſo as euery thing might be pleaſing vnto ſo worthie a gueſt: well now, behold, we put our confidence and affiance in the holy Ghoſt, and doe beleeue that he will come vnto vs, and ſanctifie vs, & lodge in our hearts. He is higher then all ſtates in the world whatſoeuer; and therefore we muſt look that our bodies and ſoules be kept in an honorable and holy manner, ſo as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieue the holy ſpirit*, Eph.4.30. where the holy Ghoſt is compared to a gueſt, and our bodies and ſoules vnto Innes: and as men vſe their gueſts friendly and courteouſly, ſhewing vnto them all ſeruice and dutie: ſo muſt we doe to Gods ſpirit which is come to dwell and abide in vs, doing nothing in any caſe, which may diſquiet or moleſt him. Now there is nothing ſo grieuous vnto him as our ſinnes, and therefore we muſt make conſcience of all maner of ſinne, leſt by abuſing of our ſelues, we doe cauſe the holy Ghoſt (as it were) with griefe to depart from vs. When the *arke of the couenant*, which was a ſigne of the preſence of God, was in the houſe of *Obed Edom*, the text ſaith, that *the Lord bleſſed him and all his houſe*: 2.Sam.6.11. but when the holy Ghoſt dwels in a mans heart, there is more then the arke of the Lord preſent, euen God himſelfe: and therefore may we looke for a greater bleſſing. Now then ſhal we grieue the holy Ghoſt by ſinning, ſeeing we reape ſuch benefit by his abode? It is ſaid that our Sauiour Chriſt *was angrie when hee* Ioh.2.15. *came into the temple at Ieruſalem, and ſawe the abuſes therein*. Now ſhall hee be angrie for the abuſes that are done in a temple of ſtone, and ſeeing the temples of our bodies, which are not made of ſtone, but are ſpirituall, figured by that earthly temple, ſeeing them (I ſay) abuſed by ſinne, will he not be much more angrie? yea, we may aſſure our ſelues he cannot abide that. And therefore if we beleeue in the holy Ghoſt, we muſt hereupon bee mooued to keepe our bodies and ſoules pure and cleane. And further, to perſwade vs hereunto, we muſt remember this, that when wee pollute our ſoules and bodies with any manner of ſinne, wee make them euen ſtables and ſtyes for our wretched enemie the deuill to harbour in. For when Satan is once caſt out, if afterward wee fall againe to our old ſinnes and looſeneſſe of life, and ſo defile our bodies, they are then moſt cleane and neate for him to dwell in: whereupon he wil come and bring ſeuen other deuils worſe then himſelfe, and ſo a mans laſt end ſhall be worſe then his beginning. Now what a fearefull thing is this, that the bodie which ſhould be a temple for the holy Ghoſt, by our ſinnes

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1.Theſ.5.19.

B Thus we haue heard what is to bee beleeued concerning the Father, Sonne, and holy Ghoſt. Now, looke as we beleeue in God diſtinguiſhed into three perſons: ſo we muſt remember, that when wee performe diuine worſhip to him, we may diſtinguiſh the perſons, but we are not to ſeuer them: when we pray to the Father, we muſt not omit the Sonne or the holy Ghoſt, but make our prayers to them all: for as in nature they are one, & in perſon not deuided but diſtinguiſhed: ſo in al worſhip we muſt neuer confound or ſeuer the perſons, but diſtinguiſh them, & worſhip the Trinitie in vnity, and vnitie in Trinitie: one God in three perſons, and three perſons in one God.

Hitherto we haue intreated of the firſt part C of the Creede concerning God: now followes the ſecõd part therof concerning the Church: and it was added to the former vpon ſpeciall conſideration. For [a] the right order of a confeſſion did require, that after the Trinitie the Church ſhould be mentioned, as the houſe after the owner, the temple after God, and the citie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, becauſe whoſoeuer is out of it, is alſo forth of the number of Gods children: and *he cannot haue God for his father, which hath not the Church for his mother.*

[a] Auguſt. in enchir. c.59.

Aug.l.4.c.10.de ſymb ad Catech.

Queſtion is made what the wordes are which are to be ſupplied in this article, *the holy Catholike Church*, whether, *I beleeue*, or *I beleeue in*: and auncient expoſitours haue ſufficiently D determined the matter. One [b] ſaith, *In theſe words, in which is ſet forth our faith of the God-head, it is ſaide*, In God the Father, in the Sonne, & in the holy Ghoſt; *but in the reſt where the ſpeech is not of the God-head, but of creatures and myſteries, the prepoſition* In *is not added that it ſhould be*, in the holy Church, *but that wee ſhould beleeue there is an holy Church, not as God, but as a companie gathered to God. And men ſhould beleeue that there is remiſſion of ſinnes, not*, in the remiſſion of ſinnes: *and they ſhould beleeue the reſurrection of the body, not*, in the reſurrection of the body: *therefore by this prepoſition the Creator is diſtinguiſhed from the creatures, and things pertaining to God, from things pertaining to men.* An other vpon theſe words; This is the worke of God that ye beleeue in him, ſaith, *If ye beleeue in him, ye beleeue him; not if ye beleeue him, ye beleeue in him, for the deuils beleeued God, but did not beleeue in him. Againe of the Apoſtles, we may ſay, we beleeue Paul, but wee doe not beleeue in Paul: we beleeue Peter, but we beleeue not in Peter. For his faith that beleeueth in him which iuſtifieth the vngodly, is imputed to him for righteouſnes. What is it therefore to beleeue in him? by beleeuing to loue and like, and as it were to paſſe into him, and to bee incorporated into his members.* Now the reaſons which ſome Papiſts bring to the contrary, to prooue that wee may beleeue in the creatures, and in the Church, are of no moment. Firſt, they alleadge the phraſe of Scripture, Exod. 14.31. *They beleeued in God, and in Moſes.* 1. Sam. 27.12. *And Achis beleeued in Dauid.* 2. Chro. 20.20. *Beleeue in the Prophets and proſper. Anſ.* The Hebrewe phraſe in which the ſeruile letter *Beth* is vſed, muſt not be tranſlated with a prepoſition that ruleth an accuſatiue or ablatiue caſe, but with a datiue on this manner, *Beleeue Moſes, Dauid, the Prophets*: and it doth not import any affiance in the creature, but onely a giuing of credence one man to another. Secondly, they alleadge, that ancient fathers read the article on this manner. *I beleeue in the holy Catholike Church. Anſ.* Indeede ſome haue done ſo: but by this kinde of ſpeech they ſignified no more but thus much, that they beleeued that there was a Catholike Church.

[b] Ruffin. in ſymb.

Auguſt. tract.29. in Ioh.

Epiphan. in Anchor.

Thus hauing found what words are to be ſupplied, let vs come to the meaning of the article. And that we may proceede in order, let vs firſt of all ſee what the Church is. *The Church is a peculiar companie of men predeſtinated to life euerlaſting, and made one in Chriſt.* Firſt I ſay, it is a pecular companie of men: for Saint Peter ſaith, *Ye are a choſen generation, a royall prieſthood, an holy nation, and a peculiar people.* He ſpeakes indeede of the Church of God on earth, but his ſaying may be alſo extended to the whole Church of God, as well in heauen as in earth. Now becauſe there can be no companie vnleſſe it haue a beginning and a cauſe whereby it is gathered: therefore I adde further in the definition, *predeſtinate to life euerlaſting*. Noting thereby the ground and cauſe of the Catholike Church, namely Gods eternall predeſtination to life euerlaſting: and to this purpoſe our Sauiour Chriſt ſaith, *Feare not little flocke, for it is your fathers will to giue you the kingdome*: ſignifying thereby, that the firſt and principall cauſe of the Church, is the good pleaſure of God, whereby he hath before all worlds purpoſed to aduance his Elect to eternall ſaluation. Therefore one ſaith well, [a] *onely the Elect are the Church of God.* And further, becauſe no companie can continue and abide for euer, vnleſſe the members thereof be ioyned and coupled togither by ſome bond, therefore I adde in the laſt place, *made one with Chriſt*. This vnion maketh the Church to bee the Church:

1.Per.2.9.

Luk.12.32.

[a] Bernard. in Cant.

Col.1.18.
Gal.3.16.
Eph.3.15.
Gal 4.26.
Heb.12.22 23.

and by it the members thereof, whether they be in heauen or in earth, are diſtinguiſhed from all other companies whatſoeuer. Now this coniunction betweene Chriſt and the Church is auouched by S. Paul when he ſaith, *Chriſt is the head to the bodie, which is his Church:* and when he aſcribes the name of Chriſt not onely to the perſon of the Sonne, but to the Church it ſelfe, as in the Epiſtle to the Galatians. *To Abraham and to his ſeede were the promiſes made:* he ſaith not, *and to his ſeede:* as ſpeaking of many, but *and vnto his ſeede*, as ſpeaking of one, *which is Chriſt:* that is, not the redeemer alone, but alſo the Church redeemed. For Chriſt as he is man is not the onely ſeede of Abraham. And this definition of the Church is almoſt in ſo many words ſet downe in the Scriptures, in that it is called the *Family of God* partly in heauen, and partly in earth, named of Chriſt: and alſo it is called the *heauenly Ieruſalem, the mother of vs all:* and *the celeſtiall Ieruſalem:* and *the congregation of the firſt borne*. Now for the better vnderſtanding of the nature, eſtate, and parts of the Church, two points among the reſt muſt be conſidered; the efficient cauſe thereof, *Gods Predeſtination*; and the forme, the *myſticall vnion*.

In handling the doctrine of *Predeſtination*, my meaning is, onely to ſtand on ſuch points as are reuealed in the word and neceſſarie, tending to edification. And firſt I will ſhew what is the truth, and ſecondly the contrarie falſhood. In the truth I conſider foure things: I. what Predeſtination is: II. what is the order of it: III. what be the parts of it. IV. what is the vſe.

Predeſtination may thus be defined: *It is a part of the counſell of God, whereby hee hath before all times purpoſed in himſelfe to ſhewe mercie on ſome men, and to paſſe by others, ſhewing his iuſtice on thē for the manifeſtatiō of the glorie of his own name.* Firſt, I ſay, it is a part of his counſell, becauſe the counſell or decree of God, vniuerſally extends it ſelfe to all things that are: and Predeſtination is Gods decree ſo far forth as it concerns the reaſonable creatures, eſpecially men. Now in euery purpoſe or decree of God: three things muſt be conſidered; the beginning, the matter, the end. The *beginning*, is the will of God whereby he willeth and appointeth the eſtate of his creatures: and it is the moſt abſolute, ſupreame, and ſoueraigne cauſe of all things that are, ſo farre forth as they haue beeing: hauing nothing either aboue it ſelfe or out of it ſelfe, to be an impulſiue cauſe to mooue or incline it; and to ſay otherwiſe, is to make the will of God to be no will. Indeede mens wils are mooued and diſpoſed by externall cauſes, out of themſelues borrowed from the things whereof deliberation is made, becauſe they are to be ruled by equitie and reaſon: and a mans bare will without reaſon is nothing. Now Gods will is not ruled by another rule of reaſon or iuſtice, but it ſelfe is an abſolute rule both of iuſtice and reaſon. A thing is not firſt of all reaſonable and iuſt, and then afterward willed by God: but it is firſt of all willed by God, and therevpon becomes reaſonable and iuſt. The *matter* of his purpoſe, is a decreed manifeſtation of two of the moſt principall attributes of the Godhead, *mercie* and *iuſtice:* and that with a limitation or reſtraint of mercie to ſome of the creatures, and iuſtice to ſome others, becauſe it was his good will and pleaſure. And we are not to imagine that this is a point of crueltie in God: for his very eſſence or nature is not iuſtice alone, or mercie alone, but iuſtice and mercy both togither: and therefore to purpoſe the declaration of them both vpon his creatures ouer whome he is a ſoueraigne Lord; and that without other reſpects, vpon his very will and pleaſure, is no point of iniuſtice. The ſupreame *end* of the counſell of God, is the manifeſtation of his owne glorie, partly in his mercie, and partly in his iuſtice. For in common equitie, the end which he propounds vnto himſelfe of all his doings muſt bee anſwerable to his nature; which is maieſtie and glorie, and (as I haue ſaid) iuſtice and mercie it ſelfe.

Rom.9. opened.

And becauſe Pauls diſputation in the 9. to the Romanes giues light and ſufficient confirmation to this which I now teach, I will ſtand a little to open and reſolue the ſame. From the 1. verſe to the 6. hee ſets downe his griefe conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he ſpake of malice, he doth onely in cloſe and obſcure manner inſinuate the *Reiection* of that nation. This done, in the 6. verſe he anſwers a ſecret obiection which might be made, on this manner: If the Iewes be reiected, then *the word of God is of none effect:* that is, then the couenant made with the forefathers is void: but the couenant can not be voide: therefore the Iewes are not reiected. The aſſumption he takes for graunted, and denies the conſequence of the propoſition. And the ground of his deniall is, becauſe there is a diſtinction betweene man and man, euen among the Iewes, whereby ſome are indeede in the couenant, ſome not. And this diſtinction is prooued by three examples: the firſt in this verſe, that of the children of Iacob the common parent of all the Iewes, ſome are *Iſrael*, that is, truly in the couenant as Iacob was: and ſome are not Iſrael. Now it might be further obiected, that the Iewes are not onely the poſteritie of Iacob, but the ſeede of Abraham in whome all nations of the earth are bleſſed: and therefore not to be reiected. And to this Paul anſwers verſe 7. alleadging a ſecond example of the diſtinction betweene man and man out of the familie of Abraham, in which ſome were indeede ſonnes, ſome were not. For the

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prooſe of this, firſt, he ſets downe the words of the text in Moſes, *In Iſaac ſhall thy ſeede be called:* and ſecondly, makes an expoſition of them with a collection on this manner: All they which are the ſonnes of the *promiſe*, are the ſeede of Abraham or the ſonnes of God: but Iſaac is a ſonne of promiſe and not Iſmael, therefore Iſaac is the ſeede of Abraham and heire of the bleſſing, and not Iſmael. The propoſition is in the eight verſe, the aſſumption in the ninth verſe, the concluſion in the ſeuenth verſe. Here marke, I. how he makes a double ſeede, one according to the fleſh, the other ſpirituall: and two kind of ſonnes, one of the fleſh, the other the ſonne of the promiſe, or the ſonne of God: for he puts the one for the other. II. That the diſtinction betweene Iſaac and Iſmael, whereby one is in the couenant of grace, the other not; ſtands not in their foreſeene faith and vnbeleefe, and the fruites of them: but in the purpoſe and will of God it ſelfe. For Iſaac is called *the child of promiſe*, becauſe by the vertue of it he was borne, and beleeued, and was adopted the child of God, and made heire of the couenant giuen to Abraham: and therefore conſequently the right of adoption befell him by the meere good pleaſure of God, which is the firſt cauſe of our ſaluation without reſpect of any thing in the perſon of Iſaac. For what God by his promiſe brings to paſſe in time, that he moſt freely decreed before all times. Now conſidering the Iewes might ſay, that Iſmael was reiected, becauſe he was borne of the handmaide Hagar, whereas they for their parts deſcend of Abraham and Sarah, by Iſaac the lawfull ſonne, Paul addes a third example of the diſtinction betweene man and man out of the family of Iſaac, in which Iacob was a true ſonne and heire of the promiſe, and Eſau was not. Now the diſtinction of theſe two perſons is propounded in the tenth verſe, and confirmed verſ. 11, 12, 13. in which are ſet downe three things: I. the time of this diſtinction, *yer the children were borne*, and therefore *when they had neither done good nor euill.* And this circumſtance is noted, to ſhew that God was not mooued by any preuiſion or preconſideration of Iacobs godlineſſe and Eſaus prophaneneſſe, to preferre the one before the other. II. the end why the diſtinction was made at this time, and not afterward when they were borne, is, *that the purpoſe of God which is according to his election might remaine ſure, not of workes, but by him that calleth:* that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it proceedes not of any dignitie in the man whom God calleth, but from his mercie and alone good pleaſure, that his decree of ſauing the elect might remaine firme and ſure for euer. Hence it is manifeſt, that there is an vnchangeable decree of election of ſome men (for he that takes all and excepts none,

A can not be ſaid to chooſe) to ſaluation, depending vpon the alone will of God; and therfore neceſſarily by the law of contraries, there is an oppoſite decree of reprobation: for in that God ordaineth ſome to eternall ſaluation, he teſtifies thereby, that his purpoſe is to paſſe by ſome without ſhewing of mercie. III. The authour of this diſtinction, God himſelfe by his purpoſe before all times, which purpoſe he made manifeſt by teſtimonie giuen to Rebecca, ſaying, *the elder ſhall ſerue the younger:* Gen.25.23. that is, the firſt borne and more excellent according to the fleſh, ſhall looſe his birth-right and the bleſſing of his father, and in reſpect of title to the couenant, be ſubiect to the yonger. B And becauſe this teſtimonie concerning the freedome and ſeruitude of Iacob and Eſau might ſeeme ſufficient to prooue the election of the firſt, and the reiection of the ſecond, therefore Paul addes a ſecond teſtimonie out of Malachi, *I haue loued Iacob and hated Eſau:* Mal.1.2. that is, I haue purpoſed to loue Iacob, and to hate Eſau. And theſe wordes no doubt are alledged to expound the former place out of Moſes, and ſhew that the bondage of Eſau was ioyned with the hatred of God, and the freedome of Iacob with the loue of God as tokens thereof.

Againſt this receiued expoſition of the former wordes which I haue now propounded, ſundrie expoſitions are made. Firſt, that the C prerogatiue of Iſaac aboue Iſmael, and Iacob aboue Eſau, was onely in temporary bleſſings, in that GOD vouchſafed vnto them the right of the land of Canaan. *Anſw.* If theſe places are to be vnderſtood of temporall bleſſings and not ſpirituall, then the Apoſtle hath not fitly alledged the former examples, to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there be a difference betweene man and man in reſpect of earthly bleſſings, yet doth it not follow, that there ſhal be the ſame difference in things concerning the kingdome of heauen. If a father for ſome cauſe diſinherit one or two of his children, it were abſurd thereupon to conclude, that hee might therfore kill any of the reſt. Againe, the land of Canaan was not onely an earthly inheritance, D but alſo a pledge and figure vnto our forefathers of a better inheritance in heauen: and therefore the excluding of Iſmael and Eſau from the land of Canaan, was a ſigne that they were excluded from the couenant of grace, and the right of eternall life. Some others ſay, that by Iacob and Eſau are not meant two perſons, but the two nations of the Idumeans and the Iſraelites. *Anſ.* It is a manifeſt vntruth. For it was not poſſible for two nations to ſtriue in the wombe of Rebecca, vnleſſe wee conſidered them as they were comprehended vnder the two heades, to wit, the very perſons of Iacob and Eſau. And whereas they ſay, that Eſau in perſon neuer ſerued Iacob, but

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onely in his poſteritie, the anſwer is, that Iacobs freedome and prerogatiues were ſpirituall, and not temporall, which by faith he ſawe a farre off, but enioyed not: and therefore proportionally Eſau was debaſed to the condition of a ſeruant in reſpect of his younger brother, not ſo much in reſpect of his outward eſtate and condition, as in regard of the couenant made with his anceſtours from which he was barred. And though it be graunted, that by Iacob and Eſau two nations, and not two perſons, are to be vnderſtood, yet all comes to one head: for the receiuing of the nation of the Iſraelites into the couenant, and the excluding of the nation of the Edomites, both deſcending of Iacob and Eſau, ſerue as wel to prooue Gods eternall election and reprobation, as the receiuing and reiecting of one man. Others ſay that theſe wordes, *I haue hated Eſau*, are thus to be vnderſtood, I haue leſſe loued Eſau then Iacob. But how then ſhall we ſay that Paul hath fitly alledged this text to prooue the reiection of the Iewe from the fauour of God and the couenant of grace, conſidering that of men whereof one is loued more of God, the other leſſe; both may ſtill remaine in the Couenant. Laſtly, it is alledged that the former expoſition makes Iſmael and Eſau damned perſons. *Anſ.* We muſt leaue vnto God all ſecret iudgment of particular perſons, and yet neuertheleſſe, Paul doth very fitly in their two perſons, both deſcending of Abraham, and both circumciſed; ſet forth examples of ſuch, as for all their outward prerogatiues, are indeede barred from the couenant of life euerlaſting before God. And againe the oppoſition made by *P*aul requires that the contrarie to that which is ſpoken of Iſaac and Iacob, ſhould be ſaid of Iſmael and Eſau. And there is nothing ſpoken of either of them in the Scriptures, which argues the diſpoſition of men ordained to eternall life. Iſmael is noted with the brand of a mocker, and Eſau of a prophane man.

To proceede in the text, becauſe the doctrine of Paul deliuered in the former verſes might ſeeme ſtrange vnto the Romanes, therefore in the fourteenth verſe, he layes downe an obiection, and anſwers the ſame. The obiection is this: If God put diſtinction betweene man & man, without reſpect had to their perſons, vpon his owne will and pleaſure, then is he vniuſt: but he is not vniuſt, therefore he makes no ſuch diſtinction. The anſwer is, *God forbidde.* Whereby he denies the conſequence of the propoſition, on this manner: Though God ſhould elect ſome to ſaluation, and reiect ſome others, and that vpon his will, yet were there no iniuſtice with GOD. The reaſon of this aunſwer followes in the 18. verſe. God hath *abſolute power or freedome of will*, whereby without being bound to any creature, he may and can firſt of all haue mercie on whom he will, and A ſecondly harden whome he will. For the prooſe of the firſt, that GOD hath mercie on whom he will, he layes downe the teſtimonie of Moſes, verſ. 15. *I will haue mercie on whom I will ſhew mercie, and I will haue compaſſion on him, on whom I will haue compaſſion.* And in verſ. 16. makes his collection thence, *that it* (namely, the purpoſe of God according to election, verſ. 11.) *is not in him that willeth, or in him that runneth, but in God that ſheweth mercie.* Whereby he teacheth, that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and indeauours of the mind, nor the works of our life, which are the effects of election, can B bee the impulſiue cauſes to mooue God to chooſe vs to ſaluation. The ſecond, that God hardens whom he will, is confirmed and made plaine by the teſtimonie of Scripture concerning *Pharao*, verſ. 17.

In the 19. verſe there followes another obiection, ariſing out of the aunſwer to the former, on this manner: If God will haue ſome to be hardened and reiected, and his will cannot be reſiſted, then with no iuſtice can he puniſh them that are neceſſarily ſubiect to his decree: but God will haue ſome to be hardened and reiected, and his will cannot be reſiſted: therefore (ſaith the aduerſarie) with no iuſtice can he puniſh man that is neceſſarily ſubiect to his decree. Here marke, that if there C had bene an vniuerſall election of all men, and if men had bene elected or reiected according as God did foreſee that they would beleeue or not beleeue, the occaſion of this obiection had beene cut off. But let vs come to *Pauls* anſwer. In the twentieth verſe he takes the aſſumption for granted, that ſome are reiected becauſe God will: and that the will, that is, the decree of God cannot be reſiſted: and onely denies the coherence of the propoſition, checking the malipert pride of the aduerſarie, and ſhewing that the making of this wicked and blaſphemous collection againſt the will of God, is as if a man ſhould ſue God at the law, and bring him as it were to the barre, and plead againſt him as his equall, whereas D indeed the creature is nothing to the Creator, and is abſolutely to ſubmit it ſelfe to his will in all things. In verſ. 21. he proceedes to a ſecond anſwer, ſhewing that Gods will is not to bee blamed, becauſe by his *abſolute ſoueragintie* and the right of creation, he hath power to chooſe men, or to reiect or harden them. And where there is right and power to doe a thing, the will of the doer is not to bee blamed. Now that God hath this right and power ouer his creature, it is prooued by a compariſon from the leſſe to the greater, on this manner. The potter hath power ouer the clay to make of the ſame lumpe, one veſſell to honour, and another to diſhonour: therefore may God much more *make ſome veſſels of mercie, and ſome veſſels of wrath prepared to deſtruction.* The firſt part of the compariſon is verſe 21.

A childe might anſwer this obiection, if men were elect and refuſed for their foreſeene faith and vnbeleefe.

the ſecond part, verſ. 22. 23. And leaſt any man ſhould thinke that God makes veſſels of honour and diſhonour without ſufficient and iuſt cauſe in himſelfe, as the potter may doe: therefore he ſets downe endes of the will of God: he makes veſſels of diſhonour *to ſhew his wrath*, and to *make manifeſt his power*: and againe he condemnes no man, till he haue *ſuffered him with long patience*. And he makes veſſels of honour that he might *declare the riches of his glorie* vpon them. Hence it is manifeſt, firſt, that the end of Predeſtination is the glory of God, which is to bee made manifeſt, partly in his iuſtice, and partly in his mercy: ſecondly, that men are not elected or refuſed of God, for their foreſeene corruptions or vertues: for then Paul would not haue ſaid, that God made veſſels of diſhonour, but that beeing ſo already, he left them in their diſhonour.

Thus from the *6.* verſe of this chapter to the 24. Paul hath deſcribed vnto vs the doctrine of Gods eternall predeſtination, and that by the iudgement of * Diuines in all ages.

* Aug. de Prædeſt. ſanct. ad Paulinum. ep. 79. Enchir. 98. 99. ad Sixtum 105. epiſt. Hiero. Hedibiæ q. 10. Bed. in Rō. & Aquinas, &c.

The order of *Gods predeſtination* is this. It is the propertie of the reaſonable creatures to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderſtanding, and all things both paſt and to come are preſent with him; and therefore in his eternall counſell he decrees not one thing after another, but all things at once. Neuertheleſſe for our vnderſtanding ſake, we may diſtinguiſh the counſell of God concerning man into two acts or degrees: the firſt, is *the purpoſe of God in himſelfe*, in which hee determines what he will doe, and the ende of all his doings: and that is to create al things, ſpecially man for his owne glorie; partly by ſhewing on ſome men his mercy, and vpon others his iuſtice. The ſecond, is another purpoſe whereby he *decrees the execution of the former*, and laies downe meanes of accompliſhing the ende thereof. Theſe two acts of the counſell of God, are not to bee ſeuered in any wiſe, nor confounded, but diſtinctly conſidered with ſome difference. For in the firſt, God decrees ſome men to honour, by ſhewing his mercie and loue on them, and ſome againe to diſhonour, by ſhewing his iuſtice on them; and this man more then that, vpon his will and pleaſure, and there is no other cauſe hereof knowne to vs. In the ſecond, knowne and manifeſt cauſes are ſet downe of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his ſins: and no man is actually ſaued but for the merit of Chriſt. Furthermore, this latter act of the counſel of God, muſt be conceiued of vs in the ſecond place and not in the firſt. For euermore the firſt thing to be intended is the end it ſelfe, and then afterward the ſubordinate meanes and cauſes whereby the ende is accompliſhed. Againe, the ſecond act of Gods counſell containes two other; one which ſetteth downe the preparation of the meanes whereby Gods *predeſtination* begins to come in execution; and they are two, the creation of man righteous after the image of God, the voluntary fall of Adam, and withall the ſhutting vp of all men vnder damnation: the other appoints the applying of the ſeuerall meanes to the perſons of men; that Gods decree, which was ſet down before all times, may in time be fully accompliſhed; as ſhal afterward in particular appeare.

Predeſtination hath two partes, the Decree of *Election*, the Decree of *Reprobation* or *No-election*. This diuiſion is plaine by that which hath beene ſaid out of the *9.* chapter to the Romanes, and it may be further confirmed by other teſtimonies. Of ſome it is ſaid, that the Lord *knowes who are his*: and of ſome others, Chriſt ſhall ſay in the day of iudgement, *I neuer knew you*. In the Acts it is ſaid, that as many of the Gentiles as were *ordained to life euerlaſting, beleeued*. And Iude ſaith of falſe prophets, that they were *ordained to condemnation*.

2. Tim. 2. 19.
Math. 7. 23.
Act. 13. 48.
Iud. 4.

In handling of the decree of election, I will conſider three things: I. what election is: II. the execution thereof: III. the knowledge of particular Election. For the firſt; *Gods election is a decree, in which according to the good pleaſure of his will, he hath certainely choſen ſome men to life eternall in Chriſt for the praiſe of the glorie of his grace*. This is the ſame which Paul ſaith to the Epheſians, *God hath choſen vs in Chriſt before the foundation of the world, that wee ſhould be holy and without blame before him in loue: who hath predeſtinate vs to bee adopted through Ieſus Chriſt vnto himſelfe, according to the good pleaſure of his will*. Now that wee may the better conceiue this doctrine, let vs come to a conſideration of the ſeuerall points thereof. Firſt of all I ſay, Election is Gods decree. For there is nothing in the world that comes to paſſe either vniuerſally or particularly without the eternall and vnchangeable decree of God. And therefore whereas men are actually choſen, and brought to life euerlaſting, it is becauſe God did purpoſe with himſelfe and decree the ſame before all worlds. Now touching the decree it ſelfe, ſixe things are to be obſerued. The firſt, what was the motiue or impulſiue cauſe that mooued God to decree the ſaluation of any man. *Anſw.* The good pleaſure of God. For Paul ſaith, *He will haue mercie on whom he will haue mercie*: and *He hath predeſtinate vs according to the good pleaſure of God*. As for the opinion of them that ſay, that foreſeene faith and good workes are the cauſe that mooued God to chooſe men to ſaluation, it is friuolous. For faith and good workes are the fruites and effects of Gods election. Paul ſaith, *he hath choſen vs*, not becauſe hee did foreſee that we would become holy, but *that we might be holy*. And, he *hath predeſtinate vs to adoption*. Which is all one as if he had ſaid, he hath predeſtinate vs to beleeue, be-

Eph. 1. 4. 5.
Rom. 9. 18.
Eph. 1. 5.
Eph. 1. 4.
Ioh. 1. 12.

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cauſe adoption comes by beleeuing. Now if men are elected that they might beleeue, then are they not elected becauſe they would beleeue. For it cannot be that one thing ſhould be both the cauſe and the effect of another.

The ſecond point, is that Gods election is vnchangeable; ſo as they which are indeede choſen to ſaluation cannot periſh, but ſhall without faile attaine to life euerlaſting. Paul takes it for a concluſion, that *the purpoſe of God according to election muſt remaine firme and ſure*; and againe, *that the gifts and calling of God are without repentance*. And Samuel ſaith, *The ſtrength of Iſrael will not lie or repent: For he is not a man that he ſhould repent*. Such as Gods nature is, ſuch is his will and counſell: but his nature is vnchangeable, *I am Iehouah*, ſaith he, *and I change not:* therefore his will likewiſe and his counſels bee vnchangeable. And therfore whenſoeuer the ſpirit of God ſhall teſtifie vnto our ſpirits that we are iuſtfied in Chriſt, and choſen to ſaluation; it muſt be a meanes to comfort vs, and to eſtabliſh our hearts in the loue of God. As for the opinion of them that ſay, the elect may fall from grace and be damned, it is full of helliſh diſcomfort, and no doubt from the deuill. And the reaſons commonly alleadged for this purpoſe are of no moment, as may appeare by the skanning of them. Firſt they obiect, that the Churches of the Epheſians, Theſſalonians, and the diſperſed Iewes are all called Elect by the Apoſtles themſelues, yet ſundry of them afterward fell away. *Anſw.* I. There are two kinds of iudgement to bee giuen of men, the iudgement of certenty, and the iudgement of charitie. By the firſt indeede, is giuen an infallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely, ſo farre forth as God ſhall reueale the eſtate of one man vnto another. Now the iudgement of charitie belongs vnto all men; and by it leauing all ſecret iudgements vnto God, wee are charitably to thinke, that all thoſe, that liue in the Church of God, profeſſing themſelues to be members of Chriſt, are indeede elect to ſaluation, till God make manifeſt otherwiſe. And on this manner, and not otherwiſe doe the Apoſtles call whole Churches elect. II. they are called elect of the principall part, and not becauſe euery member thereof was indeede elect; as it is called an heape of corne though the bigger part be chaffe. Secondly, it is alleadged, that Dauid praies that his enemies *may be blotted out of the booke of life*, which is the election of God, and that Moſes, and Paul did the like againſt themſelues. *Anſwer.* Dauids enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus Iudas ſo long as hee was one of the diſciples of Chriſt, was accounted as one hauing his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare and manifeſt vnto the world, that they were neuer indeede written there. And where Moſes ſaith, *Forgiue them this ſinne: if not, blotte me out of thy booke*: and Paul, *I could wiſh to be accurſed, &c.* their meaning was, not to ſignifie that men elected to ſaluation might become reprobates: onely they teſtifie their zealous affections, that they could be content to be depriued of their owne ſaluation, rather then the whole bodie of the people ſhould periſh, & God looſe his glory. As for that which Chriſt ſaith, *Haue I not choſen you twelue, and one of you is a deuill?* it is to be vnderſtood, not of election to ſaluation, but of election to the office of an Apoſtle; which is temporary and changeable.

Rom.9.11.
and.11.29.
1.Sam.15.29.
Mal.3.6.
B
Eph.1.4.
1.Theſſ.1.4.
1.Pet.1.1.2.
C
D
Pſal. 69.28.
Exo.32.32.
Rom.9.3.
A
Ioh.6.70.

B The third point, is that there is an actuall election made in time, beeing indeede a fruit of Gods decree, and anſwerable vnto it, and therefore I added in the deſcription theſe words, *whereby he hath choſen ſome men*. All men by nature are ſinners & children of wrath, ſhut vp vnder one and the ſame eſtate of condemnation: And actuall election is, when it pleaſeth God to ſeuer and ſingle out ſome men aboue the reſt, out of this wretched eſtate of the wicked world, & to bring thẽ to the kingdom of his own Sonne. Thus Chriſt ſaith of his owne diſciples, *I haue choſen you out of the world.* Ioh.15.19.

The fourth point, is the actuall or reall foundation of Gods election, and that is Chriſt: and therefore we are ſaid to be choſen to ſaluation *in Chriſt*. He muſt be conſidered two waies: as he is God, we are predeſtinate *of him*, euen as we are predeſtinate of the Father and the Holy Ghoſt. As he is our Mediatour, we are predeſtinate *in him.* For when God with himſelfe had decreed to manifeſt his glory in ſauing ſome men by his mercy, he ordained further the creation of man in his owne image, yet ſo as by his owne fall he ſhould infold himſelfe and all his poſterity vnder damnation: this done, he alſo decreed that the Word ſhould be incarnate actually, to redeem thoſe out of the former miſery, whom he had ordained to ſaluation. Chriſt therefore himſelfe was firſt of all predeſtinate as he was to be our head, and as Peter ſaith, *ordained before all worlds*; and we ſecondly predeſtinate in him, becauſe God ordained that the execution of mans election ſhould be in him. Here if any demaund, how we may be aſſured that Chriſt in his paſſion ſtood in our roome and ſtead, the reſolution will be eaſie, if we conſider that he was ordained in the eternal counſell of God, to be our ſurety and pledge, & to be a publike perſon to repreſent all the Elect in his obedience and ſufferings: and therefore it is that Peter ſaith, that he *was deliuered by the foreknowledge and determinate counſell of God*. And Paul, that *grace was giuen vnto vs through Chriſt Ieſus before the world was.*

C
Eph.1.4.
D
1.Pet.1.20
Aug. de præd.ſanct. c.13.
Act.2.23.
2.Tim.1.9.

The fifth point is, concerning the number of the Elect. And that I expreſſed in theſe words, *hath choſen ſome men to ſaluation*. If God ſhould Mar.20.16.

decree

decree to communicate his glory and his mercie to all and euery man, there could be no election. For he that takes all, cannot be ſaid to chooſe. Therefore Chriſt ſaith, *Many are called, but few are choſen.* Some make this queſtion, how great the number of the elect is, and the anſwer may be this, that the elect conſidered in themſelues be innumerable, but conſidered in compariſon to the whole world they are but fewe. Hence it followes neceſſarily, that *ſauing grace* is not vniuerſall, but *indefinite* or *particular*, vnleſſe we will againſt common reaſon make the ſtreames more large and plentifull then the very fountaine it ſelfe. And this muſt excite vs aboue al things in the world to labour to haue fellowſhip with Chriſt, and to be partakers of the ſpecial mercy of God in him, yea to haue the ſame ſealed vp in our hearts. Benefits common to all, as the light of the *Sunne*, &c. are not regarded of any. Things common to few, though they be but temporall bleſſings, are ſought for of all. God giues not riches to all mē, but to ſome more, to ſom leſſe, to ſome none. And hereupō how doe men like drudges toile in the world from day to day, & from yeare to yeare, to inrich themſelus? Therefore much more ought men to ſeek for grace in Chriſt, conſidering it is not common to all. We muſt not content our ſelues to ſay, God is mercifull; but we muſt goe further, and labour for a certificate in the conſcience, that we may be able to ſay that God is indeed mercifull to vs. When the Diſciples would haue knowne how many ſhould be ſaued, hee omitting the queſtion, anſwers thus, *Striue to enter in at the ſtraight gate.*

Luk.13.24.

Eph.1.6.

The laſt point is, the ende of Gods election, and that is *the manifeſting of the praiſe and excellency of the glorious grace of God.*

Thus hauing ſeene what election is, let vs come to the execution thereof. Of which remember this rule, *Men predeſtinate to the ende, that is, glory: or eternall life, are alſo predeſtinate to the ſubordinate meanes, whereby they come to eternall life: and theſe are vocation, iuſtification, ſanctification, obedience.* For the firſt, he that is predeſtinate to ſaluation, is alſo predeſtinate to be called, as Paul ſaith, *Whom he hath predeſtinate, them alſo he calleth.* Secondly, whome God calleth, they alſo were predeſtinate to beleeue; therefore ſauing faith is called *the faith of the elect.* And in the Acts, *as many as were ordained to life euerlaſting, beleeued.* Thirdly, whom God hath predeſtinate to life, them he iuſtifieth, as Paul ſaith, whome he hath *predeſtinate, them he calleth, and whome he calleth, them hee iuſtifieth.* Fourthly, whome he hath predeſtinate to life, them he hath predeſtinate to ſanctification & holineſſe of life, as Peter ſaith, that the Iewes were elect according *to the foreknowledge of God the Father vnto ſanctification of the ſpirit.* Laſtly, they that are predeſtinate to life, are alſo predeſtinate to obedience, as Paul ſaith to the Epheſians, *We are the workemanſhippe of God created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.*

Rom.8.30.

Tit.1.1.
Act.13.48.

Rom.8 30.

1.Pet.1.2.

Eph.2.10.

This rule beeing the truth of GOD, muſt be obſerued: for it hath ſpeciall vſe. Firſt of all it ſerues to ſtoppe the mouthes of vngodly and prophane men. They vſe to bolſter vp themſelues in their ſinnes by reaſoning on this manner: If I be predeſtinate to eternall life, I ſhall be ſaued whatſoeuer come of it, how wickedly and lewdly ſoeuer I liue: I will therefore liue as I liſt, and followe the ſwinge of mine owne will. But alas, like blinde bayards they thinke they are in the way, when as they ruſh their heads againſt the wall, and farre deceiue themſelues. For the caſe ſtandes thus: all men that are ordained to ſaluation, are likewiſe ordained in the counſell of God to vſe all the good meanes wherby they may come to ſaluatiō: And therfore all the elect that liue in this world ſhall be called, iuſtified, ſanctified, and lead their liues in all good conſcience before God and men: and they that liue and continue in their owne wicked waies diſputing on this manner, If I be ordained to ſaluation, I ſhall not be damned; ouerſhoote themſelues and as much as they can, plunge themſelues headlong into the very pit of hell. And for a man to liue and die in his ſinnes, let the world diſpute as they wil, it is an infallible ſigne of one ordained to damnation. Secondly, there be others that thinke that the preaching of the word, the adminiſtration of the Sacraments, admonitions, exhortations, lawes, good orders, and all ſuch good meanes are needleſſe, becauſe Gods counſels be vnchangeable: if a man ſhall be condemned, nothing ſhall helpe: if a man ſhall be ſaued nothing ſhall hinder. But wee muſt ſtill for our part remember, that GOD doth not onely ordaine the ende, but alſo the meanes whereby the ende is compaſſed: and therefore the very vſe of all preſcribed meanes is neceſſary. And for this cauſe we muſt be admoniſhed with diligence to labour and vſe all good meanes, that we may be called by the miniſterie of the Goſpel, and iuſtified, and ſanctified, and at length glorified. If a king ſhould giue vnto one of his ſubiects a princely pallace, vpon condition that hee ſhall goe vnto it in the way which he ſhall preſcribe; oh what paines would that man take to know the way, and afterward to keepe and continue in it! but behold, the kingdome of heauen is the moſt glorious and royall pallace that euer was; and God hath beſtowed the ſame on his elect: and he requires nothing at their hands, but that they would turne their faces from this world, and walke vnto it in the way which he hath chalked forth vnto them in his word. Therefore if we would haue life euerlaſting, wee muſt come forth of the broad way which leades to deſtruction, and enter into the ſtraight way that leades to eternall life. We muſt acquaint our ſelues with the guides, which are the miniſters Iſay.30.21. of the word, that will crie vnto vs, *Here is the way, walke ye in it, when ye goe to the right hand or to the left.* Vocation, iuſtification, ſanctification, repentance, new-obedience, are the markes of the way, and we muſt paſſe by them all: and thus our weary ſoules weltring a while in this wretched world, ſhall at length be receiued into eternall ioy and happineſſe.

Touching the knowledge of particular election, two ſpeciall points are to be ſkanned: I. whether a man may know his election: II. how it may be knowne. For the firſt, Papiſts are of minde, that no man can certainly know his owne election vnleſſe he be certified thereof by ſome ſpeciall reuelation from God: but the thing is falſe & erronious which they ſay. When the Diſciples of our Sauiour Chriſt returned from preaching, and ſhewed what wonders they had done, and how deuils were ſubiect vnto them, the text ſaith, they reioyced greatly. But Chriſt anſwered them againe, Luk.10.20 ſaying, *In this reioyce not, but rather reioyce that your names are written in heauen.* Wherby he ſignifies, that men may attaine to a certain knowledge of their owne election. For we can not, neither doe we reioyce in things either vnknowne or vncertaine. 2.Pet.1.10. S. Peter ſaith, *Giue all diligence to make your election ſure.* Now in vaine were it to vſe diligence if the aſſurance of election could not be any waies compaſſed without an extraordinary reuelation. And Paul 2.Cor.13.5. ſaith to the Corinthians, *Prooue your ſelues whether ye be in the faith or not.* Where he takes it for granted, that he which hath faith, may know he hath faith, and therefore may alſo know his election: becauſe ſauing faith is an infallible marke of election.

The ſecond point, is how any man may come to know his owne election. And there be two waies of knowing it. The one, is by aſcending vp as it were into heauen, there to ſearch the counſell of God, and afterward to come down to our ſelues. The ſecond, by deſcending into our owne hearts to goe vp from our ſelues, as it were by Iacobs ladder, to Gods eternall counſell. The firſt way is dangerous, and not to be attempted. For the waies of God are vnſearcheable and paſt finding out. The ſecond way alone is to be followed, which teacheth vs by ſignes and teſtimonies in our ſelues, to gather what was the eternall counſell of God concerning our ſaluation. And theſe teſtimonies are two: the teſtimony of Gods ſpirit, and Rom.8.16. the teſtimonie of our ſpirits, as Paul ſaith, *the ſpirit of God beareth witneſſe togither with our ſpirits, that we are the ſonnes of God.*

Touching the teſtimonie of Gods ſpirit, two queſtions may be demaunded. The firſt is, by what meanes the ſpirit of God giueth a particular teſtimony in a mans conſcience of his adoption. *Anſ.* It is not done by any extraordi- A nary reuelation, or *enthuſiaſme*, that is, an ordinarie reuelation without the word; but by an application of the promiſes of the Goſpel in the forme of a practicall ſyllogiſme, on this manner: *Whoſoeuer beleeueth in Chriſt, is choſen to life euerlaſting.* This propoſition is ſet downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the miniſters of the Goſpel ſet apart for this end. Now while the hearers of Gods word giue themſelues to meditate and conſider of the ſame promiſe, comes the ſpirit of God and enlightens the eyes, and opens the heart, and giues them power both to will to beleeue, and to beleeue indeede: ſo as a man ſhall with freedome of ſpirit, make an aſ- B ſumption and ſay, *but I beleeue in Chriſt*, I renounce my ſelfe, all my ioy and comfort is in him: fleſh and blood cannot ſay this, it is the operatiō of the holy Ghoſt. And hence ariſeth the bleſſed concluſion which is the teſtimonie of the ſpirit; *therefore I am the childe of God.*

The ſecond queſtion is, howe a man may diſcerne betweene the *illuſion* of the deuill, and the teſtimonie of the ſpirit. For as there is a certaine perſwaſion of Gods fauour from Gods ſpirit; ſo there be ſleights and frauds of the deuill whereby he flatters and ſoothes men in there ſinnes: and there is in all men naturall preſumption in ſhew like faith, indeed no faith. And this counterfeit mocke-faith is farre C more common in the world then true faith is. Take a veiw hereof in our ignorant and careleſſe people; aske any one of them, whether he be certain of his ſaluation or no; he will without bones-making, proteſt that he is fully perſwaded and aſſured of his ſaluation in Chriſt: that if there bee but one man in a country to be ſaued it is he: that he hath ſerued God alwayes: and done no man hurt: that he hath euermore beleeued, and that hee would not for all the world, ſo much as doubt of his ſaluation. Theſe and ſuch like preſumptuous conceits in blinde and ignorant perſons runne for currant faith in the world. Nowe the true teſtimonie of the ſpirit is diſcerned from naturall preſumption, and all illuſions of the deuill by two effects and fruits thereof, noted by D Paul in that he ſaith, that the ſpirit makes vs crie *Abba*, that is, *father*. Rom. 8.16. 26. The firſt is, to pray ſo earneſtly with grones and ſighes, as though a man would euen fill heauen and earth with the crie not of his lippes, but of his heart, touched with ſenſe and feeling of his manifold ſinnes and offences. And this indeede is a ſpeciall and principall note of the ſpirite of adoption. Now looke vpon the looſe and careleſſe man, that thinks himſelfe ſo filled with the perſwaſion of the loue and fauour of God, ye ſhall finde that he very ſeldome or neuer prayes: and when he doth, it is nothing els but a mumbling ouer the Lords prayer, the Creede, and the tenne Commandements for faſhions ſake. Which argues plainely, that the perſwaſion which he hath of Gods mercy, is of the fleſh and not of the ſpirit. The ſecond fruite is, the affection of a dutifull child to God a moſt louing Father: and this affection makes a man ſtand in feare of the maieſtie of God, whereſoeuer he is, and to make conſcience of euery euill way. Now thoſe that are carried away with preſumption, ſo ſoone as any occaſion is giuen, they fall ſtraight into ſinne without miſlike or ſtay, as fire burnes with ſpeed when drie wood is laid vnto it. In a word, where the teſtimonie of the ſpirit is truly wrought, there be many other graces of the ſpirit ioyned therwith, as when one branch in a tree buddeth the reſt budde alſo.

The teſtimonie of our ſpirit is the teſtimony of the heart and conſcience, purified and ſanctified in the blood of Chriſt. And it teſtifieth two waies: by inward tokens in it ſelfe, by outward fruites. Inward tokens are certaine ſpeciall graces of God imprinted in the ſpirit, whereby a man may certainly be aſſured of his adoption. Theſe tokens are of two ſorts, they either reſpect our ſinnes, or Gods mercie in Chriſt. The firſt are in reſpect of ſinnes paſt, preſent, or to come. The ſigne in the ſpirit which concerneth ſinnes paſt, is *godly ſorrow*, 2.Cor.7.10 which I may tearme a beginning and mother-grace of many other gifts and graces of God. It is a kind of griefe conceiued in heart in reſpect of God. And the nature of it may the better be conceiued, if we compare it with the contrarie. Worldly ſorrow ſprings of ſinne, and it is nothing elſe but the horror of conſcience, and the apprehenſion of the wrath of God for the ſame: now godly ſorrow, it may indeed be occaſioned by our ſinnes, but it ſprings properly from the apprehenſion of the grace and goodneſſe of God. Worldly ſorrow is a griefe for ſinne onely in reſpect of the puniſhment; godly ſorrow is a liuely touch and griefe of heart for ſinne becauſe it is ſinne, though there were no puniſhment for it. Now that no man may deceiue himſelfe in iudging 2.Cor.7.11. of this ſorrow, the holy Ghoſt hath ſet downe ſeauen fruits or ſignes thereof whereby it may be diſcerned. The firſt is, *Care* to leaue all our ſinnes: the ſecond is, *Apologie* whereby a man is mooued and carried to accuſe and condemn himſelfe for his ſinnes paſt, both before God and man. The third is *Indignation*, whereby a man is exceedingly angrie with himſelfe for his offences. The fourth is *Feare*, leſt he fall into his former ſinnes againe. The fift is *Deſire*, whereby he craueth ſtrength and aſſiſtance that his ſinnes take not hold on him as before. The ſixth is *Zeale*, in the performance of all good duties contrarie to his ſpeciall ſinnes. The ſeuenth is *Reuenge*, whereby he ſubdues his bodie, leſt it ſhould hereafter be an inſtrument of ſinne as it hath bene in former time. Now when any man ſhall feele theſe fruites in himſelfe, he hath no doubt the godly ſorrow, which here we ſpeake of.

Gal.5.17. The token which is in regard of ſinnes preſent, is the *combate betweene the fleſh and* A *the ſpirit*, proper to them that are regenerate, who are partly fleſh and partly ſpirit. It is not the checke of conſcience which all men finde in themſelues both good and bad, ſo oft as they offend God: but it is a fighting and ſtriuing of the mind, will, and affections with themſelues, whereby ſo farre forth as they are renued, they carrie the man one way, and as they ſtill remaine corrupt, they carry him flat contrarie. Men hauing the diſeaſe called *Ephialtes*, when they are halfe aſleepe feele as it were ſome weightie thing lying vpon their breaſts, and holding them downe: now lying in this caſe, they ſtriue with their hands and feete, and with all the might they haue to raiſe B vp themſelues, and to remooue the weight, and can not. Behold here a liuely reſemblance of this combat. The fleſh which is the in-borne corruption of mans nature, lies vpō the hearts of the children of God, and preſſeth them down, as if it were the very weight of a mountaine: now they according to the meaſure of grace receiued, ſtriue to raiſe vp themſelues from vnder this burden, and to do ſuch things as are acceptable to God; but cannot as they would.

The token that reſpects ſinne to come, is *care to preuent it*. That this is the marke of Gods children, appeareth by the ſaying of Iohn, *He that is borne of God ſinneth not, but keepeth himſelfe, that the wicked one touch him not.* 1.Ioh.5.18. And this C care ſhewes it ſelfe not onely in ordering the outward actions, but euē in the very thoughts of the heart. For where the Goſpell is, of force it brings *euery thought into captiuitie to the obedience of Chriſt*: 2.Cor.10.5. and the Apoſtles rule is followed: *Whatſoeuer things are true, whatſoeuer things are honeſt, &c. thinke on theſe things.* Philip.4.8.

The tokens which concerne Gods mercie are ſpecially two: The firſt is: when a man feeles himſelfe diſtreſſed with the burthen of his ſins, or when he apprehends the heauie diſpleaſure of God in his conſcience for them: then further to feele how he ſtands in need of Chriſt, and withall heartily deſire, yea to hunger and thirſt after reconciliation with God in the merit D of Chriſt, and that aboue all other things in the world. To all ſuch Chriſt hath made moſt ſweete and comfortable promiſes, which can appertaine to none but to the elect. Ioh. 7.37. *If any man thirſt, let him come to me and drinke: he that beleeueth in me*, as ſaith the Scripture, *out of his belly ſhall flow riuers of water of life.* Reuel. 21. 6. *I will giue vnto him which is a thirſt, of the well of the water of life freely.* Now if he that thirſteth, drinke of theſe waters, marke what followeth, Ioh. 4. 14. *Whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more a thirſt: but the water that I ſhall giue him, ſhall be in him a well of water ſpringing vp vnto euerlaſting life.*

The ſecond is a ſtraunge affection wrought in the heart by the ſpirit of God, whereby a man doth ſo eſteeme and value, and as it were, ſet ſo high a price on Chriſt and his

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righteouſneſſe, that he accounts euen the moſt precious things that are, to be but as dung in regard thereof. Phi.3.4. This affection was in *Paul*, and Mat.13.44. it is expreſſed in the parable in which after a man hath found a treaſure, he firſt hides it: and then ſels all he hath, and makes a purchaſe of the field where it is. Now euery man will ſay of himſelfe, that he is thus affected to Chriſt, and that he more highly eſteemes the leaſt drop of his bloud, then all things in the world beſide: whereas indeed moſt men are of Eſaus mind, rather deſiring the red broth then Iſaaks bleſſing; and of the ſame affection with the Iſraelites, which liked better the onyons and fleſh-pots of Egypt, then the bleſſings of God in the land of promiſe. Therfore that no man may deceiue himſelf, this affectiō may be diſcerned by two ſignes. The firſt, is to loue and like a Chriſtian man becauſe he is a Chriſtian. For he that doth aright eſteeme of Chriſt, doth in like manner eſteeme of the members of Chriſt. And of this very point our Sauiour Chriſt ſaith, Mat.10.41. *He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward; and he that receiues a righteous man in the name of a righteous man, ſhall receiue the reward of a righteous man.* And Saint Iohn ſaith, 1.Ioh.3.14. *Hereby we know that we are tranſlated from death to life, becauſe we loue the brethren*: that is, ſuch as are members euen becauſe they are ſo. The ſecond ſigne of this affection is a loue and deſire to the comming of Chriſt, whether it be by death vnto any man particularly, or by the laſt iudgment vniuerſally, and that for this end, that there may be a full participation of fellowſhip with Chriſt. And that this very loue is a note of adoption, it appeares by that which Saint Paul ſaith, 2.Tim.4 8. that *the crowne of righteouſneſſe is laid vp for all them that loue the appearing of Chriſt.*

The outward token of adoption, is *New-obedience*, whereby a man indeauours to obey Gods commaundements in his life and conuerſation: as Saint Iohn ſaith, 1.Ioh.2.3. *Hereby we are ſure that we know him, if wee keepe his commaundements.* Now this obedience muſt not be iudged by the rigour of the morall law, for then it ſhould be no token of grace, but rather a meanes of damnation: but it muſt be eſteemed and conſidered as it is in the acceptation of God, Mal.3.17. *Si quod vis non potes, Deus factum computat. Aug.* *who ſpares them that feare him, as a father ſpares an obedient ſonne*: eſteeming things done not by the effect and abſolute doing of them, but by the affection of the doer. And yet leſt any man ſhould here be deceiued, we muſt know that the obedience, which is an infallible marke of the child of God, muſt be thus qualified. Firſt of all, it muſt not be done vnto ſome few of Gods commaundements, but vnto them all without exception. Mat.6.20. *Herod* heard Iohn Baptiſt willingly, and did many things: and Iudas had excellent things in him, as appeares by this, that he was content to leaue all and to follow Chriſt, and he preached the Goſpell of the kingdome A in Iurie as well as the reſt: yet alas, all this was nothing: for the one could not abide to become obedient to the ſeuenth commaundement in leauing his brother Philips wife; and the other would not leaue his couetouſneſſe, to die for it. Vpright and ſincere obedience doth enlarge it ſelfe to all the commaundements, as Dauid ſaith, Pſal.119.6. *I ſhall not be confounded, when I haue reſpect to all thy commaundements.* And S. Iames ſaith, Iam.2.10. *he which faileth in one lawe is guilty of all*: that is, the obedience to many commaundements is indeed before God no obedience, but a flat ſinne, if a man wittingly and willingly carrie a purpoſe to omit any one dutie of the lawe. He that repents of one B ſinne truly, doth repent of all: and hee that liues but in one knowne ſinne without repentance, though he pretend neuer ſo much reformation of life, indeed repents of no ſinne. Secondly, this obedience muſt extend it ſelfe to *the whole courſe of a mans life* after his conuerſion and repentance. We muſt not iudge of a man by an action or two, but by the tenour of his life. Such as the courſe of a mans life is, ſuch is the man: though he, through the corruption of his nature, faile in this or that particular action, yet doth it not preiudice his eſtate before God, ſo be it he renue his repentance for his ſeuerall ſlippes and fals, not lying in any ſinne; and withall from yeare to yeare walk vnblamable before God and men. C S. Paul ſaith, 2.Tim.2.19 *The foundation of God remaineth ſure: the Lord knoweth who are his.* Now ſome might hereupon ſay, it is true indeede, GOD knowes who are his; but how may I be aſſured in my ſelfe, that I am his? to this demaund, as I take it, *Paul* anſwers in the next words: *Let euery one that calleth on the name of the Lord depart from iniquitie*: that is, let men inuocate the name of God, praying ſeriouſly for things whereof they ſtand in need, withall giuing thankes and departing from all their former ſinnes, and this ſhall be vnto them an infallible token, that they are in the election of God. Thirdly, in outward obedience it is required that it D proceede from the whole man; 1.Theſſ.3.13 as the regeneration which is the cauſe of it, is through the whole man in bodie, ſoule, and ſpirit. Againe, obedience is the fruite of loue, and loue is from the pure heart, the good conſcience, and faith vnfained.

Thus we haue heard the teſtimonies and tokens whereby a man may be certified in his conſcience, that he was choſen to ſaluation before all worlds. If any deſire further reſolution in this point, let them meditate vpon the 15. Pſalme, and firſt Epiſtle of S. Iohn, beeing parcels of Scripture penned by the holy Ghoſt for this end.

Here ſome will demaund, how a man may be aſſured of his adoption, if he want the teſtimonie of the ſpirit to certifie him thereof. *Anſ.* Fire is knowne to be no painted but a true fire, by two notes, by heate, & by the flame: now

now

now if the caſe fall out that the fire want a flame, it is ſtill knowne to be fire by the heate. In like manner, as I haue ſaide there be two witneſſes of our adoption, Gods ſpirit, and our ſpirit: now if it fall out that a man feele not the principall, which is the ſpirit of adoption, hee muſt then haue recourſe to the ſecond witneſſe, and ſearch out in himſelfe the ſignes and tokens of the ſanctification of his owne ſpirit, by which he may certainely aſſure himſelfe of his adoption, as wee know fire to be fire by the heate though it want a flame.

Againe it may bee demaunded on this manner: how if it come to paſſe that after inquirie, we finde but fewe ſignes of ſanctification in our ſelues. *Anſ.* In this caſe we are to haue recourſe to the leaſt meaſure of grace, leſſe then which, there is no ſauing grace; and it ſtands in two things: an heartie diſliking of our ſinnes becauſe they are ſinnes, and a deſire of reconciliation with God in Chriſt for them all: and theſe are tokens of adoption, if they be ſoundly wrought in the heart, though all other tokens for the preſent ſeeme to be wanting. If any ſhall ſay, that a wicked man may haue this deſire, as Balaam, who deſired to die the death of the righteous: the anſwer is, that Balaam indeede deſired to die as the righteous man doth, but he could not abide to liue as the righteous: he deſired the end, but not the proper ſubordinate meanes which tend vnto the end: as vocation, iuſtification, ſanctification, repentance, &c. the firſt is the worke of nature, the ſecond is the worke of grace. Now I ſpeake not this to make men ſecure and to content themſelues with theſe ſmall beginnings of grace, but onely to ſhew how any may aſſure themſelues that they are at the leaſt babes in Chriſt: adding this withall, that they which haue no more but theſe ſmall beginnings muſt be carefull to increaſe them, becauſe he which goes not forward goes backeward.

Laſtly, it may be demanded what a man ſhould doe if he want both the the teſtimonie of Gods ſpirit and his owne ſpirit, and haue no meanes in the world of aſſurance. *Anſ.* He muſt not vtterly deſpaire, but be reſolued of this, that though he want aſſurance now, yet he may obtaine the ſame hereafter. And ſuch muſt be aduertiſed to heare the word of God preached: and being outwardly of the Church, to receiue the Sacraments. When wee haue care to come into the Lords vineyard, and to conuerſe about the wine-preſſe, we ſhall find the ſweete iuyce of heauenly grace preſſed forth vnto vs plentifully by the word and ſacraments, to the comfort of our conſciences, concerning Gods election. This one mercie, that God by theſe means in ſome part reueales his mercy, is vnſpeakable. When ſickneſſe or the day of death comes, the deareſt ſeruants of God, it may be, muſt incounter with the temptations of the deuill, and wraſtle in conſcience with the wrath and diſpleaſure of God, as for life and death: and no man knowes how terrible theſe things are, but thoſe which haue felt them. Now when men walke thus through the valley of the ſhadow of death, vnleſſe God ſhould as it were open heauen, and ſtreame downe vnto vs in this world ſome lightſome beames of his loue in Chriſt by the operation of his ſpirit, miſerable were the caſe euen of the righteous.

Thus much of Election, now followes *Reprobation*; in handling whereof we are to obſerue three things. I. what it is. II. how God doth execute this decree. III. how a man may iudge of the ſame.

For the firſt, *Reprobation is Gods decree, in which becauſe it ſo pleaſed him, hee hath purpoſed to refuſe ſome men by meanes of Adams fall and their owne corruptions, for the manifeſtation of his iuſtice.* Firſt, I ſay, it is a decree, and that is euident thus. If there be an eternall decree of God, whereby hee chooſeth ſome men, then there muſt needes be another whereby he doth paſſe by others & refuſe them. For electiõ alwaies implies a refuſal. Again, what God doth in time, that he decreed to doe before time: as the caſe fals out euen with men of meane wiſedome, who firſt of all intend with themſelues the things to be done, and after doe them. But God in time refuſeth ſome men as the Scripture teſtifieth, and it appeareth to be true by the euent: Therefore God before all worlds decreed the reiecting of ſome men.

Now in this decree foure points are to be conſidered. The firſt, is the matter or obiect thereof, which is the thing decreed, namely, the reiection of ſome men in reſpect of mercie, or, the manifeſtation of his iuſtice vpon them. This may ſeeme ſtrange to mans reaſon, but here wee muſt with all ſubmiſſion ſtrike our top-ſailes, for the word of God ſaith as much in plaine tearmes. The Apoſtle Iude ſpeaking of falſe Prophets ſaith, that *they were of olde ordained to this damnation.* And Paul ſaith in emphaticall tearmes, that *God makes veſſels of wrath prepared to deſtruction*, and ſome *are reiected*, whom hee oppoſeth to them which are elected to ſaluation. Iud.4. Rom.9.22. 2.Cor.4.3. 2.Theſ.2.9.13.

The ſecond point, is the impulſiue cauſe that mooued God to ſet downe this decree concerning his creature, and that was nothing out of himſelfe, but his very will and pleaſure. He hardened Pharaoh with finall hardnes of heart, becauſe he would: and therefore he decreed to doe ſo becauſe he would. And our Sauiour Chriſt ſaith, *I thanke thee, O father, Lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.* Mat.11.25. But vpon what cauſe did God ſo? It followes in the next words, *It is ſo, O father, becauſe thy* good pleaſure *is ſuch.* ver.26. And if it be in the power and liberty of a man to kill an oxe or a ſheepe for his vſe, to hunt and kill the hare and partridge for his pleaſure: then much more without iniuſtice may it bee in the

will

will and libertie of the Creator to refuſe and forſake his creature for his glorie. Nay, it ſtands more with equitie a thouſand fold, that all the creatures in heauen and earth ſhould ioyntly ſerue to ſet forth the glory and maieſtie of God the creator in their eternall deſtruction, then the ſtriking of a flie or the killing of a flea ſhould ſerue for the dignitie of all men in the world. For all this, it is thought by very many to be very hard to aſcribe vnto GOD who is full of bountie and mercie ſuch a decree, and that vpon his very will: but let vs ſee their reaſons. Firſt of all they ſay, it is a point of crueltie with God to purpoſe to create a great part of the world to damnation in hell fire: the anſwer is, that by the vertue of this decree God cannot be ſaid to create any to damnation, but to the manifeſtation of his iuſtice and glorie in his due and deſerued damnation: and the doing of this is abſolute iuſtice. Secondly it is alleadged, that by this meanes God ſhall hate his owne creature, and that before it is: but it is an vntruth. We muſt diſtinguiſh betweene Gods purpoſe to hate, and actuall hating. Now indeede God before all worlds did purpoſe to hate ſome creatures: and that iuſtly ſo farre foorth as his hating of them will ſerue for the manifeſtation of his iuſtice: but he neither hates them indeede, nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whome God hath decreed to loue, them, when they are once created, he begins to loue in Chriſt with actuall loue: and whom he hath decreed to hate, them being once created, he hates in Adam with actuall hatred. Thirdly it is obiected, that by this doctrine God ſhall be the author of ſinne, for he which ordaines to the end, ordaines to the meanes of the end: but God ordaines men to the end, that is, damnation: therefore he ordaines them to the meanes thereof, that is ſinne. ***Anſ.*** The propoſition being thus vnderſtood, hee which ordaines a man to an ende, in the ſame order and manner ordaines him to the meanes, is falſe. For one may be ordained to the end ſimply, the end being ſimply good; and yet not be ſimply ordained to the meanes, becauſe they may be euill in themſelues, and onely good in part, namely, ſo farre forth as they haue reſpect of goodnes in the mind of the ordainer. Secondly, the aſſumption is falſe; for the ſupreame end of Gods counſell is not damnatiō, but the declaration of his iuſtice in the iuſt deſtruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to periſhment, but as it is a reall execution of iuſtice. Thirdly, we muſt make diſtinction betweene ſinne it ſelfe, and the permiſſion thereof: and betweene the decree of reiection, and actuall damnation: now the permiſſion of ſinne, and not ſinne it ſelfe properly is the A ſubordinate meanes of the decree of reiection. For when God had decreed to paſſe by ſome men, hee withall decreed the permiſſion of ſinne, to which permiſſion men were ordained: and ſin it ſelfe is no effect, but onely the conſequent of the decree: yet ſo, as it is not onely the antecedent, but alſo the efficient and meritorious cauſe of actuall damnation.

The third point, is the reall foundation of the execution of this decree, in iuſt condemnation, & that is the voluntarie fall of Adam, & of all his poſteritie in him, with the fruit thereof, the generall corruption of mans nature. For howſoeuer God hath purpoſed to refuſe men becauſe it ſo pleaſed him, yet when his B purpoſe comes to execution, he condemneth no man but for his ſinnes: and ſinne though it were not in the counſell of God an impulſiue cauſe that mooued him to purpoſe a declaration of iuſtice and iudgement, yet was it a ſubordinate meanes of damnatiō: God in wonderfull wiſedome ordering and diſpoſing the execution of this decree, ſo as the whole blame and fault of mans deſtruction ſhould be in himſelfe. And therefore the Lord in the Prophet Oſe ſaith, *One hath deſtroied thee, but I will helpe thee*: that is, ſaluation is of God, and the condemnation of men is from themſelues. Now whereas many deprauing our doctrine ſay, that we aſcribe vnto God an abſolute decree in which he doth C abſolutely ordaine men to damnation, they may here be anſwered. If by abſolute, they vnderſtand that which is oppoſed to conditionall, then wee hold and auouch, that all the eternall decrees of God are ſimple or abſolute, and not limited or reſtrained to this or that condition or reſpect. If by abſolute, they vnderſtand a bare and naked decree without reaſon or cauſe, then wee denie Gods decrees to be abſolute. For though the cauſes thereof bee not knowne to vs, yet cauſes there be, knowne to him, and iuſt they are: yea the very will of God it ſelfe is cauſe ſufficient, it beeing the abſolute rule of iuſtice. And though men in reaſon can not diſcerne the equitie and iuſtice of Gods will in this point, yet D may wee not thereupon conclude that therefore it is vniuſt. The ſunne may ſhine clearely, though the blind man ſee it not. And it is a flat miſtaking to imagine that a thing muſt firſt of all bee iuſt in it ſelfe, and then afterward be willed of God. Whereas contrariwiſe, God muſt firſt will a thing before it can be iuſt. The will of God doth not depend vpon the qualitie and nature of the thing, but the qualities of things in order of cauſes followe the will of God. For euery thing is as God wils it. Laſtly, if it be called an abſolute decree becauſe it is done without all reſpect to mans ſinne, then we ſtill denie it to be abſolute. For as God condemnes man for ſinne: so he decreed to condemne him for and by his ſinne: yet ſo, as if the queſtion be made, what is the cauſe why he decrees rather

Hoſ.13.9.

ther in his iuſtice to condemne this man, then that man, no other reaſon can be rendred, but his will.

The laſt point, is the end of Gods decree, namely, the manifeſtation of his iuſtice, as Salomon ſaith, Pro. 16.4. *The Lord hath made all things for his owne ſake, and the wicked for the day of euill.* And Paul ſaith, that God made veſſels of wrath Roma.9.22. *to ſhew his wrath, and to make his power knowne.*

Thus we haue ſeene what Reprobation is: now followes the execution thereof, for that which God decrees before time, in time he executes. And here a ſpeciall rule to be remembred is this. *Thoſe which are ordained to iuſt damnation, are likewiſe ordained to be left to themſelues in this world, in blindneſſe of mind and hardneſſe of heart, ſo as they neither ſhall nor will repent of their ſinnes.* The truth of this we may ſee in Gods word. For S. Peter ſpeaking of the Prieſts and Doctours, and chiefe of the people among the Iewes, 1.Pet.2.8. ſaith plainely, *They ſtumbled at the word, and were diſobedient.* Why ſo? the reaſon is there ſet downe, *becauſe they were ordained to it of old.* 2.Cor.14.2. And ſo Paul ſaith to the Corinthians, that *hee handled not the word of God deceitfully, but in the declaration of the truth he approoued himſelfe to euery mans conſcience in the ſight of God.* Now hereupon it might be ſaid: how then comes it to paſſe, that all receiue not the Goſpell in Corinth; and to this he anſwers with a terrible verſ.3. ſentence, *If* (ſaith he) *our Goſpell be hid, it is hid to them that periſh:* giuing vs to vnderſtand, that God leaues them to themſelues in this world, whom he purpoſeth to refuſe. And the Lord Eſa.6.9,10. by the Prophet Eſai ſaith of the Iewes, *By hearing they ſhal heare and not vnderſtand, and by ſeeing they ſhall ſee and not perceiue, leſt they ſhould heare with their eares, and ſee with their eyes, and vnderſtand with their hearts, and ſo turne and be ſaued.*

The vſe of this is manifold: firſt, it ſerueth to ouerthrow the opiniō of carnall men, which reaſon thus: If I be ordained to damnation, let me liue neuer ſo godly and well, I am ſure to be damned, therefore I will liue as I liſt: for it is not poſſible for me to alter Gods decree. Blaſphemous mouthes of men make nothing of this and like ſpeeches, and yet they ſpeake flat contraries. For whom God hath purpoſed in his eternall counſell to refuſe, them alſo he hath purpoſed for their ſins, to leaue to the blindneſſe of their minds and hardnes of their hearts, ſo as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, lead vs by the hand to the conſideration of the fearefull eſtate of many people among vs. We haue had for the ſpace of thirtie yeares and more the preaching of the Goſpell of Chriſt, and the more plentifully by reaſon of the ſchooles of learning. But what hath bene the iſſue of it? I doubt not but in many it hath bene the meanes of their conuerſion and ſaluation: but to ſpeake generally of the greater part there is little or no fruit to be ſeene. The moſt after this long A preaching remaine as blind, as impenitent, as hard hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well, if this rule be the truth of God, as no doubt it is, then I ſay plainely, that there is a moſt fearefull iudgment of God among vs. My meaning is not to determine or giue ſentence of any mans perſon, of any towne or people, neuertheleſſe this may be auouched, that it is a terrible and dangerous ſigne of the wrath of God, that after this long and daily preaching, there is ſtill remaining a generall hardneſſe of heart, impenitencie, and want of reformation in the liues of men. The Smiths ſtithy, the more it is beaten, B the harder it is made: & commonly the hearts of men, they more they are beaten with the hammer of Gods word, the more dull, ſecure, and ſenſeleſſe they are. This beeing ſo, it ſtands euery man in hand to looke to his owne eſtate. We are carefull to flie the infection of the bodily plague: oh then! how carefull ſhould wee be to flie the common blindneſſe and hardnes of hart, which is the very plague of al plagues, a thouſand-fold worſe then all the plagues of Egypt? And it is ſo much the more fearefull, becauſe the more it takes place, the leſſe it is perceiued. When a malefactour on the day of aſſiſe is brought foorth of the Iayle, with great bolts and fetters to come before the Iudge, as C he is going all men pity him and ſpeake comfortably vnto him: but why ſo? becauſe he is now to be arraigned at the barre of an earthly Iudge. Now the caſe of all impenitent ſinners is farre more miſerable, then the caſe of this man: for they lie fettered in bondage vnder ſinne and Sathan; and this ſhort life is the way in which they are going euery houre to the barre of Gods iuſtice, who is the King of kings and Lord of Lords, there to be arraigned and to haue ſentence of condemnation giuen againſt them. Now canſt thou pittie a man that is before an earthly Iudge, and wilt thou not be touched with the miſerie of thine owne eſtate, who goeſt euery day to the barre of Gods iuſtice; whether thou be ſleeping or waking, ſitting or ſtanding, as a man on the ſea in D a ſhippe, goes continually toward the hauen, though he ſtirre not his foote. Beginne now at length to lay this point to your hearts, that, ſo long as ye runne on in your blind wayes without repentance, as much as ye can, ye make poſte-haſt to hel-ward; and ſo long as you continue in this miſerable condition, as Saint *Peter* ſaith, *Your iudgement is not farre off, and your damnation ſleepeth not.* 2.Pete.2.3.

Thirdly, ſeeing thoſe whome God hath purpoſed to refuſe, ſhall be left vnto themſelues, and neuer come to repentance, we are to loue and embrace the worde of God preached, and taught vnto vs by the Miniſters of the Goſpell: and withall ſubmitting our ſelues vnto it, and ſuf-

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A fering the Lord to humble vs thereby, that we may come at length out of the broad way of blindneſſe of mind and hardneſſe of heart leading to deſtruction, into the ſtrait way of true repentance and reformation of life, which leadeth to ſaluation. For ſo long as a man liues in this world after the luſts of his owne heart, hee goes on walking in the very ſame broade way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of deſtruction with them that periſh: and therefore I ſay once againe, let vs all in the feare of God, lay his word vnto our hearts, and heare it with reuerence, ſo as it B may bee in vs the ſword of the ſpirit to cut downe the ſins and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the *Iudgement to be giuen of it*. This iudgement belongeth to God principally and properly, becauſe hee knoweth beſt what he hath determined concerning the eſtate of euery man, and none but he knowes who they be which are ordained to due & deſerued damnation. And againe, he only knoweth the hearts and wils of men, and what grace he hath giuen them, what they are, and what all their ſins be, & ſo doth no angell nor creature in the world beſide. As for men, it belongs not to them to C giue iudgement of reprobation in themſelues, or in others, vnleſſe God reueale his will vnto them, and giue them a gift of diſcerning. This gift was beſtowed on ſundrie of the Prophets in the old Teſtament, & in the new Teſtament on the Apoſtles. Dauid in many Pſalmes maPſal.69. & 109. keth requeſt for the confuſion of his enemies, not praying onely againſt their ſinnes, (which we may doe) but euen againſt their perſons which we may not do. No doubt he was guided by Gods ſpirit, and receiued thence an extraordinary gift to iudge of the obſtinate malice of his aduerſaries. And Paul prayes againſt 2.Tim.4.14. the perſon of Demetrius, ſaying, *The Lord reward him according to his doings.* And ſuch kind of prayers were lawfull in them, becauſe they D were carried with pure and vpright zeale, and had no doubt a ſpeciall gift wherby they were able to diſcerne of the finall eſtate of their enemies. Againe, God ſometimes giues this gift of diſcerning of ſome mens finall impenitencie to the Church vpon earth, I ſay not, to this or that priuate perſon, but to the bodie of the Church or greater part thereof. S. Iohn writing 1.Ioh.5.16. vnto the Churches ſaith, *There is a ſinne vnto death*, (that is, againſt the holy Ghoſt) *I ſay not that thou ſhouldeſt pray for it*: in which words hee takes it for graunted, that this ſinne might be diſcerned by the Church in thoſe daies. And Paul ſaith, If any man beleeue 1.Cor.16.22 not the Lord Ieſus, *let him bee had in execration, Mara-natha*, that is, pronounced accurſed to euerlaſting deſtruction. Whence it appeares, that the Church hath power to pronounce men reiected to euerlaſting damnation, vpon ſome ſpeciall occaſions, though *I dare not ſay ordinarily and vſually. *Sic Chryſ. The primitiue Church with one cõſent prayed againſt Iulian the Apoſtata, and the praiers made were not in vaine, as appeared by the euent of his fearefull end. As for priuate and ordinarie men, for the tempering and rectifying of their iudgements, in this caſe they muſt follow two rules. The one is, that euery member of the Church is bound to beleeue his owne election. It is the commaundement of God binding the very conſcience, *that we ſhould beleeue in Chriſt*. 1.Ioh.3.23. Now to beleeue in Chriſt, is not onely to put our affiance in him, and to be reſolued that we are iuſtified and ſanctified, and ſhall bee glorified by him, but alſo that we are elect to ſaluation in him before the beginning of the world, which is the foundation of the reſt. Againe, if of things that haue neceſſarie dependance one vpon another, wee are to beleeue the one, then we are to beleeue the other. Now election and adoption are things conioyned, and the one neceſſarily depends vpon the other. For all the elect (as S. Paul ſaith) are predeſtinate to adoption: and we are to beleeue our owne adoption: and therefore alſo our election. The ſecond rule is, that concerning the perſons of thoſe that be of the Church, we muſt put in practiſe the iudgement of charitie, and that is to eſteeme of them as of the elect of God, till God make manifeſt otherwiſe. By vertue of this rule the Miniſters of Gods word are to publiſh and preach the Goſpell to all without exception. It is true indeed there is both wheate and darnell in Gods field, chaffe and corne in Gods barne, fiſh and droſſe in Gods net, ſheepe and goates in Chriſts fold: but ſecret iudgements belong vnto God, and the rule of loue, which is to thinke and wiſh the beſt of others, is to be followed of vs that profeſſe faith working by loue.

It may be demaunded, what we are to iudge of them that as yet are enemies of God. *Anſ.* Our dutie is, to ſuſpend our iudgement concerning their finall eſtate: for we know not whether God will call them or no; and therefore we muſt rather pray for their conuerſion, then for their confuſion.

Againe, it may be demaunded, what is to be thought of all our aunceſtours and forefathers, that liued and died in the times when popery tooke place. *Anſ.* We may well hope the beſt, and thinke that they were ſaued: for though the Papacy be not the Church of God, and though the doctrine of Poperie raſe the foundation, yet neuertheleſſe in the very midſt of the Romane Papacie, God hath alwaies had a remnant which haue in ſome meaſure truly ſerued him. In the old Teſtament when open Idolatrie tooke place in all 1.Kin.19.18. Iſraell, God ſaid to Eliah, *I haue reſerued ſeauen thouſand to my ſelfe, that neuer bowed knee to Baal*: See Illyr. Catal. teſt. verit. and the like is and hath beene in the generall apoſtaſie vnder Antichriſt. Saint

Iohn ſaith, that when the woman fled into the wilderneſſe for a time, euen then Reu.12.17. *there was a remnant of her ſeede which kept the commandements of God, and had the teſtimonie of Ieſus Chriſt.* And againe, when ordinarie meanes of ſaluation faile, then God can and doth make a ſupply by meanes extraordinarie, and therefore there is no cauſe why we ſhould ſay, that they were condemned.

Thirdly, it may be demanded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or no? *Anſ.* We may with better warrant ſay no; then any man ſay, yea. For what gifts of diſcerning had they, which came to viſit him in his extremitie; and what reaſons induced them to giue this peremptorie iudgement? He ſaid himſelfe that he was a reprobate: that is nothing; a ſicke mans iudgement of himſelfe is not to bee regarded. Yea, but he deſpaired; a ſenſleſſe reaſon: for ſo doth many a man yeare by yeare, and that very often as deepely as euer *Spira* did; and yet by the good helpe of the miniſtery of the word, both are & may be recouered. And they which will auouch *Spira* to be a reprobate, muſt goe further and prooue two things, that he deſpaired both *wholly* and *finally*: which if they cannot prooue, we for our parts muſt ſuſpend our iudgements, and they were much to blame that firſt publiſhed the booke.

Laſtly, it may be demanded, what is to be thought of them that make very fearefull ends in rauing and blaſpheming. *Anſ.* Such ſtrange behauiours are oftentimes the fruites of violent diſeaſes which torment the body, and bereaue the minde of ſenſe and reaſon: and therefore if the perſons liued well, we muſt thinke the beſt: for we are not by outward things to iudge of the eſtate of any man. Salomon ſaith, Eccleſ.9.2. that *all things come alike to all, and the ſame condition to the iuſt and to the wicked.*

Thus much of the parts of Predeſtination: Now followes the vſe thereof: and it concernes partly our iudgements, partly our affections, & partly our liues. The vſes which concerne iudgement are three. And firſt by the doctrine of predeſtination, we learne that there cannot be any iuſtification, of a ſinner before God by his workes. For Gods election is the cauſe of iuſtification, becauſe whome God electeth to ſaluation after this life, them he electeth to be iuſtified in this life. Now election it ſelfe is of Rom.11.5. grace, and of grace alone; as Paul ſaith, *Election is by grace, and if it be of grace, it is no more of workes: or els were grace no grace:* therefore iuſtification is of grace and of grace alone: and I reaſon thus: The cauſe of a cauſe is the cauſe of al things cauſed: but grace alone is the cauſe of predeſtination, which is the cauſe of our vocation, iuſtification, ſanctification, &c. Grace therefore is alſo the alone cauſe of all theſe. Therefore the Scriptures aſcribe not onely the beginning, but alſo the continuance and accompliſhment of al our happines to grace. For firſt, as election, ſo vocation is of grace. Paul ſaith, *God hath called vs not according to our* 2.Tim.1.9. *works*, but *according to his purpoſe & grace.* Again, faith in Chriſt is of grace. So it is ſaid, *To you it is* Phil.1.29. giuen *to beleeue in Chriſt.* Alſo the iuſtification of a ſinner is of grace. So Paul ſaith plainely to the Romanes: *You are iuſtified* freely *by his* Rom.3.24. *grace.* Againe, ſanctification and the doing of good workes is of grace. So it is ſaid, *We are* Eph.2.10. *his workemanſhip created in Chriſt Ieſus vnto good works, which God hath ordained that we ſhould walke in them.* Alſo perſeuerance in good works & godlines is of grace. So the Lord ſaith, *I will make an euerlaſting couenant with them, that* Ier.32.40. *I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.* Laſtly, life euerlaſting is of grace. So Paul ſaith, *Life euerlaſting is the gift of* Rom.6.23. *God through Ieſus Chriſt.* Now they of the church of *Rome* teach the flat contrary: they make two iuſtifications; the firſt, wherby a man of an euill man is made a good man: the ſecōd, whereby of a good man he is made better. The firſt they aſcribe to grace; but ſo, as the ſecond is by workes. Secondly, hence we learne, that the art of iudiciall aſtrologie is vaine and friuolous. They that practiſe it, doe profeſſe themſelues to tell of things to come almoſt whatſoeuer, and this they doe by caſting of figures: and the ſpeciall point of their art is to iudge of mens natiuities. For if they may know but the time of a mans birth, they take vpon them to tell the whole courſe of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they profeſſe themſelues to tell all things that ſhall befall men either in body, goods, or good name, and what kinde of death they ſhall die. But that this their practiſe is not of God, but indeede vnlawfull, it may appeare by this, becauſe it ſtands not with the doctrine of Gods predeſtination. Two twinnes begotten of the ſame parents, and borne both at one and the ſame time, by the iudgement of Aſtrologians muſt haue both the ſame life and the ſame death, and be euery way alike both in goods and good name: yet we ſee the contrary to be true in Iacob and Eſau, who were borne both of the ſame parents at one time. For Iacob tooke Eſau by the heele, ſo as there could not be much difference betweene them in time: yet for all this Eſau was a fierce man and wilde, giuen to hunting; but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand and was in the couenant, but God kept backe that mercy from the other. Againe, in a pitcht field are ſlaine a thouſand men at one and the ſame time: now if we conſider the time of their births, it may be, they were borne at a thouſand ſundrie times, and therefore vnder ſo many diuers poſitions of the heauens, and ſo by the iudgement of all Aſtrologers ſhould haue all diuers and ſundrie liues and ends: but we ſee according to the determination of the counſell of God,

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they haue all one and the ſame ende: and therfore this muſt admoniſh all thoſe that are brought vp in ſchooles of learning, to haue care to ſpend their time in better ſtudies: and it teacheth thoſe that are fallen into any manner of diſtreſſe, not to haue recourſe vnto theſe fonde figure-caſters. For their aſtrologicall iudgements are falſe and fooliſh, as wee may ſee by the two former examples. Thirdly, the knowledge of God is one of the moſt ſpeciall points in Chriſtian religion: and therefore Ier.9.24. the Lord ſaith, *Let him that reioyceth, reioyce in this, that he vnderſtandeth and knoweth me. For I am the Lord which ſhew mercie and iudgement in the earth.* And our Sauiour Chriſt ſaith, Ioh.17.3. *This is life eternall to know thee, the onely very God, and whome thou haſt ſent Ieſus Chriſt.* Now Gods predeſtination is a glaſſe wherein we may behold his maieſtie. For firſt, by it we ſee the wonderfull wiſdome of God, who in his eternall counſell did foreſee and moſt wiſely ſet downe the eſtate of euery man: ſecondly, his omnipotencie, in that he hath power to ſaue and power to refuſe whom he will: thirdly, his iuſtice and mercie both ioyned togither in the execution of election: his mercie, in that he ſaueth thoſe that were vtterly loſt; his iuſtice in that he ordained Chriſt to be a mediatour to ſuffer the curſe of the lawe, and to ſatisfie his iuſtice for the elect: fourthly, his iuſtice, in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from ſome men, becauſe it ſo pleaſed him, yet he condemneth no man but for his ſinnes. Now the conſideration of theſe and the like points, bring vs to the knowledge of the true God.

The vſes which concerne our affections are theſe. Firſt the doctrine of pedeſtination miniſters to all the people of God matter of endleſſe conſolation. For conſidering Gods election is vnchangeable, therefore they which are predeſtinate to ſaluation can not periſh: though the gates of hell preuaile againſt them ſo as they be hardly ſaued, yet ſhall they certainely be ſaued; therefore our Sauiour Chriſt ſaith, that in the latter daies ſhall ariſe falſe Chriſts and falſe prophets, which ſhall ſhewe great ſignes and wonders, Mat.24.24. *ſo that if it were poſſible they ſhould deceiue the very elect.* In which words he takes it for granted, that the elect of God can neuer finally fall away. And herevpō he ſaith to his diſciples whē they reioyced that the deuils were ſubiect to them, Luk.10.20. *rather reioyce that your names are written in heauen.* And S. Paul ſpeaking of Hymeneus and Philetus, which had fallen away from the faith, leaſt the Church ſhould be diſcouraged by their fall, becauſe they were thought to be worthy men & pillars of the Church; he doth comfort them from the very ground of election, ſaying, 2.Tim.2.19 *The foundation of God remaineth ſure, and hath this ſeale: The Lord knoweth who are his.* Where Gods electiō is compared to the foundation of an houſe, the building whereof may be ſhaken, but the ground worke ſtandeth faſt: and therefore Paul ſaith further, Rom.8.33. *Who ſhall lay any thing to the charge of Gods elect?* Now then that we may haue comfort in diſtreſſe, & ſome thing to ſtay vpon in all our troubles: we in this world are as ſtrangers in a far countrie: our paſſage homeward is ouer the ſea of this world: the ſhippe wherein we ſaile is the Church: and Satan ſtirres vp many blaſts of troubles and temptations, and his purpoſe is to ſinke the ſhippe, or to driue it on the rocke; but we muſt take the anchor of hope, and faſten it in heauen vpon the foundation of Gods election: which beeing done, wee ſhall paſſe in ſafetie, and reioyce in the middeſt of all ſtormes and tempeſts. Secondly, whereas God refuſeth ſome men, and leaues them to themſelues, it ſerues to ſtrike a feare into euery one of vs whatſoeuer we be, as Saint Paul ſaith in the like caſe, the Iewes beeing the naturall branches Rom.11.20. *are broken off through vnbeleefe, and thou ſtandeſt by faith: be not high minded, but feare.* This indeed was ſpoken to the Romanes, but we muſt alſo lay it vnto our hearts. For what is the beſt of vs, but a lumpe of clay? and howſoeuer in Gods counſell we are choſen to ſaluation, yet in our ſelues we are all ſhut vp vnder vnbeleefe, and are fit to make veſſels of wrath. Our Sauiour Chriſt calleth Iudas a deuill, and we knowe his lewde life and fearefull end: now what are we better then Iudas by nature? If we had beene in his ſtead, without the ſpeciall bleſſing of God, we ſhould haue done as he did: he betraied Chriſt; but if God leaue vs to our ſelues, we ſhall not onely betray him, but by our ſinnes euen crucifie him a thouſand waies. Furthermore let vs bethink our ſelues of this, whether there be not ſome alreadie condēned in hell, who in their liues were not more grieuous offenders then we. Eſay calleth the Eſa.1.10. people of his time a people of Sodome & Gomorrha; giuing the Iewes then liuing to vnderſtand, that they were as bad as the Sodomites, and as the people of Gomorrha, on whome the Lord had ſhewed his iudgements long before. If this be true, then let vs with feare and trembling be thankfull to his maieſtie that he hath preſerued vs hitherto from deſerued damnation.

The vſes which reſpect our liues and conuerſations are manifold. Firſt, ſeeing God hath elected ſome to ſaluation, and hath alſo laid downe the meanes in his holy word whereby we may come to the knowlege of our particular election, wee muſt therefore as Saint Peter counſelleth vs, 2.Pet.1.10. *giue all diligence to make our election ſure.* In the world men are carefull and painfull ynough to make aſſurance of lands and goods to themſelus, and to their poſterity: what a ſhame is it then for vs, that we ſhould be ſlacke in making ſure to our ſelues the election of God, which is more worth then all the world beſide? & if we ſhal continue to be ſlacke herein, the leaſes of our lands and houſes & all other temporall aſſurances ſhalbe bils of accuſation againſt vs at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteouſly in this preſent world; becauſe all thoſe whom God hath choſen to ſaluation, he hath alſo appointed to liue in newneſſe of life, as Saint Paul ſaith, *God hath choſen vs in Chriſt before the foundation of the world; that we ſhould be holy and without blame before him.* And againe, *We are created in Chriſt Ieſus vnto good workes, which God hath ordained that we ſhould walke in them.* And, *God hath choſen you to ſaluation thorough ſanctification of the ſpirit and faith of the truth.* The elect are veſſels of *honour*: and therefore all thoſe that will be of the number of the elect, muſt carrie themſelues as veſſels of honour. For ſo long as they liue in their ſinnes, they bee like veſſels of diſhonour, imploying themſelues to the moſt baſe ſeruice that can be, euen to the ſeruice of the deuill. The ſunne was ordained to ſhine in the day, and the moone in the night, and that order they keepe; yea euery creature in his kinde obſerueth the courſe appointed vnto it by creation, as the graſſe to growe, and trees to bring forth fruit: now the elect were ordained to this end to lead a godly life; and therefore if we would either perſwade our ſelues or the world, that we are indeede choſen to ſaluation, we muſt be plentifull in all good workes, and make conſcience of euery euill way; and to do otherwiſe, is as much as to change the order of nature, and as if the Sunne ſhould ceaſe to ſhine by day and the Moone by night. Thirdly, when God ſhall ſend vpon any of vs in this world croſſes and afflictions, either in body or in mind, or any way els (as this life is the vale of miſerie and teares, and iudgement muſt beginne at Gods houſe) we muſt learne to beare them with all ſubmiſſion and contentation of minde. For whom God knew before, them he hath *predeſtinate to be made like vnto his ſonne.* But wherein is this likeneſſe? Paul ſaith, *in the fellowſhip of his afflictions,* and in a conformity to his death. And the conſideration of this, that afflictions were ordained for vs in the eternall predeſtination of God, muſt comfort our hearts, & reſtraine our impatience ſo oft as we ſhall goe vnder the burden of them. Hence againe we learne, that they which perſwade thēſelues that they are in the fauour of God, becauſe they liue at eaſe in wealth & proſperity, are farre deceiued. For Saint Paul ſaith. *GOD ſuffereth with long patience the veſſels of wrath prepared to deſtruction, to make knowne his power, and to ſhew forth his wrath on them.* This beeing ſo, no man then by outward bleſſings ought to plead that he hath the loue of God. Sheepe that goe in fatte paſtures come ſooner to the ſlaughter-houſe then thoſe which are kept vpon the bare common: & they which are pampered with wealth of this world, ſooner forſake God, and therefore are ſooner forſaken of God, then others. Salomon ſaith, *No man knoweth loue or hatred,* that is, by outward things: for all things come alike to all: the ſame condition is to the iuſt and to the vniuſt, to the wicked and good, to the pure and polluted. Laſtly, it may be an offence vnto vs, when we conſider that the doctrine of the Goſpell is either not knowne, or els deſpiſed and perſecuted of the whole world; but we muſt ſtay our ſelues with this conſideration, that nothing comes to paſſe by chance; that God knowes who are his; and there muſt be ſome in the world, on whom God hath in his eternall counſell purpoſed to manifeſt his power and iuſtice. Againe, Miniſters of the Goſpel may be diſcouraged, when after long preaching they ſee litle or no fruit of their labours: the people whom they teach remaining as blind, impenitent, & vnreformed as euer they were. But they muſt alſo conſider, that it is the purpoſe of God to chooſe ſome to ſaluation & to refuſe others: & that of the firſt, ſome are called ſooner, ſome later, and that the ſecond being left to themſelues neuer come to repentance. To this Paul had regard when he ſaid, *If our Goſpell be hid, it is hid to them that periſh.* And againe, *We are vnto God the ſweete ſauour of Chriſt in them that are ſaued and in them that periſh.*

Eph.1.4.
Eph.2.10.
2.Theſſ.2.13.
Rom 9.23.
2.Tim.2.21.
Rom 8.29.
Phil.3.10.
Rom.9.22.
Eccleſ.9.1.
2.Cor.4.3.
2.Cor.2.15.

Hitherto I haue deliuered the truth of this weighty point of religiō, which alſo is the doctrine of the Church of England: now it followeth that we ſhould conſider the falſhood. Sundrie Diuines haue deuiſed, & in their writings publiſhed a new frame or platforme of the doctrine of Predeſtinatiō: the effect whereof is this. The nature of God (ſay they) is infinite loue, goodneſſe, & mercy it ſelfe: & therfore he propoūds vnto himſelf an end anſwerable therunto, & that is the communication of his loue & goodnes vnto all his creatures. Now for the accompliſhing of this ſupreame & abſolute end, he did foure things. Firſt, he decreed to create man righteous in his owne image: ſecondly, he foreſaw the fall of man after his creation, yet ſo, as he neither willed nor decreed it: thirdly, he decreed the vniuerſall Redemption of all and euery man actually by Chriſt, ſo be it they will beleeue in him: fourthly, he decreed to call all and euery man effectually, ſo as if they will, they may be ſaued. This beeing done, hee in his eternal counſell foreſeeing who would beleeue in Chriſt, did thereupon elect them to eternall ſaluation: and againe foreſeeing who would not beleeue but contemne grace offered, did thereupon alſo decree to reiect them to eternall damnation.

This platforme howſoeuer it may ſeeme plauſible to reaſon, yet indeed it is nothing els but a deuice of mans braine: as will appeare by ſundrie defects and errors that be in it. For firſt, whereas it is auouched that Adams fall came by the bare preſcience of God, without any decree or will of his, it is a flat vntruth. The putting of Chriſt to death was as great a ſinne as the fall of Adam; nay in ſome reſpects greater. Now that came to paſſe not onely by

Act.2.23.

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A the foreknowledge of God, but alſo by *his determinate counſell.* And therefore as the Church of Ieruſalem ſaith, *Herod and Pontius Pilate with the Gentiles and the people of Iſrael, gathered themſelues togither, to doe whatſoeuer thine hand and thy counſell had determined before to be done:* ſo may we ſay, that *Adam in his fall did nothing but that which the hand of God and his counſell had determined before to be done.* And conſidering the will of God extends it ſelfe to the leaſt things that are, euen to *ſparrowes,* whereof none doe light vpon the ground without our heauenly Father, how can a man in reaſon imagine that the fall of one of the moſt principall creatures that are, ſhall fall out altogither B without the will and decree of God? And there can be nothing more abſurd then to ſeuer the foreknowledge of God from his counſell or decree. For by this means, things ſhall come to paſſe God [a] nilling, or not knowing, or not regarding them. Now if any thing come to paſſe God nilling it, then that is done which God would not haue done; and to ſay ſo, is to bereaue him of his omnipotencie. And if we ſhall ſay that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniſcience. Laſtly, if we ſhall ſay that a thing is done, God not regarding it; wee bring in an idol of our owne braines, and ſtabliſh the idle-god of the Epicures. But it is obiected to the contrary, that if God any way C decreed and willed the fall of Adam, then he was the authour of ſinne: which once to ſay, is blaſphemie. *Anſ.* The argument followes not. There bee three actions in the will of God; one whereby he doth abſolutely will any thing and delight in it: and of all ſuch things God himſelfe is the author. The ſecond is, wholly or abſolutely to Nill a thing: and all things thus nilled, cannot poſſibly come to paſſe, or haue the leaſt beeing in nature. There is alſo a third action which comes as a meane betweene the two former, which is remiſſely or in part both to nill and will a thing: whereby though God approoue not euill, as it is euill, D and therefore doth it not: yet he willeth the permitting of it to be done by others, or the beeing of it; becauſe in reſpect of God that decreeth the permitting of euill, it is good that there ſhould be euill. And on this maner and no otherwiſe God willed the fall of Adam: and therefore in the reaſon of any indifferent man, though hee decreed the fall, yet ſhall he be free from the blame thereof, which lies wholly vpon the doer; theſe two caueats alwaies remembred: firſt, that God by his will did not conſtraine or force the will of Adam to ſinne, or infuſe into it any corruption; and that therefore he ſinned willingly and freely, onely by the [b] neceſſitie of immutabilitie, and not by the neceſſitie of coaction: ſecondly, that God willed the fall for a moſt worthy end, which was, to lay downe a way tending to the manifeſtation both of iuſtice and mercie. Againe it is alleadged, that if God willed Adams A fall, then his will is flat contrarie to it ſelfe, becauſe hee wils that which he had by expreſſe commandement forbidden. *Anſw.* Indeede if God ſhould both will and forbid one and the ſame thing, in one and the ſame reſpect, there ſhould be a contradiction in Gods will: but that God doth not. He forbad Adams fall, as it was ſinne: for ſo in euery commandement ſinne, as it is ſinne, is condemned and puniſhed; and yet becauſe it was in a new reſpect, a meanes of manifeſting his glorie, who is able to bring light out of darknes; therefore he willingly decreed the permiſſion of it. Inceſt as it is ſinne, it is condemned in the ſeuenth commandement, and puniſhed with death: B yet as inceſt was a puniſhment of Dauids adultery, God is ſaid to take his wiues and *to giue them* to his ſonne Abſolom.

Act.4.28.

Mat.10.29.

[a] Nolente, neſciente, noncurante.

1. Volendo velle.

2. Nolendo nolle, or penitus nolle.

3. Remiſſe & velle & nolle, aut nolendo velle.

[b] Decretum Dei non tollit libertatem voluntatis, ſed ordinat.

2.Sam.12.11.

Some againe, as it appeares by their writings, feare to aſcribe vnto GOD ſo much as a permiſſion of Adams fall: but no doubt they are deceiued. For if theſe rules bee true; that *God is omnipotent;* that he *workes all things that are by the counſell of his will,* and *gouernes them;* that *hee hath care and regard ouer man;* that *nothing is hid from him;* that *he is vnchangeable,* there muſt needes be permiſſion of euill. If the deuill could not enter ſo much as into an heard of ſwine without permiſſion, ſhall we thinke that he could compaſſe the fall and ouerthrow of man, without a permiſſion? C Indeede to permit, is not to hinder euil when one may; and with men it is a fault, but not with God, becauſe hee is not bound to hinder the euill which he permits.

Mark.5.12.

The ſecond fault, is that they make the Preſcience of mans faith and vnbeleefe, to be the [c] impulſiue cauſe of Gods decree. For they ſay, that God eternally decrees to ſaue or refuſe men, becauſe he did foreſee that they would beleeue or not beleeue. But indeede it is a maniſeſt vntruth. Among the cauſes of all things that are, there is an order ſet downe by God himſelfe, in which order ſome cauſes are higheſt, ſome loweſt, ſome in the middeſt. Now D the higheſt cauſe of all is that, which ouerrules all and is ouerruled of none: and that is Gods wil, beyond which there can be no higher cauſe: for God is placed aboue all, and ſubiect to none. And this very will of his is the cauſe of all things that haue beeing: for we muſt not imagine that a thing firſt of all exiſteth, and then afterward is willed of God; but firſt of all God wils a thing, and then afterward it comes to haue a beeing. Now to ſay that foreſeene faith or vnbeleefe are the moouing cauſes whereby God was induced to ordaine men either to ſaluation or iuſt damnation, is to vndoe this diuine order of cauſes, and to diſplace the linkes; in that Gods will is made a ſecondarie or middle cauſe ſubordinate to other cauſes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwiſe all things depend vpon Gods

[c] or as ſome ſpeake a rule according to which h ordereth his decree.

will.

Eph. 1. 9.

will. Againe, Paul ſaith that God had opened the myſterie of his will, according to his good pleaſure, *which he he had purpoſed to himſelfe:* whereby he makes a diſtinction betweene the creature and the Creatour. Men when they purpoſe the doing of any thing, borrow reaſons of their purpoſes and wils out of themſelues from the things to bee done; becauſe mans bare will is no ſufficient cauſe to warrant the doing of this or that, in this or that manner, vnleſſe there be iuſt reaſon. But Gods will is a ſimple and abſolute rule of righteouſneſſe, and a thing is good, ſo farre forth as God wils it. Therefore there is no cauſe, why he ſhould goe foorth of himſelfe for externall inducements and reaſons of his eternall counſell: his very will in himſelfe is a ſufficient reaſon of all his purpoſes and decrees. And hereupon Paul ſaith, that Gods *purpoſe was in himſelfe*, to ſhewe that there is no dependance of his will vpon the creature, and that in ordering and diſpoſing of his decrees, he had no reference or reſpectiue conſideration of the qualities and workes of them. Thirdly, by this doctrine, there is faſtened vpon God want of wiſedome, who is wiſedome it ſelfe: and that is very abſurd. A ſimple man that hath in him but a ſparke of the wiſedome of God, firſt of all, intends with himſelfe the end and euent of the buſines to be done, and then afterward the meanes whereby the end is accompliſhed: but in this plat-forme God is brought in, in the firſt place to foreſee and conſider with himſelfe the meanes which tend to the end, namely faith and vnbeleeſe of men, and then afterward to determine with himſelfe what ſhall be the end and finall condition of euery man either in life or death: as if a man ſhould purpoſe with himſelfe to build an houſe without any conſideration of the ende why; and afterward conceiue with himſelfe the particular vſes to which he will apply it. Fourthly hence it followeth, that faith ſhall not onely be an inſtrument, but alſo an efficient cauſe in the acte of iuſtification of a ſinner before God. For the cauſe of a cauſe is alſo the cauſe of a thing cauſed; but foreſeene faith is an impulſiue cauſe whereby God was mooued to chooſe ſome men to ſaluatiō (as it is ſaid:) & therfore it is not onely an inſtrument to apprehend Chriſts righteouſneſſe, but alſo a cauſe or meanes to mooue God to iuſtifie a ſinner; becauſe iuſtification proceedes of Election which comes of foreſeen faith: now this is erroneous by the doctrine of all Churches, vnleſſe they bee Popiſh. Fiftly, this doctrine takes it for graunted, that all both young and olde, euen Infants that die in their infancie, haue knowledg of the Goſpell, becauſe both faith and vnbeleeſe in Chriſt preſuppoſe knoweledge of our ſaluation by him; conſidering that neither ordinarily, nor extraordinarily men beleeue or contemne the thing vnknowne. But how falſe this is, euen common experience doth ſhew. Laſtly, this plat-forme quite ouerthrowes it ſelfe. For whereas all men equally corrupt in Adam, are effectually both redeemed and called, the difference betweene man and man, ſtandes not in beleeuing or not beleeuing; for all haue power to beleeue: but in this properly, that ſome are confirmed in faith, ſome are not. Now when all without exception are indued with grace ſufficient to ſaluation, I demaund why ſome men are confirmed in grace, and others not confirmed; as alſo of Angels, ſome were confirmed and ſtand, and ſome not confirmed, fell? No other reaſon can be rendered but the will of God. And to this muſt all come, ſtriue as long as they will, that of men beeing in one and the ſame eſtate, ſome are ſaued, ſome iuſtly forſaken, becauſe God would. Againe, as the foreſeeing of faith doth preſuppoſe Gods giuing of faith, vnleſſe men will ſay it is naturall: ſo the foreſeeing of faith in ſome men alone, doth preſuppoſe the giuing of faith to ſome men alone. But why doth not God conferre the grace of conſtant faith to all? no other reaſon can be rendered, but becauſe he will not. Thus then thoſe men whoſe faith was foreſeene, are ſaued, not becauſe their faith was foreſeene, but becauſe God would.

The third fault is, that they aſcribe vnto God a conditionall Purpoſe or counſell, whereby he decrees that all men ſhall be ſaued, ſo be it they will beleeue. For it is euery way as much againſt common ſenſe, as if it had beene ſaid, that God decreed nothing at all concerning man. A conditionall ſentence determines nothing ſimply but conditionally, and therefore vncertainly: and when we ſpeake of God, to determine vncertainly, is as much as if he had determined nothing at all, eſpecially when the thing determined is in the power of mans will, and in reſpect of God, the decree may come to paſſe or not come to paſſe. Men, if they might alwaies haue their choice, deſire to determine of all their affaires ſimply without condition: and when they doe otherwiſe, it is either becauſe they know not the euent of things, or becauſe things to be done are not in their power. No reaſon therefore that we ſhould burden God with that, whereof we would diſburden our ſelues. Againe, the maieſtie of God is diſgraced in this kinde of decree. God for his part would haue all men to be ſaued: why then are they not? men will not keepe the condition and beleeue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to change the order of nature by ſobordinating Gods will, which is the firſt cauſe to the will of man, which is the ſecond cauſe: whereas by the very law of nature, the firſt cauſe ſhould order and diſpoſe the ſecond cauſe. But for the iuſtifying of a conditionall decree it is alleadged, that

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there is no eternall hidden decree of God beſide the Goſpel, which is Gods predeſtination reuealed. *Anſ.* It is an vntruth. There be two wils in God, [a] one, whereby he determineth what he will doe vnto vs or in vs: the other, [b] whereby he determineth what we ſhall doe to him. Now Predeſtination is the firſt: whereupon it is commonly defined to be the preparation of the bleſſing of God, whereby they are deliuered which are deliuered; and the Goſpell is the ſecond. Againe, Predeſtination determines who they are, & how many which are to be ſaued, and hereupon Chriſt ſaith, *I know whom I haue choſen:* Ioh.13.18 but the Goſpell rather determines what kinde of ones and how they muſt be qualified which are to be ſaued. Laſtly, Predeſtination is Gods decree it ſelfe: and the Goſpell is an outward meanes of the execution of it: and therefore though the Goſpell be propounded with a condition, yet the decree of God it ſelfe, may be ſimple and abſolute.

[a] quid vult fieri de nobis, or, in nobis.

[b] quid vult fieri a nobis.

The fourth defect, is the opinion of *Vniuerſall ſauing grace*; appertaining to all and euery man: which may be fitly tearmed the Schoole of vniuerſall Atheiſme. For it pulls downe the pale of the Church, & laies it waſte as euery cōmon field: it breeds a careleſnes in the vſe of the meanes of grace, the word and Sacraments; when as men ſhal be perſwaded, that grace ſhal be offered to euery one effectually, whether he be of the Church or not, at one time or other, wherſoeuer or howſoeuer he liue: as in the like caſe, if men ſhould be told that whether they liue in the market towne or no, there ſhall be ſufficient prouiſion brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuerſall grace hath three parts. Vniuerſall Election: vniuerſall Redemption: vniuerſall Vocation. Vniuerſall Election of all and euery man, is a witleſſe conceit: for if men vniuerſally be appointed to grace without exception, then ther is no electing or chooſing of ſome out of mankind to grace: and if ſome alone be appointed to grace, as it muſt needs be in election, then is not grace vniuerſall. And it is flat againſt the word of God. *For Chriſt* auoucheth Mat.22.14. plainly, that fewer be choſen then called, &(as afterward we ſhal ſee) al are not called. And he Ioh.17.2. 11.24. further ſaith, that all which are *giuen vnto him*, ſhall be one with him and haue life euerlaſting: but all men ſhall not be one with him and haue life euerlaſting: and therfore all men are not giuen to Chriſt of the *Father*, that is, ordained to ſaluation. And the Scripture ſaith, that all mens Apo.17.14. and 20.15. names are not written in the booke of life: and *Mat.*25.34. that the kingdome of heauen was not prepared for all. And whereas men build this their vniuerſall election vpon the largeneſſe of the promiſe of the Goſpell: vpon the like ground they might as well make an vniuerſall decree of Reprobation, whereby God decrees all ~~men to be damned in~~definitely vpon this condition, if they doe not beleeue. Now if vni-

A uerſall Reprobation be abſurd, as it is indeede; then vniuerſall Election of all and euery man muſt take part therewith.

As for the vniuerſall Redempion of all and euery man, it is no better then a forgery of mans braine. There ſhall be many in the day of iudgement of whome Chriſt ſhall ſay, *that he neuer knew them.* Mat.7.23. Againe he ſaith, *He which beleeueth not, is alreadie iudged, and the wrath of God* abides vpon *him.* Ioh.3.36. But if all were effectually redeemed, and onely condemned for not beleeuing in Chriſt, it ſhould haue beene ſaide that they are already iudged, and that the wrath of God not abides but *returnes vpon them.* Chriſt makes no interceſſion for the world: and there- Ioh.17.9. B fore his redemptiō is not effectuall to all men. For the interceſſion is the meanes of applying the ſatisfaction. If it be ſaide, that by the world is meant onely cōtemners of grace, it appeares to be otherwiſe, in that Chriſt oppoſeth the world to them which *are the fathers*, and are *giuen to Chriſt* by him: thereby ſignifying, that by the world he meanes all ſuch as are not the fathers, and were *neuer giuen* to Chriſt. And *he laies downe his life for his ſheepe*: Iob.10.17. nowe the ſheepe haue all theſe brands or markes; they *heare his voice*, 27. they *know him*, they *follow him*, they *ſhall not periſh*, 28. none ſhall *plucke them out of Chriſt hands*: and theſe are onely ſuch of whom Paul ſaith, *Who ſhall lay any thing to the charge of Gods Elect? it is God that iuſtifieth, who ſhall condemne?* Rom.8.33. C And if this ſhould bee true, that Chriſt was crucified and died no leſſe to make ſatisfaction for the ſinnes of the damned, then for the ſinnes of Peter and Paul and the reſt of the Saints, it followes neceſſarily that all their ſinnes are forgiuen; conſidering that remiſſion of ſinne depends inſeparably vpon ſatisfaction made to Gods iuſtice for ſinne: and ſatisfactiō doth neceſſarily aboliſh al fault. We graunt that Chriſts death is *ſufficient* to ſaue many thouſand worlds: wee graunt againe it is euery way moſt *effectuall* in it ſelfe: but that it is effectuall *in* or *vnto* the perſon of euery man, that we deny. For if it were thus effectuall, then it ſhould D be applyed to the perſon of euery man, as to Cain, Iudas, Nero, Heliogabalus, &c. euen as the plaiſter is laid to the ſore: beeing applied, Chriſts righteouſneſſe ſhould be imputed for the iuſtification and ſanctification of all and euery man: and thus ſome iuſtified before God and ſanctified, ſhould after goe to hell and be damned, whereas Dauid, neuer ſo much as dreaming of this diuinity, ſaith, that they are bleſſed Pſal.32.1. which haue the pardon of their ſinnes: and Paul, that they which are iuſtified haue peace Rom.5.1. with God.

But let vs heare what reaſons may be alleadged for the Vniuerſalitie of Redemption. I. Ezechiel, 33. v. 11. *As I liue, ſaith the Lord, I will not the death of the wicked:* but *that the wicked returne from his wicked way.* *Anſw.* The place is to be vnderſtood not ſimply but in reſpect; of the twaine God rather wils the repentance of the ſinner then his death. Againe, he

wils

wils not death as it is the deſtruction of his creature; and ſo this place may be vnderſtood: yet neuertheleſſe he wils the ſame as it is a means of the manifeſtatiō of his iuſtice:& therfore the Prophet Eſay ſaith, *God createth euill.* Eſa.45.7. II.1.Tim.2.4. *GOD would haue all men to be ſaued: and come to the acknowledgement of the truth. Anſ.* The place is meant not of the perſons of all particular men, but of the orders & kinds of men. For in the firſt verſe Paul exhorted Timothie that praier ſhould be made for all men: and in the ſecond verſe opening his own meaning, he addeth theſe words, *for kings and all that be in authoritie:* as though he ſhould ſay, wee muſt pray not onely for priuate men and for the common people, but alſo for publike perſons, though they perſecute the Goſpell. But why? becauſe in that very order God hath his elect which ſhall be ſaued. And on this manner Paul expounds himſelfe elſewhere. Gal.3.28. *There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Chriſt.* III. Rom. 11. v.32. *God hath ſhut all in vnbeleefe that he might haue mercie on all. Anſ.* The word *all*, muſt be vnderſtood of all that are to be ſaued, both of Iewes and Gentiles, τοὺς πάντας. as the article added to *all* importeth, and the meaning is, that God will ſaue all whome he purpoſeth to ſaue, of his mercie, and not of their merit, becauſe all are ſinners as well Iewes as Gentiles: thus Paul expounds himſelfe, Galat.3.22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen vnto them that beleeue.* And if we ſhould expound the word *all*, for euery particular man, as ſome would haue it, Paul muſt contradict himſelfe, who ſaid before, that God would haue mercie on whom he will haue mercie, and whom he will he hardeneth, and in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles. IV. Iohn 3.16. *God ſo loued the world that he hath giuen his onely begotten Sonne, that whoſoeuer beleeueth in him ſhall not periſh but haue euerlaſting life:* and Ioh.6.51. *I will giue my fleſh for the life of the world. Anſ.* By *world*, wee muſt not vnderſtand euery particular man in the world, but the Elect among the Iewes and Gentiles: for in both theſe places Chriſt doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles. And how this word is to be vnderſtood in the new Teſtament, Paul doth fully declare. Rom.11.v.12. *If* (ſaith he) *the fall of them,* that is, the Iewes, *be the* riches of the world, *and the diminiſhing of them, the* riches of the Gentiles, *&c.* and verſ.15. *If the caſting away of them, be the* reconciling of the world, *what ſhall the receiuing be but life from the dead?* Where by the world, he vnderſtands the body of the Gentiles in the laſt age of the world. And thus he fully declares his owne meaning, 1.Cor.5.18. when he ſaith to the Corinthians, *God was in Chriſt* reconciling the world *vnto him*- A *ſelfe.* V. Rom.14.verſ.15. *Deſtroy not him with thy meate for whome Chriſt died.* 2.Pet.2.1. *Denying the Lord that bought them, and bring vpon themſelues ſwift damnation.* Therefore Chriſt died for them alſo which are condemned. *Anſw.* The reaſon is not good: For in theſe and ſuch like places the Scripture ſpeakes of men, not as they are indeede before God, but as they are in appearance and profeſſion, and as they are in the acceptation with men. For ſo long as a man holdes and imbraces the Chriſtian faith, ſo long in the iudgement of charitie we muſt eſteeme him to be one that is redemed by Chriſt, though indeede he be not. And this is the meaning of Peter when he ſaith, that falſe prophets deny the Lord B that bought them. VI. In the preaching of the Goſpel grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore death appertaines and belongs to all men indifferently. *Anſ.* The preaching of the Goſpell is an ordinance of God appointed for the gathering togither and the accompliſhment of the number of the Elect: and therefore in the miniſtery of the word, grace and ſaluation is offered principally and directly to the Elect, and onely by conſequent to them which are ordained to iuſt damnation: becauſe they are mingled with the elect in the ſame ſocieties, and be- C cauſe the miniſters of God, not knowing his ſecret counſell, in charitie thinke all to be elect. And though God in offering grace doe not confer it to all, yet is there no deluſion. For the offering of grace doth not onely ſerue for the conuerſion of a ſinner, but alſo to be an occaſion by mens fault of blinding the mind, and hardening the heart, and taking away excuſe in the day of iudgement.

To conclude this point; Vniuerſall redemption of all men, we grant: the Scripture ſaith ſo: and there is an vniuerſalitie among the Elect and beleeuers: but vniuerſall Redemption of all and euery man, as well the damned as the elect, and that effectually, we renounce, as hauing neither footing in the Scripture, nor in the writings of any ancient & orthodoxe di- D uine, for many hundred yeares after Chriſt, his words not depraued and miſtaken.

As for the Vniuerſall vocation, it is of the ſame kinde with the former: becauſe it is flatte againſt the word of God in which is ſet down a diſtinction of the world from the creation to the daies of Chriſt, into two parts: one, the *people of God*, beeing receiued into the couenant: the other, (being the greateſt part of the world) *No-people*, and forth of the couenant. From the beginning of the world to the giuing of the law, the Church was ſhut vp in the families of the Patriarkes: and the couenant in the very familie of Abraham was reſtrained to Iſaak: & the members of theſe families, for this cauſe, were called the ſonnes of God: Gen.6.2. the reſt of the world beſide beeing tearmed as they were indeede,

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indeede, the ſonnes of men. From the giuing of the law till Chriſt, the nation of the Iewes the Church of God, and the reſt of the world beſide, no people of God. And therefore Eſay cals them *priſoners* and them that *are in darkeneſſe*: and Oſe ſuch as are *without mercy* and *no people*: and Zachary, ſuch as are *not ioyned to the Lord*: and Paul, ſuch as are *ſet to walke in their owne waies*, beeing *without God* and *without Chriſt* in the world. And this diſtinction betweene Iewe and Gentile ſtoode till the very aſcenſion of Chriſt. And hereupon when he was to ſend his Diſciples to preach, he charged them *not to goe into the way of the Gentiles*; and *not to enter into the cities of the Samaritanes, but rather to goe to the loſt ſheepe of the houſe of Iſrael*: and when the woman of Canaan made requeſt for her daughter, he gaue a deniall at the firſt vpon this diſtinction, ſaying, *It is not meete to take the* childrens *bread and giue it vnto dogges*: and againe, *I am ſent but vnto the loſt ſheepe of the houſe of Iſrael.* It will be ſaid, that this diſtinction aroſe of this, that the Gentiles at the firſt fell away from the couenant, and contemned the Meſſias. It is true indeed of the firſt heads of the Gentiles the ſonnes of Noe: but of their poſteritie it is falſe, which in times following did not ſo much as heare of the couenant, and the Meſſias. The prophet Eſay ſaith of Chriſt, *A nation that knew not thee, ſhall runne vnto thee.* And Paul ſpeaking to the Athenians ſaith, that the times of this *their ignorance* God regarded not: but *now* admoniſheth all men euery where to repent: and to the Romanes he ſaith, that the miſterie touching Chriſt and his benefits *was kept ſecret* ſince the world began, and *now* opened and publiſhed among all nations. And if the Gentiles had but knowne of the Meſſias, why did not their Poets and Philoſophers who in their writings notoriouſly abuſe the Iewes with ſundrie * nickenames, at the leaſt ſignifie the contempt of the Redeemer? Wherefore to hold, and much more to auouch by writing, that all and euery one of the heathen were called, it is moſt abſurd: and if it were ſo, the Caniballs and the ſauadge nations of America ſhould haue knowne Chriſt without preacing, which by the hiſtories of thoſe countries, is knowne to be falſe.

Eſa.49. 9.
Oſe.2.23. & 1.10.
Zac.2.11.
Act.14.16.
Eph.2.12.
Mat.10.5.6
Mat.15.24. 26.
Eſa.55.5.
Act.17.30.
Rom.16.26.
1.Tim.3.16.

* Apella, Verpus. *R*ecutitus, Sabbatarius, Cultor nubium.

Againe, if the Vocation of euery man be effectuall, then faith muſt be common to all men either by nature, or by grace, or both: now to ſay the firſt, namely, that the power of beleeuing is common to all by nature, is the hereſie of the Pelagians, and to ſay it is common to all by grace, is falſe. *All men haue not faith*, ſaith Paul: nay many to whome the Goſpell is preached, doe not ſo much as vnderſtand it and giue aſſent vnto it; *Satan blinding their mindes that the light of the glorious Goſpell of Chriſt ſhould not ſhine vnto them.* and to ſay that faith is partly by nature and partly by grace, is the condemned hereſie of A the ſemi-Pelagian: for we can not ſo much as thinke a good thought of our ſelues.

2.Theſ.3.2.
2.Cor.4.4.
2.Cor.3.5.

The laſt defect in the platforme, is that they aſcribe vnto God a wrong end of his counſels; namely, the communication of mercie or goodneſſe in eternall happines. For the abſolute and ſoueraigne end of all Gods doings muſt be anſwerable to his nature, which is not mercie and loue alone, but alſo iuſtice it ſelfe: and therefore the right end is the manifeſtation of his glorie both in iuſtice and mercie by the expreſſe teſtimonie of Scripture. Againe, if the communication of his goodnes were the higheſt end of all his counſells, all men without exception ſhould be ſaued, becauſe God cannot be fruſtrated of his end and purpoſe: B and if but one man be damned, he is damned, either becauſe God will not ſaue him, or becauſe he cannot. If they ſay he will not, then is he changeable; if he cannot, then is he not omnipotent, conſidering his purpoſe was to conuey happineſſe to all creatures.

Thus much of the efficient cauſe of the Church, namely, Gods Predeſtination: which doctrine could not here be omitted, conſidering no man can beleeue himſelfe to be a member of the Church, vnleſſe withall he beleeue that he is predeſtinate to life euerlaſting. Now we come to the ſecond point, namely, the *Myſticall Vnion*, which is the very forme of the C Church, whereby all that beleeue are *made one with Chriſt*. To the cauſing of this Vnion, two things are required, a Donation or giuing of Chriſt vnto man, which is to be made one with him, and a Coniunction betweene them both. Of the firſt, the Prophet Eſay ſaith, *Vnto vs a child is borne, and vnto vs a* Sonne is giuen: and Paul, *Who ſpared not his owne Sonne, but* gaue him *for vs all: how ſhall he not* with him *giue vs all things alſo?* And touching it ſundry points muſt bee conſidered. The firſt is, what is meant by this giuing? *Anſ.* It is an action or worke of God the Father by the holy Ghoſt, whereby Chriſt as Redeemer in the appointed time is really communicated to all ordained to ſaluation, in ſuch manner, that they may truly ſay, that Chriſt himſelfe with all his benefits is D theirs, both in reſpect of right thereto, and in reſpect of all fruits redounding thence, and that as truly as any man may ſay, that houſe and land giuen him of his anceſtours is his owne both to poſſeſſe and to vſe.

Gal.3.28.
Eſa.9.6.
Rom.8.32.

The ſecond point is, what is the verie thing giuen? *Anſ. Whole Chriſt God* and *man* is giuen, becauſe his humanity without his Godhead, or the Godhead without the humanity doth not reconcile vs to God. Yet in this giuing there muſt be a diuers conſideration had of the two natures of Chriſt: for the communication of the Godhead is meerely energetical, that is, onely in reſpect of operation; in that it doth make the manhood perſonally vnited vnto it to be propitiatorie for our ſinnes and meritorious of life eternall. And to auouch any communication of the Godhead in reſpect of eſſence, were to bring in the hereſie of the Maniches, and to maintaine a compoſition and a commixtion of our natures with the nature of God. Againe, in the manhood of Chriſt we muſt diſtinguiſh betweene the ſubiect it ſelfe, the ſubſtance of bodie and ſoule; and the bleſſings in the ſubiect which tend to our ſaluation. And the communication of the aforeſaid manhood is in reſpect of both, without ſeparation: for no man can receiue ſauing vertue from Chriſt, vnleſſe firſt of all he receiue Chriſt himſelfe, as no man Ioh.6.53.54 can haue the treaſure hid in the field, vnleſſe he firſt of all haue the field: and no man can bee nouriſhed by meate and drinke, vnleſſe firſt of all he receiue the ſubſtance of both. And this is the cauſe, why not onely in the preaching of the word, but alſo in the inſtitution of the Lords Supper, expreſſe mention is made, not onely of Chriſts merit, but alſo of his very bodie and blood, whereby the whole humanitie is ſignified, as appeares by Ioh.1.14. that place, where it is ſaid, that the *Word was made fleſh*. And though the fleſh of it ſelfe profit nothing, as Saint Iohn ſaith, yet as it is ioyned to the Godhead of the Sonne and doth ſubſiſt in his perſon, it receiueth thence quickening vertue, to reuiue and renue all thoſe to whome it ſhall be giuen. Laſtly, among the bleſſings that are ſtored vp in the manhood of Chriſt for our ſaluation, ſome are giuen vnto vs by imputation, as when we are iuſtified by the righteouſneſſe indeed inherent in his manhood, but imputed vnto vs: ſome by infuſion, as when holines is wrought in our hearts by the ſpirit, as a fruit of that holineſſe which is in the manhood of Chriſt, and deriued from it, as the light of one candle from another.

The third point is, in what manner Chriſt is giuen vnto vs. *Anſw.* God the Father giueth Chriſt vnto his Church not in an earthly or bodily manner, as when a king beſtoweth a gift with his owne hand, and putteth it into the hand of his ſubiect: but the manner is altogether celeſtiall and ſpirituall: partly, becauſe it is brought to paſſe by the meere diuine operation of the holy Ghoſt: and partly, becauſe in reſpect of vs, this gift is receiued by an inſtrument which is ſupernaturall, namely, faith, whereby we lay hold on, and apply vnto our ſelues the Euangelicall promiſes. And this manner of giuing may be conceiued thus. A man that neuer ſtirred foote out of England holds and enioyes land in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to beſtow it; and the man for his part as willing to accept & receiue it: and by this meanes that which at the firſt was the Emperours, by mutuall conſent becomes the mans. In the ſame manner God the Father hath made an Euangelicall couenant with his Church: in which of his mercie hee hath made a grant of his owne Sonne vnto vs, A with righteouſneſſe, and life euerlaſting in him: and we again by his grace accept of this grant, and receiue the ſame by faith: and thus by mutual conſent according to the tenour of the couenant, any repentant ſinner may truly ſay, though I now haue my abode vpon earth, and Chriſt in reſpect of his manhood be locally in heauen; yet is he truly mine to haue and to enioy, his bodie is mine, his bloud is mine. As for the giuing and receiuing of the body and blood of Chriſt in bodily manner (which the Papiſts maintaine in auouching the reall tranſubſtantiation of bread and wine in the Sacrament, into the body and blood of Chriſt, and the Lutherans alſo in teaching, that his bo- B die and bloud is ſubſtantially either in, or with, or vnder the bread and wine) is an erroneous conceit, flat oppoſite to ſundrie points of the Chriſtian faith. For Chriſt to this very houre retaineth ſtill the eſſence and eſſentiall properties of a true bodie, and we beleeue that really and viſibly he aſcended into heauen, and there abides til his ſecond comming to the laſt iudgement: who then hauing but common reaſon would imagine a communication of the body of Chriſt pent vp in the element of bread, and conueyed into our bodies by the mouth and ſtomacke?

The fourth point is, whether we are not Lords of Chriſt, he being thus giuen vnto vs? *Anſ.* No: for this donation is not ſingle but C mutuall. As Chriſt is giuen vnto vs, ſo we againe are giuen to Chriſt, as he himſelfe ſaith, *Thoſe whom thou haſt giuen me, Father, I haue* Ioh.17.2. *kept.* And we are giuen vnto him, in that our bodies and ſoules are made his, not onely as he is God, but alſo as he is our redeemer: and our ſinnes with the guilt thereof are made his by imputation, and the puniſhment thereof is wholly laid vpon him. This is all the dowrie which the Church, being the ſpouſe of Chriſt, hath brought vnto him.

The 5. point is, how any mā in particular may know that Chriſt is giuen vnto him of the Father. *Anſ.* When God giues Chriſt to man, hee withall giues man grace and power to receiue Chriſt, & to apprehēd him with all his benefits: D and this we do when we vtterly renounce our ſelues, this world, & all things therein, bewaile our ſins paſt, reſting on the death of Chriſt for the pardon of thē all, and as it were, with both the armes of faith catching hold vpon him in al eſtates, both in life and death. When the heart of any man is truly diſpoſed and inclined to do theſe & the like things, we may truly ſay, that God hath giuen him grace to receiue Chriſt.

The ſecond thing required to make vs one with Chriſt, is the Myſticall vnion, which is a coniunction whereby Chriſt & his Church are actually coupled into one Myſtical body. Now that we may the better conceiue the nature of it, ſundrie queſtions are to bee moued. The firſt, what kind of coniunction this is? *Anſ.* In the Scripture we meete with three kind of coniunctions. The firſt, is coniunction in nature, when ſundrie things are coupled by one and the ſame nature. As the Father, the Sonne, and the holy Ghoſt, being three diſtinct ſubſtances are all one, and therefore ioyned in one Godhead or diuine nature. Now Chriſt and the beleeuer are not ioyned in nature: for then they twaine ſhould haue one bodie and ſoule. The ſecond coniunction is in perſon, when things in nature different, ſo concurre together, that they make but one perſon; as the bodie and ſoule make one man: and the Godhead of the Sonne with his manhood make but one Chriſt: in whome there is an vnion of diſtinct natures with vnitie of perſon. Now Chriſt and a Chriſtian are not ioyned in perſon: for Chriſt is one perſon, Peter a ſecond perſon, and Paul a third diſtinct from them both: and ſo many men as there be, ſo many ſeuerall perſons. The third coniunction is in ſpirit; and this is the coniunction meant in this place: whereby Chriſt and his Church are ioyned together: for the very ſame ſpirit of God that dwelleth in the manhood of Chriſt, and filleth it with all graces aboue meaſure, is deriued thence and dwelleth in all the true mẽbers of the Church, and filleth them with the like graces in meaſure, and therefore Saint Iohn ſaith, 1.Ioh.4.13. *Hereby we know that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit.* Hence it followes, that the bond of this coniunction is one and the ſame ſpirit deſcending from Chriſt the head to all his members, creating alſo in them the inſtrument of faith, whereby they apprehend Chriſt and make him their owne.

The ſecond is, what are the things vnited? *Anſ.* Not the bodie of the beleeuer, to the bodie of Chriſt, or the ſoule to his ſoule, but the whole perſon of the man to the whole perſon of Chriſt: yet in this order; we are firſt of all and immediatly ioyned to the manhood of Chriſt, and by the manhood to the Godhead.

The third queſtion is, what is the manner of this coniunction? *Anſ.* We muſt not thinke that Chriſt and his Church are ioyned by imagination, as the mind of man and the thing whereof he thinkes: or by conſent of heart, as one friend is ioyned with another, and as the Iewes conuerted were all of one heart and ſoule: Act.2.42. or by any abode in one place, or by touching, as ſea and land are both ioyned together and make one globe: or by any compoſition or commixtion of ſubſtances, as when many ingredients are put together, to make one medicine. But this coniunction is altogether ſpirituall as the former Giuing was; and incomprehenſible to mans reaſon: and therefore we muſt rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuertheleſſe it ſhall not be amiſſe to conſider a reſemblance of it in this compariſon. Suppoſe a man hauing the parts of his bodie diſioyned farre aſunder, his head lying in Italie, one arme in Germanie, the other in Spaine, and his legges with vs in A England: ſuppoſe further, all theſe parts or quarters haue all one ſoule, extending it ſelfe vnto them all, and quickening each of them ſeuerally, as though they were neerely ioyned together: and though the parts be ſeuered many hundred miles aſunder, yet the diſtance of place doth not hinder the coniunction, conſidering one and the ſame ſoule doth enlarge it ſelfe and giue life vnto them all. In the ſame manner the head of the Myſticall bodie Chriſt our Sauiour is now in heauen, and ſome of his members in heauen with him, and ſome in earth: and of theſe, ſome in England, ſome in Germanie, ſome in Italy, ſome in Spaine, diſtant many thouſand miles aſunder: and the B ſpirit of God is as it were the ſoule of this body which giueth ſpirituall life to all the members: diſtance of place doth not hinder this coniunction, becauſe the holy Ghoſt which linketh all the parts together is infinite.

The benefits which we receiue by this Myſticall vnion are manifold. For it is the ground of the conueyance of all grace. The firſt is, that by meanes hereof euery Chriſtian as he is a Chriſtian or a man regenerate, hath his beginning and beeing in Chriſt, howſoeuer as he is a man he hath his beeing and ſubſiſting in himſelfe, as Paul ſaith, *Ye are of God in Chriſt.* 1.Cor.1.30. And *We are members of his bodie, of his fleſh, and of his bones.* Ephe.5.30. How (will ſome ſay) can this be? After this manner. The compariſon is taken from C our firſt parents. Eue was made of a rib taken out of Adams ſide, he beeing caſt into a ſlumber: this being done, Adam awaked and ſaid, *This now is bone of my bone and fleſh of my fleſh.* Gen.2.23. Chriſt was nailed on the croſſe, and his moſt precious bloud was ſhed, and out of it ariſe and ſpring all true Chriſtians: that is, out of the merit of Chriſts death and paſſion, whereby they become new creatures. Secondly, euery one that beleeueth in Chriſt by reaſon of this vnion hath an vnſpeakable prerogatiue: for hereby he is firſt vnited to Chriſt, and by reaſon thereof is alſo ioyned to the whole Trinitie, the Father, the Sonne, and the holy Ghoſt, and ſhall haue eternall fellowſhip with them. Thirdly, ſundrie men, ſpecially Papiſts, D deride the doctrine of iuſtification by imputed righteouſneſſe: thinking it is abſurd, that a man ſhould be iuſt by that righteouſneſſe which is inherent in the perſon of Chriſt: as if we would ſay, that one man may liue by the ſoule of another: or be learned by the learning of another. But here we may ſee, that it hath ſufficient foundation. For there is a moſt neere and ſtreight vnion betweene Chriſt and all that beleeue in him: and in this vnion Chriſt with all his benefits according to the tenour of the couenant of grace, is made ours really: and therefore we may ſtand iuſt before God by his righteouſneſſe; it beeing indeede his, becauſe it is in him as in a ſubiect; yet ſo, as it is alſo ours; becauſe it is giuen vnto vs of God. Now there is no ſuch vnion betweene man and man, and for that cauſe one

man

A man cannot liue by the ſoule of another, or be learned by the learning of another. Fourthly, from this fountaine ſprings our ſanctification, whereby we die to ſinne, and are renued in righteouſnes and holineſſe. Wormes and flies that haue lien dead all winter, if they be laid in the ſunne in the ſpring time begin to reuiue, by vertue therof: euen ſo, when we are vnited to Chriſt, and are (as it were) laid in the beames of this bleſſed *ſunne of righteouſnes*, vertue is deriued thence, which warmeth our benummed hearts dead in ſinne, and reuiueth vs to newnes of life: whereby we begin to affect and like good things, and put in practiſe all the duties of religion. Fifthly, hence we haue the protection B of Gods angels; for they alwaies waite and attend on Chriſt, and becauſe we are made one with him, they attend vpon vs alſo. Laſtly, by reaſon of this vnion with Chriſt, euery beleeuer commeth to haue intereſt and to recouer his title in the creatures of God, and to haue the holy and lawfull vſe of them all. For we muſt conſider, that although Adam created in the image of God, was made lord ouer all things in heauen and earth; yet when he fell by eating the forbidden fruite; he, and in him all mankind loſt the title and vſe of them all. Now therefore that a man may recouer his intereſt, hee muſt firſt of all bee vnited and made one with Chriſt: and then by Chriſt, who is Lord and King ouer all, ſhall he recouer C that title in the creatures of God, which he had by creation; and be made Lord ouer them againe. But ſome will ſay, if this be ſo, then a chriſtian man may haue and enioy all creatures at his pleaſure; and therefore the goods of other men? *Anſ.* The reaſon is not good, for in this life we haue no more but [a] right vnto the creature; and [b] right in it, that is, actuall poſſeſſion is reſerued for the life to come. Therefore wee muſt content our ſelues with our allowed portions giuen vnto vs by God, by his grace vſing them in holy manner, expecting by hope the full fruition of all things till after this life. Againe, if all titles to the creatures be recouered by Chriſt, it may be demanded, whether infidels haue any intereſt D to their goods or no? *Anſ.* Infidels before men are right lords of all their lands and poſſeſſions which they haue obtained by lawfull meanes; and in the courts of men they are not to be depriued of them: but before God they are but vſurpers: becauſe they hold them not *in capite*, that is, in Chriſt: neither haue they any holy and right vſe of them, *for to the vncleane, all things are vncleane.* And they muſt firſt of all become members of Chriſt, before they can hold and enioy them aright, and vſe them with good conſcience.

[a] Ius ad rem.
Ius in re.

Tit.1.15.

The duties which are to be learned of the doctrine of this vnion, are manifold. And firſt of all, we are taught to purge our hands and hearts of all our ſinnes, and eſpecially to auoid all thoſe ſinnes whereby mens bodies are defiled, as drunkennes, vncleanenes, fornication: for they driue away the ſpirit of God from his own houſe, and diſſolue the bond of the coniunction betweene Chriſt and vs. Secondly, we muſt euery one of vs, which profeſſe our ſelues to be members of Chriſt, labour to become conformable vnto him in holineſſe of life, and to become new creatures: for this vnion requireth thus much. Let a man take the grafts of a crabbe tree, and ſet them into good ſtockes: yet will they not change their ſappe, but bring foorth fruit according to their owne nature, euen ſowre crabbes: but it muſt not be ſo with vs: we are indeede wild oliues, and the branches of wild vines; yet ſeeing we are perſwaded that we are grafted into Chriſt, and made one with him, we muſt lay aſide our wild and ſoure nature, and take vpon vs the nature of the true vine, beare good fruite, haue good iuyce in vs, and render ſweete wine. Thirdly, we are taught hence to be plentifull in all good workes, conſidering we are ioined to him that is the fountaine of grace. And therefore Chriſt ſaith, *I am the true vine, and my father is the husband man: euery branch that beareth not fruite in me, he taketh away: & euery one that beareth fruit, he purgeth it, that it may beare more fruite.* And the prophet Eſai compares the Church of God to a vineyard with a tower and wine-preſſe in it. And God himſelfe comes often downe vnto it, *to ſee the fruites of the vally, to ſee if the vine budde, and the Pomegranets flouriſh.* And further we muſt bring foorth *fruite with patience*; For the Lord of this vineyard comes with croſſes and afflictions, as with a pruning knife in his hand, to pare and to dreſſe vs that we may be fit to bring forth fruite, plentifull in duties of pietie to God, and in duties of loue to all men, yea to our enemies. Chriſtian men are *trees of righteouſnes growing by the waters of the Sanctuarie*: but what trees? not like ours: for they are rooted vpward in heauen in Chriſt, and their graines and braunches growe downeward that they may beare fruite among men.

Ioh.15.1.
Eſay.5.7.
Cant.[illegible].10.
Luk.8.15.
Ezech.47.12.

Hitherto we haue heard what the Church is, now to *beleeue the Church* is nothing els, but to beleeue that there is a companie of the predeſtinate made one in Chriſt, and that withall we are in the number of them.

Before wee proceede any further, three rules muſt be obſerued touching the Church in generall. The firſt, that Chriſt alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to bee fellow herein. For the Church is his body, & none but he can performe the dutie of an head vnto it: which dutie ſtandes in two things: the firſt, is to gouerne the Church by ſuch power & authority whereby he can & doth preſcribe lawes properly binding the cōſciēces of all his mēbers; the ſecond, is by grace to quicken & to put ſpiritual life into them, ſo as they ſhal be able to ſay, that they liue not, but Chriſt in thē. As for the Supremacy of the ſea of Rome, whereby the Pope will needes

Eph.2.22.
Col.2.19.

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ſtand miniſteriall head to the Catholike Church, it is a ſatanicall forgerie. For the headſhip (as I may terme it) of Chriſt is of that nature or qualitie, that it can admit no deputy, whether we reſpect the *commanding*, or the *quickening* power of Chriſt before named. Nay Chriſt needes no vicar or deputie; for he is all-ſufficient in himſelfe and alwaies preſent with his Mat.18.20. Church, as he himſelfe teſtifieth, ſaying, *Where two or three are gathered together in my name, there am I in the midſt among them.* And whereas all commiſſions ceaſe in the preſence of him that giues the commiſſion: it is as much pride & arrogancie for the Pope to take vnto himſelfe the title of the head & vniuerſall Biſhop of the Church; as it is for a ſubiect to keepe himſelfe in commiſſion in the preſence of his King.

The ſecond rule is, that there is no ſaluation out of the Church, and that therefore euery one which is to be ſaued muſt become a member & a citizen of the Catholike and Apoſtolike Church: & ſuch as remaine for euer out of the ſame periſh eternally. Therefore S. John 1.Ioh.2.19. ſaith, *They went out from vs, they were not of vs: for if they had beene of vs, they would haue remained with vs: but this commeth to paſſe that it might appeare, that they are not all of vs.* And againe, that ſuch as be holy are in the citie of God; *but* Reu.22.15 *without*, that is, forth of the Church, *are dogs, enchanters, whoremongers, adulterers, &c.* And the arke out of which all periſhed, figured the Church, out of which are all condemned. And Act.2.47. for this cauſe S. Luke ſaith, that *the Lord added to the Church from day to day ſuch as ſhould be ſaued.* And the reaſon hereof is plaine: for without Chriſt there is no ſaluation: but out of the militant Church there is no Chriſt, nor faith in Chriſt: and therefore no ſaluation. Againe, forth of the militant Church there are no meanes of ſaluation, no preaching of the word, no inuocation of Gods name, no Sacraments, and therfore no ſaluation. For this cauſe euery man muſt be admoniſhed euermore to ioyne himſelfe to ſome particular Church being a ſound member of the Catholike Church.

The third rule is, that the Church which here we beleeue is onely one. As Chriſt him- Cant.6.8. ſelfe ſpeaketh, *My doue is alone, and my vndefiled is the onely daughter of her mother.* And as there is onely one God, & one Redeemer, one faith, one baptiſme, and one way of ſaluation by Chriſt onely, ſo there is but *one Church alone.*

The Catholike Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be deſcribed: *It is a companie of the ſpirits of iuſt men, triumphing ouer the fleſh, the deuill, and the world, prayſing God.* Firſt I ſay, it is a companie of the Heb.12.23. ſpirits of men, as the holy Ghoſt expreſly tearmeth it, becauſe the ſoules onely of the godly departed, as of Abraham, Iſaak, Iacob, Dauid, &c. are as yet aſcended into heauen, & not their bodies. Furthermore the properties A of this company are two. The firſt, is to make triumph ouer their ſpirituall enemies the fleſh, the deuill, the world: for the righteous man, ſo long as he liues in this world, is in continuall combate without truce with all the enemies of his ſaluation: and by conſtant faith obtaining victorie in the end of his life, he is tranſlated in glorious and triumphant manner into the kingdome of glory. This was ſignified to Iohn in a viſion, in which he ſaw an *innumerable company of all ſorts of na-* Reu.7.9. *tions, kindreds, people, and tongues ſtand before the Lambe clothed in long white robes, with palmes in their hands,* in token that they had been warriours, but now by Chriſt haue gotten the B victorie and are made conquerours. Their ſecond propertie, is to praiſe and magnifie the name of God, as it followeth in the former place, *ſaying Amen: praiſe, and glory, and wiſedome,* Reu.7.12. *and thankes, honour, power and might be vnto our God for euermore.* Hence it may be demanded, whether Angels be of this Triumphant Church or no? *Anſw.* The bleſſed angels be in heauen in the preſence of God the Father, the Sonne, and the holy Ghoſt, but they are not of the myſticall body of Chriſt, becauſe they are not vnder him as he is their redeemer, conſidering they cannot be redeemed, which neuer fell: and it cannot be prooued that they now ſtand by the vertue of Chriſts redemption: but they C are vnder him as he is their Lord and King; and by the power of Chriſt as he is God, and their God, are they confirmed. And therefore as I take it, we can not ſay, that Angels are members of the myſticall body of Chriſt, or of the triumphant Church; though indeede, they be of the companie of the bleſſed.

The Church Militant may be thus deſcribed: *It is the company of the elect or faithfull, liuing vnder the croſſe, deſiring to be remooued, and to be with Chriſt.* I ſay not that the Militant Church is the whole body of the elect, but only that part thereof which liueth vpon earth: and the infallible marke thereof is that faith in Chriſt which is taught and deliuered in the writings of the Prophets and Apoſtles: and this faith againe may be diſcerned by two markes. The firſt, is D that the members of this companie liue vnder the croſſe, and profit by it in all ſpirituall grace. And therefore it is ſaid, that *we muſt through* Act.14.22. *many afflictions enter into the kingdome of heauen.* And our Sauiour Chriſt ſaith, *If any man will* Luk.9.23. *come after me, let him deny himſelfe, and take vp his croſſe euery day and followe me.* The ſecond mark, is a deſire to depart hence and to be with Chriſt, as Paul ſaith, *Wee loue to rather to be* 2.Cor.5.8. *remooued out of his bodie and to be with Chriſt.* And againe, *I deſire to be looſed and to be with Chriſt,* Phil.1.23. *which is beſt of all.* Where yet we muſt remember, that the members of Chriſt doe not deſire death ſimply and abſolutely, but in two reſpects: I. That they might leaue off to ſinne, and by ſinning leaue to diſpleaſe God. II. That they might come to enioy happineſſe in heauen, and to be with Chriſt.

Touching the generall eſtate of the militant Church, two queſtions are to bee conſidered. The firſt, how farre forth God is preſent with it, aſſiſting it by his grace. *Anſw.* God giues his ſpirit vnto it in ſuch a meaſure, that although the gates of hell can not preuaile againſt it, yet neuertheleſſe it remaines ſtill ſubiect to errour both in doctrine and manners. For that which is true in euery member of the Church, is alſo true in the whole: but euery member of the Militant Church is ſubiect to error both in doctrine and manners: becauſe men in this life are but in part enlightned and ſanctified; and therefore ſtill remaine ſubiect to blindneſſe of minde and ignorance, and to the rebellion of their wils and affections: whereby it comes to paſſe, that they may eaſily faile either in iudgement, or in practiſe. Againe, that which may befall one or two particular Churches, may likewiſe befall all the particular Churches vpon earth, all beeing in one and the ſame condition, but this may befall one or two particular Churches to faile either in doctrine or manners. The Church of *Epheſus* failed in *leauing her firſt loue*, whereupon Chriſt threatneth to remooue from her the Candleſticke. And the Church of *Galatia* was *remooued to another Goſpell from him that had called them in the grace of Chriſt*: now why may not the ſame things befall twentie, yea an hundred Churches which befell theſe twaine? Laſtly, experience ſheweth this to be true, in that generall Councels haue erred. The Councell of *Nice* beeing to reforme ſundrie behauiours among the Biſhops and Elders, would with common conſent haue forbidden marriage vnto them, thinking it profitable to be ſo; vnleſſe *Paphnutius* had better informed them out of the Scriptures. In the third Councell at Carthage, certaine bookes Apocrypha, as the booke of Syrach, Tobie, and the Macchabees, are numbred in the Canon, and yet were excluded by the Councell of Laodicea. And the ſaying of a Diuine is receiued, that *former Councels are to be reformed and amended by the latter.* But Papiſts maintaining that the Church cannot erre, alleadge the promiſe of Chriſt: *Howbeit when he is come which is the ſpirit of truth, he will lead you into all truth.* *Anſw.* The promiſe is directed to the Apoſtles, who with their Apoſtolicall authority had this priuiledge graunted them, that in the teaching and penning of the Goſpell they ſhould not erre: and therefore in the Councell at Ieruſalem they conclude thus, *It ſeemes good vnto vs, and to the holy Ghoſt.* And if the promiſe be further extended to all the Church, it muſt be vnderſtood with a limitation: that God will giue his ſpirit vnto the members thereof to lead them into all truth, *ſo farre forth as ſhall be needfull for their ſaluation.*

Reu.2.4.

Gal.1.6.

Auguſt. de bap.l.2.c.3.

Ioh.16.13.

Acts.15.28.

1.Ioh.3.24. Act.20.20.27.

The ſecond queſtion is, wherein ſtands the dignitie and excellencie of the Church? *Anſ.* It ſtands in ſubiection & obedience vnto the will and word of her ſpouſe and head, Chriſt Ieſus. And hence it followes, that the Church is not to challenge vnto her ſelfe authority ouer the Scriptures, but onely a miniſtery or miniſteriall ſeruice, whereby ſhe is appointed of God to preſerue and keepe, to publiſh and preach them, and to giue teſtimonie of them. And for this cauſe, it is called *the pillar & ground of truth.* The Church of Rome not content with this, ſaith further that the authoritie of the Church in reſpect of vs is aboue the authoritie of the Scripture, becauſe (ſay they) we cannot know Scripture to be Spripture but by the teſtimonie of the Church. But indeed they ſpeake an vntruth. For the teſtimonie of men that are ſubiect to errour cannot be greater and of more force with vs, then the teſtimonie of God who cannot erre. Againe, the Church hath her beginning from the word: (for there cannot be a Church without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in reſpect of vs, dependes on the Scripture, and not the Scripture on the Church. And as the lawyer which hath no further power but to expound the law, is vnder the law: ſo the Church which hath authoritie onely to publiſh & expound the Scriptures, cannot authorize them vnto vs, but muſt ſubmitte her ſelfe vnto them. And whereas it is alleadged, that *faith comes by hearing*, and this hearing is in reſpect of the voice of the Church, and that therefore faith comes by the voice of the Church: the anſwer is, that the place muſt be vnderſtood, not of that generall faith whereby we are reſolued that Scripture is Scripture, but of iuſtifying faith whereby we attaine to ſaluation. And faith comes by hearing the voice of the Church; not, as it is the Churches voice, but as it is a miniſtery or meanes to publiſh the word of God, which is both the cauſe and obiect of our beleeuing. Nowe on the contrarie we muſt hold, that as the carpenter knows his rule to be ſtraight, not by any other rule applied vnto it, but by it ſelfe: for caſting his eie vpon it, he preſently diſcernes whether it be ſtraight or no: ſo we knowe and are reſolued that Scripture is Scripture, euen by the Scripture it ſelf, though the Church ſay nothing, ſo be it wee haue the ſpirit of diſcerning when we reade, heare, and conſider the Scripture. And yet the teſtimonie of the Church is not to be deſpiſed, for though it breed not a perſwaſion in vs of the certainty of the Scripture, yet it is a very good inducement thereto.

1.Tim.3.11

Rom.10.17.

The Militant Church hath many parts. For as the Ocean ſea which is but one, is deuided into parts according to the regions and countries againſt which it lieth, as into the Engliſh, Spaniſh, Italian ſea, &c. ſo the Church diſperſed ouer the face of the whole earth, is deuided into other particular Churches according as the countries are ſeuerall in which it is ſeated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

A Againe, particular Churches are in a twofold eſtate: ſometime they lye hid in perſecution, wanting the publike preaching of the word, and the adminiſtration of the Sacraments: and ſometime againe they are viſible, carrying before the eyes of the world an open profeſſion of the name of Chriſt: as the Moone is ſometime eclypſed, and ſometime ſhineth in the full. In the firſt eſtate was the Church of Iſraell in the daies of *Eliah,* when he wiſhed to die: becauſe *the people had forſaken the couenant of the Lord, broken downe his altars, ſlaine his prophets with the ſword, and he was left alone, and they ſought to take his life alſo.* 1.King.19.14. Behold a lamentable eſtate when ſo worthy a prophet could not finde B another beſide himſelfe that feared God: yet marke what the Lord ſaith vnto him, *I haue left ſeauen thouſand in Iſrael, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kiſſed him.* ver.18. Againe it is ſaid, *That Iſrael had beene a long ſeaſon without the true God, without prieſt to teach, and without the lawe.* 2.Chr.15.3. Neither muſt this trouble any that God ſhould ſo farre forth forſake his Church: for when ordinarie meanes of ſaluation faile, he thē gathereth his elect by extraordinary means, as when the children of Iſrael wandered in the wilderneſſe wanting both circumciſion and the Paſſeouer, he made a ſupply by Manna and by the pillar of a cloud. Hence we haue direction to anſwer the Papiſts, who demaund of vs C where our Church was threeſcoore yeares agoe before the daies of Luther: we ſay, that then for the ſpace of many hundred yeares, an vniuerſall Apoſtaſie ouer-ſpread the whole face of the earth; and that our Church then was not viſible to the world, but lay hidde vnder the chaffe of poperie. And the truth of this, the Records of all ages manifeſt.

The ſecond eſtate of the Church, is when it flouriſheth and is viſible, not that the faith and ſecret election of men can be ſeene (for no man can diſcerne theſe things but by outward ſignes) but becauſe it is apparent in reſpect of the outward aſſemblies gathered to the preaching of the word and the adminiſtration of D the Sacraments, for the praiſe & glory of God, and their mutuall edification. And the viſible Church may be thus deſcribed: *It is a mixt company of men profeſſing the faith aſſembled together by the preaching of the word.* Firſt of all, I call it a mixt company, becauſe in it there be true beleeuers and hypocrites, Elect and Reprobate, good and bad. The Church is the *Lords field,* in which the enemy ſowes his teares: it is the *corne flore,* in which lieth wheat and chaffe: Mat.13.25.47. it is a band of men, in which beſide thoſe that be of valour and courage there be white liuered ſouldiers. And it is called a Church of the better part, namely, the elect whereof it conſiſteth, though they be in number few. As for the vngodly, though they be in the Church, yet are they no more parts of it indeed, then the ſuperfluous humours in the veines are parts of the body. But to proceed; how are the members of the viſible Church qualified and diſcerned? the anſwer followeth in the definition, *profeſſing the faith.* Whereby I meane the profeſſion of that religion which hath beene taught from the beginning, and is now recorded in the writings of the Prophets and Apoſtles. And this profeſſion is a ſigne and marke whereby a man is declared and made manifeſt to be a member of the Church.

Againe, becauſe the profeſſion of the faith is otherwhiles true and ſincere, and otherwhiles onely in ſhew, therefore there be alſo two ſorts of members of the viſible Church, members before God, and members before men. A member of the Church before God, is he that beſide the outward profeſſion of the faith, hath inwardly a pure heart, good conſcience, and faith vnfained, whereby he is indeede a true member of the Church. Members before men, whom we may call reputed members, are ſuch as haue nothing els but the outward profeſſion, wanting the good conſcience, and the faith vnfained. The reaſon why they are to be eſteemed members of vs, is, becauſe we are bound by the rule of charitie to thinke of men as they appeare vnto vs; leauing ſecret iudgement vnto God.

I added in the laſt place, *that the Church is gathered by the word preached,* to ſhew that the cauſe whereby it is begunne and continued, is the word: which for that cauſe is called the *immortall ſeede,* whereby we are borne a new, and *milke,* whereby we are fedde and cheriſhed to life euerlaſting. 1.Pet.1.23. Heb.5.13. 1.Col.3.2. And hence it followeth neceſſarily, that the preaching of the doctrine of the Prophets and Apoſtles, ioyned with any meaſure of faith and obedience, is an infallible marke of a true Church. Indeede it is true, there be three things required to the good eſtate of a Church, the preaching of the Goſpell, the adminiſtration of the Sacraments, and the due execution of Diſcipline according to the word: yet if the two latter be wanting, ſo be it there be preaching of the word with obedience in the people, there is for ſubſtance a true Church of God. For it is the banner of Chriſt diſplaied, vnder which all that warre againſt the fleſh, the deuill, the world muſt range themſelues. As the Lord ſaith by the Prophet Eſai, *I will lift vp my hand to the Gentiles, and ſet vp my ſtandard vnto the people, and they ſhall bring their ſonnes in their armes, and their daughters ſhall be carried vpon their ſhoulders.* Eſa.49.22. Hence it followeth, that men which want the preaching of the Goſpell, muſt either procure the ſame vnto themſelues; or if that cannot be, becauſe they liue in the middeſt of Idolatrous nations, as in Spaine and Italie, it is requiſite that they ſhould ioyne themſelues to thoſe places where with libertie of conſcience they may enioy this happy bleſſing. Men are not to haue their hearts glued to the honours and riches of this world, but they ſhould be of Dauids mind, and rather deſire to be dorekeepers in the houſe of God, then to dwell in the tents of vngodlineſſe. In the Canticles the ſpouſe of Chriſt ſaith, *Shewe me,* Cant.1.6. *O thou whome my ſoule loueth, where thou feedeſt, where thou lieſt at noone: for why ſhould I be as ſhee that turneth aſide to the flockes of thy companions?* To whome he anſwereth thus: *If* verſ.7. *thou knowe not, O thou the faireſt among women, get thee forth by the ſteppes of the flocke, and feed thy kiddes by the tents of the ſhepheards*: that is, in thoſe places where the doctrine of righteouſnes and life euerlaſting by the Meſſias, is publiſhed. When the Shunamites childe was dead, ſhee tolde her husband that ſhee would goe to the man of God, to whome he anſwered thus; 2.Kin.4.23. Why wilt thou goe to him to day, *it is neither new moone, nor ſabbath day*: whereby it is ſignified, that when teaching was ſkarce in Iſrael, the people did reſort to the Prophets for inſtruction and conſolation. And Dauid ſaith, that the people whereſoeuer there aboad was, Pſal.84.7. *went from ſtrength to ſtrength till they appeared before God in Sion*. And oftentimes they beeing Proſelytes, their aboad muſt needes be out of the precinctes of Iewrie.

Thus we ſee what the viſible Church is: now further concerning it, three queſtions are to be ſkanned. The firſt, is howe we may diſcerne whether paticular men and particular Churches holding errours, be ſound members of the Catholike Church or no. For the anſwering of this, we muſt make a double diſtinction, one of errours, the other of perſons that erre. 2.Tim.2.12. Of errours ſome are deſtroyers of the faith, ſome onely weakners of it. A deſtroyer is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it ſelfe is ouerturned; as the deniall of the death of Chriſt, and the immortality of the ſoule, iuſtification by workes, and ſuch like: and the ſumme of theſe fundamentall points is compriſed in the Creede of the Apoſtles and the Decalogue. A weakening errour is that, the holding whereof doth not ouerturne any point in the foundation of ſaluation; as the errour of free-will, and ſundrie ſuch like. This diſtinction is made by the holy Ghoſt, who ſaith expreſly, that the doctrines of repentance, and faith, and baptiſme, and laying on of handes, and the reſurrection, and the laſt judgement, *are the* Gal.5.1.3. *foundation*, namely, of religion: Heb.6.1. and againe, that *Chriſt is the foundation*, 1.Cor.3.10. and that other doctrines conſonant to the word, are as gold and ſiluer laid thereupon. Secondly, perſons erring, are of two ſorts: ſome erre of weakeneſſe, beeing carried away by others: or of ſimple ignorance, not yet beeing conuicted and informed concerning the truth. Some againe erre of obſtinacie, or affected ignorance, which hauing beene admoniſhed and conuicted, ſtill perſeuere in their forged opinions. This beeing ſaid, we nowe come to the point. If any man or Church, ſhall hold an error of the lighter kinde, hee ſtill remaines a A member of the church of God, & ſo muſt be reputed of vs. *As* when a Lutheran ſhal hold, that images are ſtill to be retained in the Church, that there is an Vniuerſall election of all men, &c. for theſe and ſuch like opinions may be maintained, the foundation of ſaluation vnraſed. This which I ſay is flattely auouched by Paul. If any man (ſaith he) build on this foundation, gold, ſiluer, pretious ſtones; *timber, haie: or ſtubble*, 1.Cor.3.12, 13. his workes ſhall be made manifeſt by the fire, &c. verſ.15. *and if any mans worke burne, he ſhall looſe, but yet* hee ſhall be ſafe *himſelfe*. *And* therefore the haie and ſtubble of mens errours that are beſide the foundation, on which they are laid, doe not debarre them from beeing B Chriſtians or members of the Church. *A* man breakes downe the windowes of his houſe; the houſe ſtandes: he breakes downe the roofe or the wals; the houſe yet ſtands though deformed: hee pulls vp the foundation; the houſe it ſelfe fals and ceaſeth to be an houſe. Now religion which we profeſſe is like an houſe or building: and ſome points thereof are like windowes, doores, walls, roofes, and ſome are the very foundation: and the former may be battered, the foundation ſtanding. *A*gaine, if the errour be directly or by neceſſarie conſequent, euen in common ſenſe againſt the foundation, conſideration muſt be had whether the Church or partie erreth of weakeneſſe or malice: if of weakeneſſe, the partie is to be eſteemed as a C member of the Catholike *C*hurch. *And* thus Paul writes vnto the Church of Galatia, as to a Church of God, though by falſe teachers it had beene turned away to another Goſpel, and embraced the fundamentall errour of iuſtification by workes. But when any man or *C*hurch ſhall hold fundamentall errours in obſtinacie or affected ignorance, we are not then bound to repute them any longer as Churches or *Chri*ſtians, but as ſuch to whom condemnation belongs, as Paul ſheweth by the example of Iannes and Iambres. 2.Tim.3.8. *And as Iannes and Iambres*, ſaith he, *withſtood Moſes, ſo doe theſe alſo reſiſt the truth, men of corrupt mindes, reprobate concerning the faith.* Yet withall, this caueat muſt D euer be remembred, that we rather condemne the errour then the perſon that erreth, becauſe Gods mercie is like to a bottomles ſea, whereby he worketh what he will and when he will in the hearts of miſerable ſinners.

The ſecond queſtion is, where at this day we may find ſuch viſible churches as are indeed ſound members of the *C*atholike *C*hurch. And for the reſoluing of it, we are to goe thorough all countries and religions in the world. And firſt to begin with Turkes & Iewes, we are not in any wiſe to acknowledge their Aſſemblies for *C*hurches, becauſe they worſhip not God in Chriſt who is the head of the Church.

As for the aſſemblies of Papiſts which haue bin a great part of the world, if thereby we vnderſtand companies of men holding the Pope for their head, and beleeuing the doctrine eſtabliſhed in the *C*ouncell of Trent; in name they

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are called Churches, but indeede they are no true or ſound members of the Catholike Church. For both in their doctrine and in the worſhip of God, the raſe the very foundation of religion, which will appeare by theſe three points: Firſt of all, they hold iuſtification by workes of grace: auouching that they are not onely iuſtified before God by the merit of Chriſt, but alſo by their owne doings. Which opinion flatly ouerturneth iuſtification by Chriſt. Gal.5.12. For as Paul ſaith to the Galatians, *If ye be circumciſed Chriſt profiteth you nothing*, that is, if ye looke to be iuſtified by the workes of the ceremoniall law, ye are fallen from Chriſt: ioyne circumciſion and Chriſt together in the matter of iuſtification, and ye doe quite ouerthrow iuſtification by Chriſt. Now if this bee true, which is the word of God that cannot lie, then we ſay to the *P*apiſts; If ye will needs be iuſtified by workes of grace, yee are fallen from grace. The ſecond point is, that they maintaine a daily reall ſacrifice of the bodie of Chriſt in the Maſſe for the ſinnes of the quicke and dead. And this is alſo a fundamentall hereſie. For Chriſts ſacrifice on the croſſe muſt either be a perfect ſacrifice or no ſacrifice: and if it be often iterated and repeated by the Maſſe-prieſt, it is not perfect but imperfect. The third point is, that they worſhip the Images of the Trinitie and Saints departed, and their Breaden-god, which is as vile an abhomination as euer was among the Gentiles: all beeing directly againſt the true meaning of the ſecond commaundement, and defacing the worſhip of God in the very ſubſtance thereof. Thus then it appeares, that the old Church of Rome is changed, and is now at this day, of a ſpouſe of Chriſt become an harlot: and therefore no more a Church of Chriſt indeed, then the carkaſſe of a dead man that weareth a liuing mans garment is a liuing man, though he looke neuer ſo like him. And whereas they pleade for themſelues, that they haue ſucceſſion from the Apoſtles, the anſwer is, that ſucceſſion of perſon is nothing without ſucceſſion of doctrine, which they want: and wee ſee that Heretickes haue ſucceeded lawfull Miniſters. Secondly, whereas it is alleadged, that in the Popiſh aſſemblies the Sacrament of Baptiſme is rightly for ſubſtance adminiſtred; and that alſo it is a note of a Church, three things may be anſwered. Firſt, that baptiſme ſeuered from the preaching of the Goſpell, is no more a ſigne of a Church then the ſeale ſeuered from the indenture is of force: and that is nothing. Herodot. Circumciſion was vſed in Colchis, yet no Church, and among the Samaritans, and yet no people. Hoſ.1.9. Secondly, Baptiſme in the aſſemblies of the Church of Rome, is as the purſe of a true man in the hand of a theefe: and indeed doth no more argue them to be Churches, then the true mans purſe argues the theefe to be a true man. For Baptiſme though it be in their aſſemblies, yet doth it not A appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages, gathered forth of the middeſt of them. Thirdly, though they haue the outward Baptiſme, yet they by neceſſarie conſequent of doctrine, ouerturne the inward baptiſme that ſtands in iuſtification and ſanctification. Moreouer, whereas it is alleadged, that they maintaine the bookes of the old and new Teſtament penned by the *P*rophets and Apoſtles; the anſwer is, that they doe it with adding to the Canon, and by corrupting the natiue ſenſe of the Scriptures in the very foundation: and therefore they are but as a lanterne, that ſhewes light to others, and none to it ſelfe. Fourthly, it is further ſaide, B that they holde the Creede of the Apoſtles, and make the ſame confeſſion of faith that we doe. I anſwer, that in ſhew of words they do ſo indeed; but by neceſſarie conſequents in the reſt of their doctrine they ouerturne one of the natures, and all the offices of Chriſt, and therewithall moſt of the articles of the Creed. And herein they deale as a father, that in outward ſhewe tenders the body of his childe, and will not abide the leaſt blemiſh vpon it: and yet by ſecret conueyances inwardly annoyes the heart, or the liuer, and ſo in truth deſtroyes the ſame. Fifthly, it is alleadged, that Antichriſt muſt ſit in the temple of God, that is, the Church; therefore ſay ſome that deſire C an vnion betweene vs and the Papiſts, popiſh aſſemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichriſt is ſaid to ſit in the Church, not as a member thereof, but as an vſurper, or as the pyrate in the ſhippe of the merchant: and hence it cannot be prooued, that the aſſemblies of Papiſts are Churches, but that in them and with them there is mingled another hidden Church, in the middeſt whereof Antichriſt the Pope ruleth, though himſelfe hath no part therein. Laſtly, whereas ſome beeing no Papiſts, thinke their Churches to be like a bodie, diſeaſed and full of ſores and wounds from the head to the foote, and the throat alſo cut, yet ſo as life is ſtill remaining; D we may better thinke (their foule errors conſidered, and their worſhip of God, which is nothing elſe but a mixture of Iudaiſme and Paganiſme) that it is a rotten and dead corpes voide of ſpirituall life. And therefore wee haue ſeuered our ſelues from the Church of Rome vpon iuſt cauſe: neither are we ſchiſmatickes in ſo doing, but they rather; becauſe the ground and the proper cauſe of the ſchiſme is in them.

As for the aſſemblies of Anabaptiſts, Libertines, Antinomies, Tritheits, Arrians, Samoſatanians, they are no Churches of God, but conſpiracies of monſtrous heretickes iudicially condemned in the primitiue Church, and againe by the malice of Satan renued and reuiued in this age. The ſame we are to thinke and ſay of the Family of loue.

As for the Churches of Germany commonly called the Churches of the Lutherans, they are reputed of vs as the true Churches of God. Though their Auguſtane Confeſſion haue not ſatisfied the expectation of other Reformed Churches: yet haue they all the ſame enemies in matter of religion, and do alike confeſſe the Father, the Sonne, and the holy Ghoſt: and of the office of the Mediatour, of faith & good workes, of the Word, the Church, & the Magiſtrate, are all of one iudgement. They differ indeed from vs in the queſtiō of the Sacrament, but it is no ſufficient cauſe to induce vs to hold them as no Church: for that there is a true or reall receiuing of the bodie and blood of Chriſt in the Lords ſupper, wee all agree; and we ioyntly confeſſe that Chriſt is there preſent, ſo farre forth that hee doth truly feede vs with his very bodie and blood to eternall life: and all the controuerſie lies in the manner of receiuing; we contenting our ſelues with that ſpirituall receiuing which is by the hand of faith, they adding thereto the corporall, whereby they imagine themſelues to receiue Chriſt with the hand & mouth of the bodie. And though to maintaine this their opinion, they be conſtrained to turne the aſcenſion of Chriſt into a diſparition, whereby his bodie being viſible becomes inuiſible, yet in the maine points we agree: that he entred into his kingdome in our name and for vs: that we are gouerned and preſerued by his power and might: and that whatſoeuer good thing we haue or doe, proceedes wholly from the grace of his ſpirit. Indeed the opinion of the *Vbiquitie* of the bodie of Chriſt, reuiueth the condemned hereſies of *Eutiches* and *Neſtorius*, and it ouerturneth by neceſſarie conſequent moſt of the articles of faith: but that was priuate to ſome men, as *Brentius* and others, and was not receiued of whole Churches: and whereas the men were godly and learned, and we are vncertaine with what affection, and how long they held this errour, we reſt our ſelues in condemning it, leauing the perſons to God. Againe, Popiſh Tranſubſtantiation and Lutherian Conſubſtantiation, are both againſt the truth of the manhood of Chriſt, yet with great difference. Tranſubſtantiation is flat againſt an article of faith: for if Chriſts bodie be made of bread, and his blood of wine (which muſt needes be, if there be a conuerſion of the one into the other,) then was not he conceiued and borne of the virgin Marie: for it cannot both be made of Bakers bread, and of the ſubſtance of the Virgin. Againe, it aboliſheth the outward ſigne in the Lords Supper, as alſo the analogie betweene the ſigne and the thing ſignified, and ſo ouerturnes the Sacrament: but Conſubſtantiation doth not ſo, neither doth it ouerturne the ſubſtance of any article of religion, but onely a maine point of Philoſophie, which is, that a *bodie doth occupie onely one place at once.*

Furthermore, the Churches of Heluetia, and Sauoy, and the free cities of France, and the low Countries, and Scotland are to bee reuerenced as the true Churches of God, as their confeſſions make manifeſt. And no leſſe muſt wee thinke of our owne Churches in England and Ireland. For wee hold, beleeue, and maintaine, and preach the true faith, that is, the auncient doctrine of ſaluation by Chriſt, taught and publiſhed by the Prophets and Apoſtles, as the booke of the articles of faith agreed vpon in open Parlament doth fully ſhew: and withall now we are, and haue beene readie to teſtifie this our faith, by venturing our liues euen in the cauſe of religion againſt forreine power, and eſpecially the Spaniard: and hereupon all the Churches in Europe giue vnto vs the hand of fellowſhippe. And whereas ſundry among vs that ſeparate and indeed excommunicate themſelues, giue out that there is no Church in England, no Miniſters, no Sacraments: their peremptorie aſſeuerations wanting ſufficient ground, are but as paper-ſhotte. They alleadge that our aſſemblies are full of grieuous blots and enormities. *Anſw.* The defects and corruptions of churches muſt be diſtinguiſhed: and they be either in doctrine, or manners. Againe, corruptions in doctrine muſt further be diſtinguiſhed: ſome of them are errors indeed, but beſide the foundation; and ſome errours directly againſt the foundation: and theſe ouerturne all religion, whereas the former doe not. Nowe it cannot be ſhewed that in our churches is taught any one errour that raſeth the foundation, and conſequently annihilateth the truth of Gods Church. Indeed there is controuerſie among vs touching the point of Eccleſiaſticall regiment: but marke in what manner. We all ioyntly agree in the ſubſtance of the regiment, confeſſing freely that there muſt be preaching of the word, adminiſtration of the Sacraments, according to the inſtitution, and the vſe of the Power of the Keyes in admonitions, ſuſpentions, excommunications: the difference betweene vs is onely touching the perſons, and the manner of putting this gouernement in execution: and therefore men on both parts, though both hold not the truth in this point; yet becauſe both hold Chriſt the foundation, they ſtill remaine brethren and true members of Chriſt. As for corruptions in manners, they make not a Church to bee no Church, but a badde Church. When as the wicked Scribes and Phariſies ſitting in Moſes chaire, taught the things which he had written, the people are commaunded to heare them, and to do the things which they ſay, not doing the things which they doe. And whereas it is ſaid, that we hold Chriſt in word, and deny him in deede, that is anſwered thus: deniall of Chriſt is double, either in iudgement, or in fact: deniall in

Mat.23.2.

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A iudgement ioyned with obſtinacie, makes a Chriſtian to be no Chriſtian; deniall in fact, the iudgement ſtill remaining ſound, makes not a man to be no Chriſtian, but a badde Chriſtian. When the Iewes had crucified the Lord of life, they ſtill remained a Church, (if any vpon earth): and notwithſtanding this their fact, the *Apoſtles* acknowledged that the *couenant* and the *promiſes* ſtill belonged vnto them: Rom.9.4. Act 2.39.4. and they neuer made any ſeparation from their Synagogues, till ſuch time as they had beene *ſufficiently conuicted* by the Apoſtolicall miniſterie that Ieſus Chriſt was the true Meſſias.

B Thus we ſee where at this day we may finde the true Church of God. Nowe I come to the third queſtion; and that is, at what time a man may with good conſcience make ſeparation from a Church. *Anſw.* So long as a Church makes no ſeparation from Chriſt, we muſt make no ſeparation from it: and when it ſeparates from Chriſt, we may alſo ſeparate from it: and therefore in two caſes there is warrant of ſeparation. The one is, when the worſhip of God is corrupt in ſubſtance. And for this we haue a commandement, 2.Cor.6.14. *Be not,* ſaith Paul, *vnequally yoked with infidels: for what fellowſhip hath righteouſneſſe with vnrighteouſneſſe, or what communion hath light with darkeneſſe? or what concord hath Chriſt with Beliall? or what part hath the beleeuer with the infidell?* C *or what agreement hath the temple of of God with Idols? Wherefore come out from among them, & ſeparate your ſelues, ſaith the Lord.* And we haue a practiſe of this in the olde Teſtament. When Ieroboam had ſet vp idols in Iſrael, then the *Prieſts* and 2.Chr.11.14. *Leuites came to Iudah and Ieruſalem to ſerue the Lord.* The ſecond, is when the doctrine of religion is corrupt in ſubſtance: as Paul ſaith, 2.Tim.6.3.5. *If any man teach otherwiſe, and conſent not to the wholeſome wordes of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe, he is puffed vp: from which* ſeparate *your ſelues.* A practiſe of this wee haue in the Apoſtle Paul, who beeing in Epheſus in a D Synagogue of the Iewes, ſpake boldly for the ſpace of three moneths, diſputing and exhorting to the things which concerne the Act.19.9. & 28.28. kingdome of God: *but when certaine men were hardened and diſobeyed, ſpeaking euill of the way of God, he departed from them and ſeparated the diſciples of Epheſus:* and the like he did at Rome alſo. As for the corruptions that be in the manners of men that be of the Church, they are no ſufficient warrant of ſeparation, vnleſſe it be from priuate companie, as wee 1.Cor.5.11. Pſal.17.4. 2.Pet.2.8. are admoniſhed by the *Apoſtle Paul:* and by the examples of *Dauid* and *Lot.* By this which hath beene ſaid, it appeares that the practiſe of ſuch as make ſeparatiõ from vs, is very bad and ſchiſmaticall, conſidering our Churches faile not either in the ſubſtance of doctrine, or in the ſubſtance of the true worſhip of God.

Now to proceed in the Creed. The Church is further ſet forth by certaine properties and prerogatiues. The properties or qualities are two, *holineſſe* and *largeneſſe.* That the Church is *holy,* it appeares by Peter which calls it *an holy nation, and a choſen people:* 1.Pet.2.9. and by S. Iohn, who calls it *the holy citie.* Reu.11.2. and.22.29. And it is ſo called that it may be diſtinguiſhed from the falſe Church, which is tearmed in Scriptures, *the Synagogue of Satan,* Reu.2.9. and.3.9. and the *malignant Church.* Pſal.26.5.

Now this holineſſe of the Church is nothing elſe but a created qualitie in euery true member thereof, whereby the image of God, which was loſt by the fall of Adam, is againe renued and reſtored. The author of it is God by his word & ſpirit, by litle and litle aboliſhing the corruption of ſinne, and ſanctifying vs thoroughout, as Chriſt ſaith, *Father, ſanctifie them in thy truth, thy word is truth.* Ioh.17.17. And holineſſe muſt be conceiued to be in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begunne in the Church Militant in this life, and that for ſpeciall cauſe, that wee might giue all glory to God; 1.Tim.1.17. that we might not be high minded, Rom.11.20 that we might worke our ſaluation with feare & trembling; Philip.2.12 that we might deny our ſelues & wholly depend vpon God. Mar.9.24.

Hence we learne three things: Firſt, that the Church of Rome erreth in teaching that a wicked man, yea ſuch an one as ſhall neuer be ſaued, may be a true member of the Catholike Church: for in reaſon, euery man ſhould be anſwerable to the quality & condition of the Church whereof he is a member: if it be holy, as it is, he muſt be holy alſo. Secondly, we are euery one of vs, as Paul ſaith to Timothie, 1.Tim.4.7. *to exerciſe our ſelues vnto godlines,* making cõſcience of all our former vnholy waies, endeauouring our ſelues to pleaſe God in the obedience of al his commandements. It is a diſgrace to the holy Church of God, that men profeſſing thẽſelues to be members of it, ſhould be vnholy. Thirdly, our dutie is, to eſchew the ſociety of Atheiſts, drunkards, fornicatours, blaſphemers, and all wicked and vngodly perſons, as Paul ſaith, Eph.5.7.11 *Be no companions of them, and haue no fellowſhip with vnprofitable workes of darkeneſſe.* And he chargeth the Theſſalonians, that if any man among them *walke inordinately, they haue no companie with him that he may be aſhamed.* 2. Theſſ.3.14.

The largenes of the Church is noted in the word *Catholike,* that is, generall or vniuerſall. And it is ſo called for three cauſes. For firſt of all, it is generall in reſpect of time; becauſe the Church hath had a beeing in all times & ages euer ſince the giuing of the promiſe to our firſt parents in Paradiſe. Secondly, it is generall, in reſpect of the perſons of men: for it ſtands of all ſorts & degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly, it is Catholike or vniuerſall in reſpect of place; becauſe it hath beene gathered from all parts of the earth, ſpecially now in the time of the new Teſtament; when our Sauiour Chriſt ſaith, that the *Goſpell ſhall be preached in the worlde.* Mat.26.13. To this purpoſe Saint Iohn ſaith in the Reuelation, Reu.7.9. *I beheld, and loe a great*

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multitude which no man could number of all nations and kindreds, and peoples, and tongues ſtood before the throne and before the lambe, cloathed with long white robes and palmes in their hands.

Catholica per totum orbem diffuſa. Aug.epiſt. 170.

And the Church which we here profeſſe to beleeue, is called Catholike, that wee may diſtinguiſh it from particular Churches, which are not beleeued, but ſeene with eye, whereof mention is made often in the Scriptures. Rom.16.5. 1.Cor.16.19. *the Church in their houſe*; and, *the Churches of Aſia*. Col. 4. 15. *Salute Nymphas and the Church in his houſe*. Act. 11.22. *the Church of Ieruſalem*. Act.13.1. *the Church at Antioche*, &c.

That the Church is Catholicke in reſpect of time, place, perſon, it miniſters matter of endleſſe comfort vnto vs. For hereby we ſee that no order, degree, or eſtate of men are excluded from grace in Chriſt, vnleſſe they will exclude themſelues. Saint Iohn ſaith, *If any man ſinne, we haue an Aduocate with the Father, Ieſus Chriſt the righteous*. Now it might be anſwered, it is true indeed Chriſt is an aduocate to ſome men, but he is no aduocate to me. Saint Iohn therefore ſaith further, *and he is the reconciliation for our ſinnes, and not for our ſinnes onely, but for the whole world*, that is, for all beleeuers of what condition or degree ſoeuer.

1.Ioh.2.1.

verſ.2.

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God beſtoweth on it, which are in number foure. The firſt is expreſſed in theſe wordes, *the Communion of Saints*. Where communion ſignifieth that fellowſhip or ſocietie that one hath with an other: and by *Saints* we vnderſtand not dead men inrolled in the Popes calender, but all that are ſanctified by the blood of Chriſt, whether they be liuing or dead: as Paul ſaith, *Vnto the Church of God which is at Corinthus, to them that are ſanctified in Ieſus Chriſt Saints by calling*. And, *God is the God of peace in all the Churches of the Saints*. Now if we adde the clauſe *I beleeue*, vnto theſe words, the meaning is this; I confeſſe and acknowledge that there is a ſpirituall fellowſhip and ſocietie among all the members of Chriſt, beeing the faithfull ſeruants and children of God: and withall I beleeue that I am partaker of the ſame with the reſt.

1.Cor.1.2. & 14.33.

This communion hath two parts, fellowſhippe of the members with the head, and of the members with themſelues. The communion of the members with their head, is not outward, but altogither ſpirituall in the conſcience: and for the opening of it, we muſt conſider what the Church receiueth of Chriſt, and what he receiues of it. The Church receiues of Chriſt foure moſt worthy benefits. The firſt, that Chriſt our Mediatour, God and man, hath truely giuen himſelfe vnto vs, and is become our lot and portion, and withall God the Father, and the holy Spirit, in him, as Dauid ſaith, *Iehoua is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot: the lines are fallen vnto me in pleaſant places: yea I haue a faire heritage*. And, *My fleſh faileth, and my heart alſo: but God is the ſtrength of my heart, and my portion for euer*. The ſecond, is the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the children of God. The benefit is wonderfull, howſoeuer carnall men eſteeme not of it. If a man ſhould either by election or birth, or any way elſe be made the ſonne and heire of an earthly prince, he would thinke himſelfe highly aduanced: how highly then are they extolled which are made the ſonnes of God himſelfe? The third benefit, is a title and right to the righteouſnes of Chriſt in his ſufferings and his fulfilling of the law. The excellencie of it is vnſpeakable, becauſe it ſerues to award the greateſt temptations of the deuill. When the deuill replieth thus, thou art a tranſgreſſour of the law of God, therefore thou ſhalt be damned: by meanes of that communion which we haue with Chriſt, we anſwer againe: that Chriſt ſuffered the curſe of the law to free vs from due and deſerued damnation: and when he further replies, that ſeeing we neuer fulfilled the law we cannot therefore enter into heauen: we anſwer againe, that Chriſts obedience is a fulfilling of the law for vs, and his whole righteouſneſſe is ours to make vs ſtand righteous before God. The fourth benefit, is a right to the kingdome of heauen, as Chriſt comforting his diſciples ſaith, *Feare not little flocke, it is your fathers pleaſure to giue you a kingdome*: and hence it is ſundry times called * *the inheritance, and the lot of the Saints*.

Pſal.16.5.

Pſal.73.26.

* Act.26.18. Col.1.12. Eph.1.18.

Furthermore, for the conueyance of theſe benefits vnto vs, God hath ordained the preaching of the word, and the adminiſtration of the Sacraments, ſpecially the Lords ſupper; and hath commanded the ſolemne and ordinarie vſe of them in the Church. And hereupon the Lords ſupper is called the Communion, *The cuppe of bleſſing* (ſaith Paul) *which we bleſſe, is it not the communion of the blood of Chriſt? and the bread which we breake, is it not the communion of the body of Chriſt?* that is, a ſigne and ſeale of the communion.

1.Cor.10.16.

Againe, the things which Chriſt receiueth of vs are two: our ſins with the puniſhment thereof made his by application or imputation: and our afflictions with all the miſeries of this life which he accounts his owne, and therfore doth as it were put vnder his ſhoulders to beare the burden of them. And this cōmunion betweene Chriſt & vs is expreſſed in the Scriptures by that bleſſed & heauenly bargain in which there is mutuall exchange betweene Chriſt and vs: hee imparts vnto vs, *milke and wine without ſiluer or mony* to refreſh vs, and *gold tried by the*

Eſa.55.1.

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Reu.3.18. fire that we may become rich, and *white raiment* that we may be cloathed, and *eye-ſalue* to annoint our eies that we may ſee: and we for our parts returne vnto him nothing but blindneſſe, and nakedneſſe, and pouerty, and the loathſome burden of our filthy ſinnes.

The ſecond part of the communion, is that which the Saints haue one with an other. And it is either of the liuing with the liuing, or of the liuing with the dead. Now the communion of the liuing ſtandes in three things: I. in the like affection: II. in the gifts of the ſpirit: III. in the vſe of temporall riches. For the firſt: communion in affection, is whereby all the ſeruants of God are like affected to God, to Chriſt, to their owne ſinnes, and each to other. They are all of one nature and heart alike diſpoſed, though they be not acquainted nor haue any externall fellowſhip in the fleſh. As in a familie children are for the moſt part one like an other and brought vp alike: euen ſo it is in Gods family which is his Church: the members thereof are all alike in heart and affection: and the reaſon is, becauſe they haue one ſpirit to guide them all: and therefore Saint Peter ſaith, Act.4.32. *The multitude of them that beleeued, were of one heart & of one ſoule, neither any of them ſaid that any thing which he poſſeſſed was his owne, but they had all things common.* And the Prophet Eſay foretelling the vnitie which ſhould be in the kingdome of Chriſt, ſaith, Iſa.11.6.7. *The woolfe ſhall dwell with the lambe, and the leopard ſhall lie with the kidde, and the calfe, and the lyon, and the fat beaſt togither, and a litle child ſhall lead them. The cowe and the beare ſhall feede, and their young ones ſhall lie togither: and the lyon ſhall eate ſtrawe like the bullocke. The ſucking child ſhall play vpon the hole of the aſpe, and the weaned child ſhall put his hand into the cockatrice hole:* By theſe beaſts are ſignified, men that be of a wicked and brutiſh nature: which, when they ſhall be brought into the kingdome of Chriſt, ſhall lay aſide the ſame, and become louing, gentle, courteous, and all of one minde. 2.Pet.1.7. And Saint Peter requires of the Church the practiſe of brotherly loue, and that is to carrie a tender affection to men, not becauſe they are of the ſame fleſh, but becauſe they are ioyned in the bond of one ſpirit with vs. Furthermore, by reaſon of this that all the children of God are of one heart, there followes another duty of this communion, whereby they beare Gal.6.2. one the burdens of another, and when one member is grieued all are grieued; when one reioyceth all reioyce, as in the body when one member ſuffereth all ſuffer.

The ſecond branch of their communion, is in the gifts of Gods ſpirit, as loue, hope, feare, &c. And this is ſhewed, when one man doth imploy the graces of God beſtowed on him, for the good & ſaluation of an other. As a candle ſpendeth it ſelfe to giue light to others: ſo muſt Gods people ſpend thoſe gifts which God hath giuen them for the benefit of their A brethren. A Chriſtian man howſoeuer he be the freeſt man vpon earth, yet is he ſeruant to all men, eſpecially to the Church of God, Gal.5.13. to doe ſeruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God beſtowed on vs to our brethren: and that is done fiue waies: I. by example: II. by admonition: III. by exhortation: IV. by conſolation: V. by prayer. The firſt, which is *good example*, we are inioyned by Chriſt, ſaying, Math.5.16. *Let your lights ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.* And that our hearts might be touched with ſpeciall care of this duty, B the Lord ſets before vs his owne bleſſed examples, ſaying, Leu.11.44. *Be ye holy as I am holy*: &. Mat.11.29. *Learne of me that I am meeke and lowly.* And Paul ſaith, 1.Cor.11.1. *Be yee followers of me, as I follow Chriſt*: and the higher men are exalted, the more careful ought they to be in giuing good example. For let a man of note or eſtimation doe euill, & he ſhall preſently haue many followers. Euill example runnes from one to another like a leproſie or infection: and this Chriſt ſignified when he ſaid, that the figtree planted in the vineyard, Luk.13.7. *If it beares no fruit makes all the ground barren.* The ſecond meanes of communication of the gifts of God vnto others, is *admonition*, which is an ordinance of God whereby Chriſtian men C are to recouer their brethren from their ſinnes. A man by occaſion fallen into the water is in daunger of his life; and the reaching of the hand by an other is the meanes to ſaue him. Now euery man when he ſinneth, doth as much as in him lieth, caſt his ſoule into the very pitte of hell: and wholeſome admonitions are as the reaching out of the hand to recouer him againe. But it will peraduenture be ſaid, how muſt we proceede in admoniſhing of others? *Anſw.* We are to obſerue three things. The firſt, is to ſearch whether we that are to reprooue, be faultie our ſelues in the ſame thing or no. First, Mat.7.5. wee muſt take out the beame that is in our D owne eye, and ſo ſhall we ſee clearely to pull out the mote in our brothers eie. Secondly, before wee reprooue, we muſt be ſure that the fault is committed: we muſt not goe vpon heare-ſaie or likelihoods: and therefore the holy Ghoſt ſaith, Heb.10.24 *Let vs conſider or obſerue one another to prouoke vnto loue and good workes.* Thirdly, before we reprooue, we muſt in Chriſtian wiſedome make choice of time and place: for all times and places ſerue not to this purpoſe. And therefore Salomon ſaith, *It is the glorie of a man to paſſe by an offence.* .Kin 16. Furthermore in the act of admoniſhing, two things are to be obſerued: I. a man muſt deliuer the words of his admonition (ſo farre forth as he can) out of the word of God, ſo as the partie which is admoniſhed, may in the perſon of man ſee God himſelfe to reprooue him. Pſal. II. his reproofe muſt be made with as much compaſſion and fellow-feeling of other mens

mens wants as may be. As Paul ſaith, *If any man be fallen by occaſion into any fault, ye which are ſpirituall* [a] *reſtore ſuch an one with the ſpirit of meeknes.* The third way of cõmunicating good things to others, is *exhortation:* and it is a means to excite and ſtirre them on forward, which doe alreadie walke in the way of godlineſſe. Therefore the holy Ghoſt ſaith, *Exhort one another daily, leaſt any of you be hardened through the deceitfulneſſe of ſinne.* But alas, the practiſe of this dutie, as alſo of the former, is hard to be found among men; for it is vſuall in families, that maſters and fathers in ſtead of admoniſhing their ſeruants and children, teach them the practiſe of ſinne in ſwearing, blaſpheming, ſlandering, &c. and as for exhortation, it is not vſed. Let a man that hath the feare of God offend neuer ſo little, in ſtead of brotherly exhortation, hee ſhall heare his profeſſion caſt in his teeth, and his hearing of ſermons: this practiſe is ſo generall, that many beginning newly to tread in the ſteppes of godlineſſe, are hereby daunted; and quite driuen backe. The fourth way, is *conſolation,* which is a meanes appointed by God whereby one man ſhould with words of heauenly comfort refreſh the ſoules of others afflicted with ſickenes or any other way feeling the hand of God either in bodie or in mind. And this dutie is as little regarded as any of the former. In time of mens ſickeneſſe neighbours come in, but what ſay they? I am ſorrie to ſee you in this caſe, I hope to ſee you well againe, I would bee ſorrie els, &c. Not one of an hundred can ſpeake a word of comfort to the wearie: but we are faulty herein. For with what affection doe wee beleeue the communion of Saints, when we our ſelues are as drie fountaines, that doe ſcarſe conuey a drop of refreſhing to others. The laſt meanes, is *praier,* whereby Gods Church procureth bleſſings for the ſeuerall members thereof, and they againe for the whole. And herein lies a principall point of the Communion of Saints; which miniſtreth notable comfort to euery Chriſtian heart. For hence wee may reaſon thus: I am indeede a member of the Catholike Church of God, and therefore though my owne praiers be weake, yet my comfort is this, I know that I am partaker of all the good praiers of all the people of God diſperſed ouer the face of the whole earth my fellow members, and of all the bleſſings which God beſtowes on them. This will make vs in all our troubles to ſay with Eliſha, *Feare not, for they that be with vs are more then they that be with them.* When the people of Iſrael had ſinned in worſhipping the golden calfe, the wrath of the Lord was kindled and made a breach into them, as cannon ſhot againſt a wall: but Moſes the ſeruant of God ſtood in the breach before the Lord to turne away his wrath, leaſt he ſhould deſtroy them. And the praier of Moſes was ſo effectuall, that the Lord ſaid, *Let me alone,* as though Moſes by praier had held the hand of God that he could not puniſh the people. And ſome thinke, that Steuens praier for his enemies when hee was ſtoned, was a meanes of Pauls conuerſion. And ſurely though there were no other reaſon, yet this were ſufficient to mooue a man to imbrace Chriſtian religion, conſidering that beeing a member of the Church he hath part in all the praiers of the Saints through the world, and of the bleſſings of God that come thereby.

Gal.6.1.

[a] As Chirurgians tenderly ſet armes and legges in ioynt.

Heb.3.13.

2.King.6.16.

Pſal.106.23

Exod.32.10.

The third part of this communion, is in temporall things, as goods and riches: whereby I meane, no [b] Anabaptiſticall communion, but that which was vſed in the primitiue Church, when they had all things common in reſpect of vſe: and ſome ſold their goods and poſſeſſions and parted them to all men, as euery one had neede. And by their example we are taught, to be content to imploy thoſe goods which God hath beſtowed on vs, for the good of our fellow members within the compaſſe of our callings, and to our abilitie, and beyond our abilitie, if neede require. Paul ſaith, *Doe good to all, but ſpecially to them which are of the houſhold of faith.*

[b] Spirituall communion doth not barre a diuiſion of temporall goods.

Act.4.31, 2.Cor.9.1,

Gal.6.10.

The communion of the liuing with the dead, ſtands in two things: the one, is that the Saints departed in the Church Triumphant doe in generall pray for the Church Militant vpon earth, deſiring the finall deliuerance of all their fellow members from all their miſeries. And therefore in the Apocalyps they crie on this manner, *How long Lord holy and true! doeſt not thou iudge and auenge our blood on them that dwell on the earth?* I ſay *in generall,* becauſe they pray not for the particular conditions & perſons of men vpon earth, conſidering they neither know, nor ſee, nor heare vs: neither can they tell what things are done vpon earth. The ſecond is, that the godly on earth doe in heart and affection conuerſe with them in heauen, deſiring continually to be diſſolued and to be with Chriſt. Now whereas the Papiſts doe further inlarge this communion, auouching that the Saints in heauen doe make interceſſion to Chriſt for vs, and impart their merits vnto vs; and that we againe for that cauſe are to inuocate them, and to doe vnto them religious worſhippe, we diſſent from them, beeing reſolued that theſe things are but inuentions of mans braine, wanting warrant of the word.

Rev.6.10.

Laſtly, to conclude, a queſtion may be demanded, how any one of vs may particularly know and be aſſured in our ſelues, that we haue part in this communion of Saints. *Anſ.* Saint Iohn opens this point to the full, when he ſaith, *If we ſay that we haue fellowſhip with him, and yet walke in darkenes, we lie: but if we walke in the light, as he is light, then we haue fellowſhip one with another, and the blood of Chriſt purgeth vs from all our ſinnes.* In which words he makes knowledge of Gods will ioyned with obedi-

1.Ioh.1.6,7.

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ence, to be an infallible marke of one that is in the cõmunion: as on the contrary, ignorance of Gods will, or diſobedience, or both, to be tokens of one that hath neither fellowſhippe with Chriſt, or with the true members of Chriſt. And therfore to end this point, if we would haue fellowſhip with Chriſt, let vs learne to know what ſinne is, and to flie from the ſame as from the bane of our ſoules, and to make conſcience of euery euill way.

The duties to be learned by the communion of Saints, are manifold. And firſt of all, if we doe beleeue the fellowſhip which all the faithfull haue with Chriſt & with themſelues; & be reſolued that we haue part therein, then muſt we ſeparate & withdraw our ſelues from al vngodly and vnlawfull ſocieties of men in the world whatſoeuer they be. Vnlawfull ſocieties are manifold, but I will only touch one, which euery where annoieth religion, and hindreth greatly this communion of Saints, and that is, when men ioyne themſelues in company to paſſe away the time in drinking, gaming, &c. Behold a large fellowſhip which beareth ſway in all places; there is almoſt no towne but there is at the leaſt one knot of ſuch companions: & he that will not be combined with ſuch looſe mates, he is thought to be a man of no good nature: he is foiſted forth of euery company; he is no body: & if a man will yeild to runne ryot with them in the miſpending of his time and goods, he is thought to be the beſt fellowe in the world. But what is done in this ſocietie? & how doe theſe cuppe companions ſpend their time? ſurely the greateſt part of day & night is vſually ſpent in ſwearing, gaming, drinking, ſurfetting, reuelling, & railing on the miniſters of the word, & ſuch as profeſſe religion, to omit the enormities which they procure to thẽſelues hereby: & this behauiour ſpreads it ſelfe like a canker ouer euery place, & it defiles both towne & countrey. But we that looke for comfort by the communion of Saints, muſt not caſt in our lot with ſuch a wicked generation, but ſeparate our ſelues frõ them. For vndoubtedly their ſocietie is not of God but of the deuill: and they that are of this ſocietie, can not be of the holy communion of Saints: and ſurely except the magiſtrate by the ſword, or the Church by the power of the keyes doe pull downe ſuch fellowſhip, the holy ſocietie of Gods Church and people muſt decay. Excommunication is a cenſure ordained of God for this end, to baniſh them from this heauenly communion of the members of Chriſt, that liue inordinately and haue communion with men in the workes of darkenes.

Secondly, by this we are taught, that men profeſſing the ſame religion, muſt be linked in ſocietie & conuerſe togither in Chriſtian loue, meekenes, gentlenes, and patience: as S. Paul Phil.2.1.2. taught the Philippians, *If there be any fellowſhip of the ſpirit, if there be any compaſſion and mercie, fulfill my ioy, that we may be like minded, hauing the ſame loue, beeing of one accord and of like iudgement.* And againe, *Keepe* (ſaith he) *the vnity of the ſpirit in the bond of peace.* Eph.4.3. Why? marke how his reaſon is fetched from this communion: ver.4.5.6. *Becauſe there is one bodie, one ſpirit, euen as you are called into the hope of your vocation; one Lord, one faith, one hope, one baptiſme, one God and father of all, which is aboue al & in you all.* And no doubt the ſame reaſon made Dauid ſay, Pſal.16.3. *All my delight is in the Saints which be vpon earth.*

Thirdly, euery Chriſtian man that acknowledgeth this communion, muſt carrie about with him a fellow feeling, that is, an heart touched with compaſſion in regard of all the miſeries that befall either the whole Church or any member thereof, as Chriſt our head teacheth vs by his owne example, when he called to Saul, & ſaid, *Saul, Saul, why perſecuteſt thou me?* Act.9.4. giuing him to vnderſtand, that he is touched with the abuſes to his Church, as if they had directly beene done to his owne perſon. The prophet Amos reprooueth the people, becauſe they drank wine in bowles, & annointed themſelues with the chiefe ointments: but why? was it not lawfull for them to doe ſo? yes: but the cauſe for which they are reprooued followeth: Amos.6.6. *No man* (ſaith he) *is ſorrie for the affliction of Ioſeph.* In the middeſt of their delights and pleaſures they had no regard of the miſeries of the poore church and ſeruants of God elſewhere in affliction, which euery man ought to ſhew forth in the practiſe of all duties of loue: and therefore Paul ſaith, Eph.6.18. *Pray alwaies with all manner of praiers and ſupplications in the ſpirit, & watch thereunto with all perſeuerance and ſupplications for the Saints.* And he highly commendeth the Philippians, Phil.4.14. *for communicating to his afflictions.* And further he biddeth Philemon to Phile.10. *comfort Oneſimus his bowels in the Lord.* And S. Iohn ſaith, If a mans *life* would ſaue his neighbours ſoule, 1.Ioh.3.16. *he muſt lay it downe*, if need require. We haue all of vs daily occaſion to practiſe this dutie towards the afflicted members of Gods Church in other countries. For howſoeuer wee enioy the Goſpell with peace, yet they are vnder perſecution for the ſame: and ſo oft as wee heare report of this, we ſhould ſuffer our hearts to be grieued with them, and pray to God for them.

We muſt here be admoniſhed not to ſeeke our own things, but to refer the labours of our callings to the common good, eſpecially of the Church whereof we are members. As for them that ſeeke for nothing but to maintaine their owne eſtate and wealth, and therefore in their trades vſe falſe waights and meaſures, the ingroſſing, corrupting, mingling of wares, glozing, lying, ſmoothing, ſwearing, forſwearing, diſſembling, griping, oppreſſing of the poore, &c. they may plead for themſelues what they will, but in truth they neuer yet knew what the Communion of Saints meant.

Laſtly, conſidering we are all knit into one myſticall body, and haue mutuall fellowſhip in the ſame, our duty is to redreſſe the faults of our brethren and to couer them, as the hand in

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the bodie layes a plaiſter vpon the ſore in the foote or in the legge, and withall couers it. Loue couers the multitude of ſins. And when men diſgrace their brethren for their wants, and blaze them to the world, they do not the dutie of fellow-members.

Thus much for the firſt benefit beſtowed on the Church: the ſecond is, *Forgiueneſſe of ſins:* which may be thus deſcribed: *Forgiueneſſe of ſinnes is a bleſſing of God vpon his Church procured by the death and paſſion of Chriſt, whereby God eſteemes of ſinne as no ſinne, or, as not committed.* In this deſcription I haue couched fiue points, which we are ſeuerally to conſider. The firſt, who is the authour of forgiueneſſe of ſinnes? *Anſ.* God, whoſe bleſſing it is: for ſinne is only committed againſt God, and the violating of his lawes and commandements are properly ſinnes. And the offence done to any man or creature is no more in it ſelfe but an *offence* or *iniurie*: yea the breach of mans commaundement is no ſinne, vnleſſe it doe imply withal the breach of Gods commaundement. Therefore it is a prerogatiue belonging to God alone to pardon ſinne: and when we are taught to Luk.11.4. ſay, *Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs,* the meaning is not, that we forgiue ſinnes as they are ſinnes, but onely as treſpaſſes, that is, loſſes, hurts, and dammages done vnto vs by men. It may bee further ſaid, God hath giuen this power and commaundement to his Miniſters to forgiue Ioh.10.13. ſinnes, ſaying, *Whoſe ſinnes ye remit, they are remitted. Anſ.* Gods Miniſters doe not properly forgiue ſinnes, but onely in the name of God according to his word pronounce to a penitent ſinner, that his ſinnes are pardoned and forgiuen of God: and therefore it is a moſt certaine truth, that none can forgiue ſinnes but God onely: it was auouched by the Mark.2.7.9 Phariſies, and not denied by Chriſt. Hence it followes, that remiſſion of ſinne, beeing once graunted remaines for euer, becauſe Gods loue vnto the Elect is vnchaungeable, and his decree concerning their ſaluation cannot bee altered. The ſecond point is, to whom remiſſion of ſinnes is giuen? *Anſ.* To the catholike Church, that is, to the whole companie of men predeſtinate to ſaluation: as Eſai ſaith, Eſa.33.24. *The people that dwell therein* (that is, the Church) Eſa.62.12. *ſhall haue their ſinnes forgiuen.* And, *They ſhall call them the holy people, the redeemed of the Lord: and thou ſhalt bee named, A citie ſought out and not forſaken.* And if there had bene an vniuerſall remiſſion of ſinnes to all men, as ſome doe dreame, it ſhould not here haue bene made a peculiar prerogatiue of the Church. The third point is, what is the meanes whereby pardon of ſinne is procured at Gods hand? *Anſ.* The death and paſſion of Chriſt: ſo Paul ſaith, Rom.4.25. *Chriſt died for our ſinnes:* that is, Chriſt died to be a paiment and ſatisfaction to Gods iuſtice for our ſinnes. And S. Iohn ſaith, 1.Ioh.1.7. *The blood of Ieſus Chriſt his Sonne cleanſeth vs from all ſinne.* And 1.Pet.1.18.19. Peter ſaith, *Knowing that yee were not redeemed* A *with corruptible things, as ſiluer and gold from your vaine conuerſation, &c. but with the precious blood of Chriſt, as of a lambe vndefiled and without ſpot.* The fourth point is, after what manner ſinne is forgiuen? *Anſ.* By an action of God, whereby for the merit of Chriſt, he eſteemes and accounts ſinne as no ſinne, or, as if it had neuer beene committed. Therefore Dauid ſaith, Pſal.32.2. *Bleſſed is the man to whome the Lord imputeth no ſinne.* And in Eſai the Lord ſaith; Eſa.44.22. *I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a myſt.* Now we know that cloudes and myſts which appeare for a time, are afterward by the Sunne vtterly diſperſed. And King Hezechias when he would ſhewe that the Lord hath forgiuen him his ſinnes, B ſaith, Eſa.38.17. *God hath caſt them behind his backe*, alluding to the manner of men, who when they wil not remember or regard a thing, doe turne their backes vpon it. And Micheas ſaith, that Mich.7.19. *God doth caſt all the ſinnes of his people into the bottome of the ſea*, alluding to Pharaoh, whom the Lord drowned in the bottome of the red ſea. And Chriſt hath taught vs to pray thus: Mat.6.12. *forgiue vs our debts, as wee forgiue our debters*: in which words is an alluding to creditours, who then forgiue debts, when they account that which is debt, as no debt, and croſſe the book. Hence it appeares, that damnable and vile is the opinion of the Church of Rome, which holdeth that there is a remiſſion of the *fault* C without a remiſſion of the *puniſhment*: & herewithall fall to the ground, the doctrine of humane ſatisfactions, and indulgences, and purgatorie, and prayer for the dead, built vpon this foundation, which are of the ſame kind.

Moreouer, we muſt remember to adde to this clauſe, *I beleeue*, and then the meaning is this: I doe not onely beleeue that God doth giue pardon of ſin to his Church & people (for that the very deuils beleeue) but withall I beleeue the forgiuenes of mine owne particular ſins. Hence it appeares, that it was the iudgement of the Primitiue Church, that men ſhould beleeue the forgiuenes of their owne ſinnes.

By this prerogatiue we reape endleſſe comfort: for the pardon of ſinne is a moſt wonder- D full bleſſing, and without it euery man is more miſerable and wretched, then the moſt vile creature that euer was. We loath the ſerpent or the toade; but if a man haue not the pardon of his ſinnes, procured by the death and paſsion of Chriſt, he is a thouſand-fold worſe then they. For when they die, there is the end of their woe and miſerie: but when man dieth without this benefit, there is the beginning of his. For firſt in ſoule till the day of iudgement, and then both in bodie and ſoule for euermore, he ſhall enter into the endleſſe paines and torments of hell; in which if one ſhould continue ſo many thouſand yeeres as there are drops in the Ocean ſea, and then be deliuered, it were ſome eaſe: but hauing continued ſo long (which is an vnſpeakable length of time) hee muſt remaine there as long againe, and after that for euer and euer without releaſe: and therefore amongſt all the benefits that euer were or can be thought of, this is the greateſt and moſt pretious. Among all the burthens that can befal a man, what is the greateſt? Some will ſay, ſickneſſe, ſome ignominie, ſome pouertie, ſome contempt: but indeed among all, the heauieſt and the greateſt, is the burthen of a mans owne ſinnes, lying vpon the conſcience and preſſing it downe, without any aſſurance of pardon. Dauid being a king had no doubt all that heart could wiſh; and yet hee, laying aſide all the royalties and pleaſures of his kingdome, ſaith this one thing aboue all, Pſal. 32. 1. that *he is a bleſſed man that is eaſed of the burden of his ſinnes.* A lazar man full of ſores is vgly to the ſight, and we cannot abide to looke vpon him: but no lazar is ſo loathſome to vs, as all ſinners are in the ſight of God: and therefore Dauid counted him bleſſed, *whoſe ſinnes were couered.* It may be, ſome will ſay, there is no cauſe why a man ſhould thus magnifie the pardon of ſinne, conſidering it is but a common benefit. Thus indeed men may imagine, which neuer knew what ſinne meant: but let a man onely as it were, but with the tip of his finger haue a little feeling of the ſmart of his ſinnes, he ſhall find his eſtate ſo fearefull, that if the whole world were ſet before him on the one ſide, and the pardon of his ſins on the other, he would chooſe the pardon of his ſinnes before ten thouſand worlds. Though many drouſie Proteſtants eſteeme nothing of it, yet to the touched conſcience it is a treaſure, which when a man finds, he hides it, and goes home and ſels all that he hath and buies it. Therefore this benefit is moſt excellent, and for it the members of Gods Church haue great cauſe to giue God thankes without ceaſing.

The duties to be learned hence are theſe. And firſt of all here comes a common fault of men to be rebuked. Euery one will ſay, that he beleeueth the remiſſion of ſinnes, yet no man almoſt laboureth for a true and certaine perſwaſion hereof in his owne conſcience: and for proofe hereof, propound this queſtion to the common Chriſtian; Doeſt thou perſwade thy ſelfe, that God giues remiſſion of ſinnes vnto his Church? The anſwer will be, I know and beleeue it. But aske him further: Doeſt thou beleeue the pardon of thine owne ſinnes? and then comes in a blind anſwer, I haue a good hope to God-ward, but I cannot tell, I thinke no man can ſay ſo much: for God ſaith to no man, thy ſinnes are pardoned. But this is to ſpeake flat contraries, to ſay they beleeue, and they cannot tell: and it bewraies exceeding negligence in matters of ſaluation. But let them that feare God, or loue their owne ſouls health, giue all diligence to make ſure the remiſſion of their owne ſinnes: withall, auoyding hardneſſe of heart, and drouſineſſe of ſpirit, the moſt fearefull iudgements of God, which euery where take place. Mat. 25. 3. The fooliſh virgins went foorth to meete the A bridegroome with lampes in their hands as well as the wiſe, but they neuer ſo much as dreamed of the horne of oyle, til the comming of the bridegroome. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profeſsion: but in the meane ſeaſon they ſeeke onely for the things of this life; neuer caſting, how they may aſſure themſelues in conſcience touching their reconciliation with God, till the day of death come.

Secondly, if we be here bound to beleeue the pardon of all our ſinnes, then we muſt euery day humble our ſelues before God, and ſeeke pardon for our daily offences: for hee giues grace to the humble or contrite; hee fils Luk. 1. 53. the hungrie with good things, when the rich B are ſent empty away. When Benhadad the 1. King. 20. 31. king of Syria was diſcomfited and ouercome by the king of Iſraell, by the counſell of his ſeruants, who told him that the kings of Iſrael were mercifull men, he ſent them cloathed in ſackcloth with ropes about their neckes to intreat for peace and fauour. Now when the King ſaw their ſubmiſsion, he made a couenant of peace with him. We by our ſinnes moſt iuſtly deſerue hell, death, and condemnation euery day, and therefore it ſtandeth vs in hand to come into the preſence of God, and to humble our ſelues before him in ſackcloth & aſhes, crauing & intreating for nothing in the world ſo much, as for the pardon of our ſinnes, and C that day by day without ceaſing till the Lord giue this bleſſed anſwer to our conſcience, that all our ſinnes are put out of his remembrance. We muſt not thinke that God putteth grace into mens hearts when they lye ſnorting vpon their elbowes: and either not vſe or deſpiſe the meanes: but we muſt firſt vſe the meanes partly by making confeſsion of our ſinnes to God, and partly by crying to heauen for pardon: and then when by his grace we beginne to deſire grace, he giues further grace.

Laſtly, if we beleeue the pardon of our ſins, then wee muſt chaunge the tenour and courſe of our liues, and take heed of breaking Gods commaundements by doing any of thoſe things, whereof our conſciences may accuſe D vs, and tell vs, that by them we haue diſpleaſed God heretofore. A man that for ſome miſdemeanour hath beene caſt into priſon, and lien there many yeares winter and ſommer in cold yrons, when he obtaines libertie, he will often bethinke himſelfe of his old miſerie, and take heed for euer leſt he fall into the ſame offence againe: and he which hath ſeene his owne ſins and felt the ſmart of them, and withall by Gods goodneſſe obtained aſſurance touching the pardon of them, will neuer wittingly and willingly commit the like ſinnes any more, but in al things change the courſe of his life. As for ſuch as ſay, that they haue the pardon of their ſinnes, and yet liue in them ſtill; they deceiue themſelues, and haue no faith at all.

Thus much for the ſecond benefit which God beſtoweth on his Church, namely, remiſsion

of ſinnes: now followeth the third in theſe
words: *The reſurrection of the bodie*. In the han-
dling whereof ſundrie points muſt be conſi-
dered. The firſt, whether there be a reſurre-
ction or no? This queſtion muſt needs be han-
dled, becauſe Epicures and Atheiſts in all a-
ges, and at this day ſome doe call this article
into queſtion. Now that there is a reſurrecti-
on of the bodie after death, it may be proo- Proofes of the reſurrection.
ued by many arguments, whereof I will onely
1 touch the principall. The firſt, is taken from
the worke of redemption. Saint Iohn writeth,
1.Ioh.3.8. that *Chriſt came to diſſolue the workes of the de-
uill:* which are ſinne, and by ſinne death: and
hence I reaſon thus: If ſinne and death are to
be diſſolued vtterly, then the bodies of the
faithfull which are dead in the graue, muſt
needes bee made aliue: otherwiſe death is not
aboliſhed: but ſinne and death muſt be vtterly
aboliſhed: therefore there ſhall be a reſurre-
2 ction. Secondly, God had made a couenant
with his Church, the tenour whereof is this,
Ier.31.33. *I will be thy God, and thou ſhalt be my people*. This
couenant is not for a day or an age, or for a
thouſand yeares or ages, but is euerlaſting
and without end, ſo as Gods people may ſay
of God for euer, God is our God: and like-
wiſe God will ſay of his Church for euer-
more, this people is my people. Now if Gods
couenant be euerlaſting, then all the faithfull
departed from the beginning of the world
muſt be raiſed againe to life. And if God
ſhould leaue his people in the graue vnder
death for euer, how could they be called the
people of God? for he is a God of mercie
and of life it ſelfe: and therefore though they
abide long in the earth; yet they muſt at length
bee reuiued againe. This argument Chriſt v-
ſeth againſt the Sadduces, which denied the
Math.22. 32. reſurrection: *God is not the God of the dead
but of the liuing*; but *God is the God of Abraham,
Iſaac, and Iacob*, which are dead, and therefore
3 they muſt riſe againe. The third argument muſt
be taken from the tenour of Gods iuſtice. It is
a ſpeciall part of Gods glory, to ſhew forth
his mercie on the godly, and his iuſtice vpon
the wicked in rewarding them according to
Rom.2.6. their workes, as the Apoſtle ſaith, *God will re-
ward euery man according to his workes: to them
that by continuance in well doing ſeeke glory, and
honour, and immortality, life eternall: but vnto them
that diſobey the truth, that be contentious, and obey
vnrighteouſnes, ſhall bee indignation and wrath*.
But in this life God rewardeth not men ac-
cording to their doings: and therefore Salo-
mon ſpeaking of the eſtate of all men in this
Eccleſ.9.2. world, ſaith, *All things come alike to all, and the
ſame condition to the iuſt and vniuſt, to the good &
bad, to the pure and polluted, to him that offereth ſa-
crifice, & to him that offereth none*. Nay which is
more, here the wicked flouriſh, & the godly are
afflicted. The vngodly haue hearts eaſe and all
things at will: whereas the godly are oppreſſed
and ouerwhelmed with all kind of miſe-
ries, and are as ſheepe appointed for the
A ſlaughter. It remaines therefore that there
muſt needes be a generall reſurrection of
all men after this life, that the righteous
may obtaine a reward of Gods free mercie,
and the wicked vtter ſhame and confuſi-
on. But ſome will ſay, it is ſufficient that
God doe this to the ſoule of euery man,
the bodie needeth not to riſe againe. I an-
ſwer, that the vngodly man doth not worke
wickedneſſe onely in his ſoule, but his body al-
ſo is an inſtrument thereof: and the godly doe
not onely practiſe righteouſneſſe in their
ſoules but in their bodies alſo. The bodies of
the wicked are the inſtruments of ſinne, and
the bodies of the righteous are the wea-
B pons of righteouſneſſe: and therefore
their bodies muſt riſe againe, that both in bo-
die and ſoule they may receiue a reward, ac-
cording to that which they haue wrought in
them. The fourth argument, which is alſo v- 4
ſed by Paul, is this: *Chriſt himſelfe is riſen*, 1.Cor.15. 12.
and therefore all the faithfull ſhall riſe againe:
for he roſe not for himſelfe as a priuate man,
but in our roome and ſtead, and for vs. If
the head be riſen, then the members alſo
ſhall riſe againe: for by the ſame power
whereby Chriſt raiſed himſelfe, he both can
and will raiſe all thoſe that be of his myſti-
call bodie, he beeing *the firſt fruits of them that* 1.Cor.15.20.
ſleepe. The fifth argument is taken from expreſſe 5
teſtimonie of Scripture. Iob hath an excellent
C place for this purpoſe: *I am ſure* (ſaith he) *that* Iob.19.25. 26.27.
*my Redeemer liueth, and he ſhall ſtand the laſt on
the earth, and though after my skinne wormes de-
ſtroy this body, yet I ſhall ſee God in my fleſh, whom
I my ſelfe ſhall ſee, and mine eyes ſhall behold,
and none other for me*. And S. Paul to the Corin- 1.Cot.15.
thians auoucheth and prooueth this point at
large, by ſundrie arguments which I will not
ſtand to repeat; this one remembred: *If* (ſaith
he) *the dead riſe not againe, thē your faith is vaine,* ver.14.& 18.
*our preaching is in vaine, and the godly departed
are periſhed*. The ſixth argument may be taken 6
from the order of nature, which miniſtreth cer-
taine reſemblances of the reſurrection; which
though they be no ſufficient proofes, yet may
they be inducements to the truth. Both Philo-
D ſophers and alſo diuines haue written of the
Phœnix, that firſt ſhee is conſumed to aſhes by
the heat of the ſunne, and that afterward of
her aſhes ariſeth a young one: & on this man-
ner is her kind preſerued. Againe, ſwallowes,
wormes, and flies, which haue lien dead in the
winter ſeaſon, in the ſpring, by vertue of the
ſunnes heat, reuiue againe: ſo likewiſe men fall
in ſownes & trances, beeing for a time without
breath or ſhew of life, and yet afterward come
againe. And (to vſe Pauls example) before the
corne can grow and beare fruit, it muſt firſt be
caſt into the ground & there rotte. And if this
were not ſeene by experience, men would not
beleeue it. Againe, euery preſent day is as it
were dead and buried in the night following,
and yet afterward it returnes againe the next
morning. Laſtly, we read how the old Pro-

phets raiſed ſome from death: and our Sauiour Chriſt raiſed Lazarus among the reſt, that had lien foure daies in the graue and ſtanke: and why then ſhould any thinke it impoſſible for God to raiſe all men to life?

But let vs ſee what reaſons may be alleadged to the contrary. Firſt, it is alleadged, that the reſurrection of bodies reſolued to duſt & aſhes, is againſt common ſence and reaſon. *Anſ.* It is aboue reaſon, but not againſt reaſon. For impotent and miſerable man, as experience ſheweth, can by art euen of aſhes make the curious workemanſhip of glaſſe; why then may we not in reaſō think, that the omnipotēt and euerliuing God is able to raiſe mens bodies out of the duſt. Secondly it is ſaid, that mens bodies beeing dead are turned into duſt, and ſo are mingled with the bodies of beaſts and other creatures, and one mans bodie with another, and that by reaſon of this confuſion, men can not poſſibly riſe with their owne bodies. *Anſwer.* Howſoeuer this is impoſſible with men, yet it is poſſible with God. For he that in the beginning was able to create all things of nothing, is much more able to make euery mans body at the reſurrection, of his own matter, & to diſtinguiſh the duſt of mens bodies from the duſt of beaſts: and the duſt of one mans body from another. The goldſmith by his art can ſunder diuers mettals one from another: & ſome men out of one mettall can draw another, why then ſhould we thinke it vnpoſſible for the almightie God to do the like? It may be further obiected thus: A man is eaten by a wolfe, the wolfe is eaten of a Lyon, the Lyon by the foules of the aire, and the foules of the aire eaten again by men: againe one man is eaten of another, as it is vſuall among the Cannibals. Now the body of that man which is turned into ſo many ſubſtances, eſpecially into the bodie of another man, cannot riſe againe: and if the one doth the other doth not. *Anſ.* This reaſon is but a cauill of mans braine: for we muſt not thinke, that whatſoeuer entreth into the body, and is turned into the ſubſtance thereof muſt riſe againe and become a part of the body at the day of iudgement: but euery man ſhall then haue ſo much ſubſtance of his owne, as ſhall make his bodie to be entire & perfect: though another mans fleſh once eaten be no part thereof. Againe, it is vrged, that becauſe fleſh and
1.Cor.15.50. blood cannot enter into the kingdome of God: therefore the bodies of men ſhall not riſe againe. *Anſ.* By fleſh and blood, is not meant the bodies of men ſimply, but the bodies of men as they are in weakeneſſe, without glorie, ſubiect to corruption. For fleſh and blood in Scripture, ſignifies ſometime the originall ſin and corruption of nature, and ſometime mans nature ſubiect to miſeries and infirmities, or the body in corruption before it be glorified, & ſo it muſt be vnderſtood in this place. Laſt-
Eccl.3.19. ly, it is obiected, that Salomon ſaith, *The condition of the childrē of men, & the condition of beaſts*
A *are euen as one condition.* Now beaſts riſe not againe after this life, and thefore there is no reſurrection of men. *Anſ.* In that place Salomon expoundeth himſelfe: They are like in dying: for ſo he ſaith, as the one dieth, ſo dieth the other: he ſpeaketh not of their eſtate after death.

The ſecond point to be conſidered, is the cauſe of the reſurrection. In mankind we muſt conſider two parts, the Elect and Reprobate; and they both ſhall riſe againe at the day of iudgement, but by diuers cauſes. The godly haue one cauſe of their reſurrection, and the vngodly an other. The cauſe why the godly riſe againe, is the reſurrection of Chriſt, yea it is the proper cauſe which procureth and
B effecteth their reſurrection. In the Scripture Adam and Chriſt are compared togither, and Chriſt is called the ſecond Adam: theſe were two rootes. The firſt Adam was the roote of all mankind, and hee conueieth ſinne, and by ſinne death to all that ſprang of him, Chriſt onely excepted: the ſecond Adam which is the roote of all the Elect, conueieth life both in body and ſoule to all that are vnited to him: and by the vertue of his reſurrection they ſhall riſe againe after this life. For looke as the power of the Godhead of Chriſt when he was dead in the graue, raiſed his bodie the third day: ſo ſhall the ſame power of Chriſt his Godhead, conuey it ſelfe vnto all the faithfull, which euen in death remaine
C vnited vnto him, and raiſe them vp at the laſt day. And for this cauſe Chriſt is called a *quick-* 1.Cor.15.45.
ning ſpirit. Now the cauſe why the wicked riſe againe, is not the vertue of Chriſts reſurrection, but the vertue of Gods curſes ſet downe in his word: *In the day that thou ſhalt eate of the* Gen.2.17.
tree of the knowledge of good and euill, thou ſhalt die the death, that is, a double death, both of bodie and ſoule. And therefore they ariſe onely by the power of Chriſt as he is a iudge, that this ſentence may be verified on them; and that they may ſuffer both in bodie and ſoule eternall puniſhment in hell fire.

Furthermore Saint Iohn ſetteth downe the outward meanes whereby the dead ſhall be
D raiſed, namely, the voice of Chriſt: *The houre* Ioh.5.28.
ſhall come (ſaith he) *in which all that are in the graue ſhall heare his voice, and they ſhall come forth.* For as he created all things by his word, ſo at the day of iudgement by the ſame voice all ſhall be raiſed againe. This may be a good reaſon to mooue vs to heare the miniſters of God reuerently: for that which they teach, is the very word of God: and therefore wee are to pray that it may be as effectuall in raiſing vs vp from the graue of ſinne in this life, as it ſhall be after this life, in raiſing vs vp from the graue of death vnto iudgement.

Thirdly, we are to conſider what manner of bodies ſhall riſe at the laſt day. *Anſ.* The ſame bodies for ſubſtance: this Iob knew well, when
he ſaid, *I ſhall ſee, him at the laſt day in my fleſh,* Iob.19.26,27.
whome I my ſelfe ſhall ſee and none other for me, with theſe ſame eyes. Neuertheleſſe the bodies

1.Cor.15.43. of the elect ſhall be altered in qualitie, being made incorruptible and filled with glory.

The laſt point to be conſidered, is the end why theſe bodies ſhal riſe again. The principall end which God intendeth is his owne glory, in the manifeſtation of his iuſtice & mercie. Now at the laſt day, when all men ſhall be raiſed to iudgement by the voyce of Chriſt, the godly to life, and the wicked to condemnation; there ſhall be a full manifeſtation both of his mercie and iuſtice: and therefore by conſequent a ful manifeſtation of his glory.

Thus much for the doctrines touching the Reſurrection: now follow the vſes. Firſt, it ſerueth wonderfully for the comfort of all Chriſtian hearts. Dauid ſpeaking not onely of Chriſt, but alſo of himſelfe, ſaith moſt notably: Pſal.16.9.10. *Mine heart is glad, my tongue reioyceth, & my fleſh alſo doth reſt in hope.* Why ſo? For (ſaith he) *thou ſhalt not leaue my ſoule in the graue, neither wilt thou ſuffer thy holy one to ſee corruption.* Though the dayes of this life be dayes of woe and miſerie, yet the day of the reſurrection ſhall be vnto all the children of God a time of reioycing and felicitie, and as Peter ſaith, Act.3.19. *It is the time of refreſhing.* Whoſoeuer is now an hungred, ſhall then eate and be filled with the fruit of the tree of life, and whoſoeuer is now naked, ſhall be then cloathed with the white garment dipped in the blood of the Lambe: and [a] whoſoeuer is now lame, ſhall haue all his members reſtored perfectly. And as this day is ioyfull to the godly, ſo on the contrary it is a day of woe and miſerie to the vngodly: as Saint Iohn ſaith, Ioh.5.29. *They that haue done euill, ſhall come forth to the reſurrection of condemnation.* If they might ceaſe to liue after this life, and dye as the beaſt doth, ô then it would be well with them: for then they might haue an end of their miſerie: but the wicked muſt after this life riſe againe to condemnation, which is the accompliſhment of their eternall woe and wretchednes; a rufull and doleſull caſe to conſider, and yet is it the ſtate of all vnbeleeuing and vnrepentant ſinners. If a man were bidden to goe to bed, that after hee had ſlept and was riſen againe, he might go to execution, it would make his heart to ake within him: yet this, yea a thouſand fold worſe is the ſtate of all impenitent ſinners: they muſt ſleepe in the graue for a while, and then riſe againe, that a ſecond death may be inflicted vpon them in body & ſoule, which is the ſuffering of the full wrath of God both in body and ſoule, eternally. This being ſo, let vs imbrace the good counſell of Saint Peter, Act.3.19. who ſaith, *Amend your liues and turne, that your ſinnes may be done away when the time of refreſhing ſhall come from the preſence of the Lord.* If a man die repentant for his ſinnes, it is a day of refreſhing; but if he die in his ſinnes, impenitent, and hard hearted, it is a day of eternall horrour, deſperation, and confuſion.

[a] Aug.in Enchir.c.91.

Againe, if we beleeue that our bodies ſhall riſe againe after this life, and ſtand before God A at the laſt day of iudgement, we muſt daily enter into a ſerious conſideration of this time, and haue in minde, that one day we muſt meete the Lord face to face. A traueller comes into an Inne hauing but a penny in his purſe, he ſits downe and calls for all ſtore of prouiſion and dainties: now what is to be thought of him? ſurely in the iudgement of all men his behauiour betokens folly, or rather madnes. But why? becauſe he ſpends freely, and hath no regard to the reckoning which muſt follow: howe fooliſh then and madde is the practiſe of euery man that liueth in his ſinnes, bathing himſelfe in his pleaſures in this world, neuer bethinking how he ſhall meete God at the laſt day of iudgement, and there make B reckoning of all his doings? An auncient diuine writes of himſelfe that this ſaying ran in his minde, and ſounded alwaies in his eares: *Ariſe ye dead and come vnto iudgement.* Hieronimo. And this ought alwaies to be ſounding in our eares, that while we haue time we ſhould prepare our ſelues to meete God at the laſt day.

Thirdly, if we beleeue the reſurrection of the body, wee are not to weepe and mourne immoderately for our friends deceaſed. Our Sauiour Chriſt did weepe for Lazarus, & when Steuen was ſtoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned: and we muſt not be as ſtocks, C that are bereft of all compaſſion: yet remember we muſt, what Saint Paul ſaith to the Theſſalonians: 1.Theſſ.4.13. *I would not, brethren, haue you ignorant concerning thoſe which are aſleepe, that yee ſorrow not, as others which haue no hope.* For the godly man properly dyeth not, but layes himſelfe downe to take a ſleepe after his manifold labours in this life; which being ended, he muſt riſe againe to ioyes euerlaſting: and therefore we muſt needes moderate and mingle our mourning for the deceaſed, with this and ſuch like comforts.

Fourthly, wee are taught hence to labour and ſtriue againſt the naturall feare of death: for if there be a reſurrection of our bodies after this life, then death is but a paſſage or middle way from this life to eternall life. If D a beggar ſhould be commanded to put off his olde ragges, that he might be cloathed with rich and coſtly garments, would he be ſorry becauſe he ſhould ſtand naked a while til he were wholly beſtripped of his ragges? No ſurely: well, thus doth God when he calls a man to death: he bids him put off his olde ragges of ſinne and corruption, and be cloathed with the glorious robe of Chriſts righteouſnes: and our aboad in the graue is but for a ſpace, while corruption be put off. This is Pauls argument, ſaying, 2.Cor.5.1. *We know that when our earthly houſe of this tabernacle ſhall be diſſolued, we haue a building giuen of God, which is an houſe not made with hands, but eternall in the heauens.*

Fiftly, whereas the godly are ſubiect to manifold afflictions and miſeries, both in body

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& mind in this life, here they ſhall finde a ſufficient ſtay to quiet & calme their minds, if they conſider that after this ſhort life is ended, there will enſue a ioyfull ſeſurrection. Iob.19.26. Iob in the extremitie of all his temptations, made this the comfort to his ſoule, that one day he ſhould riſe againe, in which he ſhould enioy the glorious preſence of his Creator. And the holy Ghoſt ſaith, that the ſeruants of God in the dayes of Antiochus were racked and tormented, and would not be deliuered: why ſo? Heb.11.35. *becauſe they looked for a better reſurrection.*

Laſtly, the conſideration of this point ſerueth to be a bridle to reſtraine a man from ſinne, and a ſpurre to make him goe forward in all godlines of life and conuerſation. Act.24.16. Saint Paul *had hope toward God, that the reſurrection of the dead ſhould be both of the iuſt and vniuſt.* Now what did this mooue him vnto? Marke: *Herein* (ſaith he, that is, in this reſpect) *I endeauour my ſelfe alwaies to haue a cleare conſcience towards God, and towards men.* And let vs for our parts likewiſe remember the laſt iudgement, that it may be a meanes to mooue vs ſo to behaue our ſelues in all our actions, that we may keepe a good conſcience before God and before men: and let it alſo be a bridle vnto vs to keep vs backe from all manner of ſinne. For what is the cauſe why men daily defile their bodies and ſoules with ſo many damnable practiſes, without any remorſe of conſcience? Surely they neuer ſeriouſly remember the day of the reſurrection after this life, wherein they muſt ſtand before Chriſt to giue an account of that which they haue done in this life, whether it be good or bad.

Thus much of the duties: nowe marke it is further ſaid, *The reſurrection of the bodie.* If the bobie riſe, it muſt firſt fall. Here then this point is wrapped vp as a confeſſed truth, that all men muſt die the firſt death. And yet conſidering that the members of the Church haue the pardon of their ſinnes which are the cauſe of death, it may be demanded, why they muſt die? *Anſw.* We are to know that when they die, death doth not ſeaze vpon them, as it is in his owne nature, a curſe: for in that reſpect it was borne of Chriſt vpon the croſſe, and that for vs: but for two other cauſes, which we muſt thinke vpon, as beeing ſpeciall meanes to make a man willing to die. I. They muſt die that originall corruption may be vtterly aboliſhed: for no man liuing on earth is perfectly ſanctified; and originall ſinne is remaining for ſpeciall cauſes to the laſt moment of this life, and then it is aboliſhed and not before. II. The godly die, that by death as by a ſtraight gate they may paſſe from this vale of miſerie to eternall life. And thus Chriſt by his death makes death to be no death, and turnes a curſe into a bleſſing.

And to proceede: It is not here ſaid, the reſurrection of the ſoule, but of the bodie onely: what then (will ſome ſay) becommeth of the ſoule? Diuers haue thought, that the ſoules then, though they doe not die, yet are ſtill kept within the bodie (being as it were aſleepe) till the laſt day. But Gods word ſaith to the contrary. For the ſoules of the godly lie vnder the altar, and crie, *how long Lord Ieſus?* Reu.6.9. Diues in ſoule did ſuffer the woe and torments of hell: and Lazarus had ioy in Abrahams boſome. Luk.16.23. Againe, ſome others thinke, that mens ſoules after this life doe paſſe from one mans bodie to another: and Herod may ſeeme to haue beene of this opinion: for when newes was brought him of Chriſt, he ſaide, that *Iohn Baptiſt* being beheaded *was riſen againe,* Mat.14.2. thinking that the ſoule of Iohn Baptiſt was put into the body of ſome other man. And for proofe hereof, ſome alleadge the Example of Nabuchadnezzar, who forſaking the ſocietie of men, liued as beaſtes, and did eate graſſe like a beaſt: & they imagine that his owne ſoule went out of him, and that the ſoule of a beaſt entred into the roome thereof. But this indeede is a fond conceit: for euen then hee had the ſoule of a man when he liued as a beaſt, being onely ſtricken by the hand of God with an exceeding madneſſe, whereby he was bereft of common reaſon; as doth appeare by that clauſe in the text, where it is ſaid, that his *vnderſtanding,* or *knowledge returned to him againe.* Dan.4.33. Againe, ſome other think, that the ſoule neither dieth nor ſleepeth, nor paſſeth out of one body into another, but wandreth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of ſome Heritickes, and of the common people, which thinke that dead men walke: and for proofe hereof ſome alleadge the practiſe of the Witch of Endor, who is ſaid to make Samuel to appeare before Saul: but the truth is, it was not Samuel indeed, but onely a counterfeit of him. For not all the witches in the world, nor all the deuils in hell are able to diſquiet the ſoules of the faithfull departed, which are in the keeping of the Lord without wandring from place to place. For when men die in the faith, their ſoules are immediately tranſlated into heauen, and their abide till the laſt iudgement: and contrariwiſe if men die in their ſinnes, their ſoules goe ſtraight to the place of eternall condemnation and there abide as in a priſon, as Peter ſaith. In a word, when the breath goeth out of the bodie, the ſoule of euery man goeth ſtraight either to heauen or hell; and there is no third place of aboad mentioned in Scripture.

To conclude, the reſurrection of the bodie is expreſly mentioned in the Creed, to ſhew that there is no reſurrection of the ſoule, which neither dieth, nor ſleepeth, but is a ſpirituall and inuiſible ſubſtance, liuing and abiding for euer as well forth of the bodie as in the ſame.

Thus much of the third prerogatiue or benefit: now followeth the fourth and laſt, in theſe wordes, *And life euerlaſting.* To handle this point to the full, and to open the nature of it, as it deſerueth, is not in the power of man. For both the Prophet Eſay and S. Paul ſay, that *the*

eye

[a] Or in the meane ſeaſon.

Iſa.64.4. 1.Cor.2.9. *eye hath not ſeene, and the eare hath not heard, neither came it into mans heart to thinke of thoſe things which God hath prepared for thoſe that loue him.* Againe, 2.Cor.12.4. Paul when he was rapt into the third heauen ſaith, that he *ſawe things not to be vttered.* Neuertheleſſe, we may in ſome part deſcribe the ſame, ſo farre forth as God in this caſe hath reuealed his will vnto vs. Wherefore in this laſt prerogatiue, I conſider two things; the firſt, is Life it ſelfe, the ſecond, is the Continuance of life, noted in the word *euerlaſting*. Life it ſelfe, is that whereby any thing acteth, liueth, & mooueth it ſelfe: and it is twofold, vncreated, or created. Vncreated life, is the very Godhead it ſelfe, wherby God liueth abſolutely in himſelfe, from himſelf, & by himſelfe, giuing life and being to all things that liue and haue being: & this life is not meant here; becauſe it is not cōmunicable to any creature. Created life, is a quality in the creature; & it is again two-fold: naturall, ſpirituall. Naturall life, is that whereby men in this world liue by meate and drinke, and all ſuch meanes as are miniſtered by Gods prouidence. Spirituall life, is that moſt bleſſed and happie eſtate, in which all the elect ſhall raigne with Chriſt their head in the heauens after this life, and after the day of iudgement for euer and euer. And this alone is the life which in the Creede wee confeſſe and beleeue: and it conſiſteth in an immediate coniunction and communion or fellowſhip with God himſelfe: as Chriſt in his ſolemne praier to his Father a little before his death, ſignifieth: Ioh.17.20.21. *I pray not for theſe alone, but for them alſo which ſhall beleeue in me through their word, that they all may be one as thou, O father art in me and I in thee, euen that they may be one alſo in vs.* And when S. Iohn in the Reuelation ſaith, Reu.21.3. *Behold the tabernacle of God is with men, he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be their God with them*: he ſheweth that the very foundation of that happines which God hath prepared for his ſeruants, ſtands in a ſocietie betweene God and them, whereby God ſhall dwell with them in heauen, & they againe ſhall there enioy his glorious preſence.

Touching this communion, three points muſt be conſidered. The firſt, is in what order men ſhall haue fellowſhippe with God? *Anſ.* This communion ſhal be firſt of all with Chriſt as he is man; and by reaſon that the manhood of Chriſt is perſonally vnited to the godhead of the ſonne, it ſhall alſo be with Chriſt as he is God; & conſequently with the Father and the holy Ghoſt. The reaſon of this order is, becauſe Chriſt, though he be the author and the fountaine of eternall life as he is God, yet he conueyes the ſame vnto vs onely in and by his fleſh or manhood. Yet muſt wee not here thinke, that life proceedeth from the manhood it ſelfe, as from a cauſe efficient: for the fleſh quickeneth not by any vertue from it ſelfe, but by the word to which it is perſonally vnited; it beeing as it were a pipe eternally to conueie life from the Godhead vnto vs.

A The ſecond point, is in what things this communion conſiſteth? *Anſw.* Saint Paul openeth this point to the very full, when he ſaith, that after Chriſt hath ſubdued all things vnto him, then *God ſhall be all in all,* 1.Cor.15.28. that is, God himſelfe immediately ſhall be all good things that heart can wiſh to all the elect. But ſome may ſay, What? is not God all in all vnto vs euen in this life? for whatſoeuer good things we haue, they are all from him. *Anſ.* It is true indeede God is all in all euen in this life: but howe? not immediately, but by outward meanes; and that alſo in ſmall meaſure. For he conueies his goodneſſe and mercie B vnto vs ſo long as we liue on earth, partly by his creatures, and partly by his word and Sacraments: but after this life is ended, all helpes and outward meanes ſhall ceaſe: Chriſt ſhall giue vp his kingdome, and as he is Mediatour ſhall ceaſe to put in execution the office of a prieſt, a Prophet, or a King: all authoritie and power ſhall be aboliſhed: and therefore all callings in the three maine eſtates of the Church, the Common-wealth, the familie ſhall haue an end; there ſhall be no more magiſtrate and ſubiect, Paſtour and people, maſter and ſeruant, father and ſonne, husband and wife: there ſhall be no more vſe of meate, drinke, cloathing, reſpiration, phyſicke, ſleepe: and yet for all this, the C condition of men ſhall be many thouſandfold more bleſſed then euer it was. For the Godhead in the Trinity immediately without all meanes ſhall be all things to all the choſen people of God in the kingdome of heauen, world without end. This may ſeeme ſtrange to mans reaſon, but it is the very flatte truth of the word of God. Saint Iohn in the deſcription of the heauenly Hieruſalem, ſaith that there ſhall be no temple in it. Why, how then ſhall God be worſhipped? marke what followeth, *the Lord God almightie and the Lambe are the temple of it.* Reu.21.22. Wherby it is ſignified, that although now we vſe the preaching of the word, and the adminiſtration of the Sacraments, as meanes D of our fellowſhip with God: yet when this life is ended, they muſt all ceaſe, God & Chriſt being inſtead of all theſe meanes vnto vs. And he addes further, *the citie hath no neede of the ſunne, nor of the moone to ſhine in it.* What then will ſome ſay, muſt there be nothing but darknes? Not ſo. For the *glory of God doth lighten it, and the Lambe is the light of it.* verſ.23. Againe he ſaith, that in the paradiſe of God, there is *the riuer of Water of life,* and *the tree of life bearing fruite euery moneth,* Chap.22.2. and that is Chriſt. And therefore we ſhall haue no neede of meate, drinke, apparell, ſleepe, &c. but Chriſt himſelfe our head and Redeemer ſhall bee in ſtead of them all vnto vs: on whome all the elect ſhall feede, and by whome both in dodie and ſoule they ſhall be preſerued euermore. If a man would haue glory, the Father, Sonne, and holy Ghoſt ſhall be his glory: if a man deſire wealth and pleaſure, God himſelfe ſhall be wealth and

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pleaſure vnto him, & whatſoeuer elſe the heart of man can wiſh. Hence it appears, that this cõmunion is moſt admirable; and that no tongue can tell, nor heart conceiue the leaſt part of it.

The third point, is touching the benefits or prerogatiues that proceede of this communion, and they are in number ſixe. The firſt, is an abſolute freedome from all wants. In the minde there ſhall be no ignorance, no vnbeliefe, no diſtruſt in God, no ambition, no enuie, anger, nor carnall luſt, nor terrour in conſcience, or corrupt affection. In the body there ſhall be no ſoare, no ſickneſſe nor paine: for God ſhall wipe away all teares from their eies, Reu.21.4. nay then all defects or wants in bodie, or ſoule, or in both, ſhall be ſupplied, and the whole man made perfect euery way.

The ſecond, is perfect knowledge of God. In this life the Church and all the ſeruants of God knowe him but in part. Moſes would haue ſeene Gods face, but he was permitted to ſee onely his hinder parts; and as Paul ſaith, now we knowe in part, and darkely, 1.Cor.13.12. as through a glaſſe. In this life we can no otherwiſe diſcerne but as an old man through ſpectacles: and the creatures, but ſpecially the word of God and the Sacraments, are the ſpectacles of our minde, wherein we behold his iuſtice, mercie, loue, &c. and without them we can diſcerne little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is aboliſhed, we ſhall ſee God as he is to be ſeene, not as through a glaſſe, but face to face, and wee ſhall know him as we are knowne of his maieſtie, ſo farre forth as poſſibly a creature may. God indeed is infinite, and therefore the full knowledge of his maieſtie can no more be comprehended by the vnderſtanding of a creature, which is finite, then the ſea by a ſpoone: yet neuertheleſſe God ſhall be knowne euery way of man, ſo far forth as a creature may know the Creator.

Now vpon this that the elect haue ſuch fulneſſe of knowledge, it may be demaunded, whether men ſhall knowe one another after this life or no. *Anſw.* This queſtion is oftener mooued by ſuch as are ignorant, then by them that haue knoweledge: and oftentimes it is toſſed in the mouthes of them that haue little religion in their hearts: and therefore I anſwer firſt, men ſhould rather haue care to ſeeke how they may come to heauen, then to diſpute what they ſhall doe when they are there: the common prouerb is true, it is no good counting of chickins before they be hatched. Secondly, I ſay that men in heauen ſhal know each other: yea they ſhal know them which were neuer known or ſeene of them before in this life: which may be gathered by proportion, out of Gods word. Gen.2.23. Adam in his innocencie knew Eue, whom he had neuer ſeen before, and gaue her a fit name ſo ſoone as ſhe was created. And when our Sauiour Chriſt was Math.17.4. transfigured in the mount, Peter knew Moſes and Elias, whome before he had neuer ſeene, A and therefore it is like that the elect ſhall know each other in heauen, where their knowledge and their whole eſtate ſhall be fully perfited. But whether they ſhall knowe one another after an earthly manner, as to ſay, this man was my father, this was mine vnckle, this my teacher, &c. the word of God ſaith nothing: and therefore I will be ſilent, and wee muſt be content a while to be ignorant in this point.

The third prerogatiue of euerlaſting bleſſednes, is that the Elect ſhall loue God with as perfect loue as a creature poſſibly can. The manner of louing God, is to loue him for himſelfe; and the meaſure, is to loue him without meaſure: and both ſhall be found in B heauen. For the Saints of God ſhall haue an actuall fruition of God himſelfe, & be as it were ſwallowed vp with a ſea of his loue, and wholly rauiſhed therewith: for which cauſe, as farre as creatures can, they ſhall loue him againe. Againe, the loue of a thing is according to the knoweledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely but in part: but after this life, when the Elect ſhal know God fully, they ſhal loue him without meaſure: and in this reſpect loue hath a prerogatiue aboue faith or hope, howſoeuer in ſome reſpects againe they goe beyond loue.

The fourth prerogatiue is, that the Saints of C God keepe a perpetuall Sabbath in heauen. In this life it is kept but euery ſeauenth day, and when it is beſt of all ſanctified, it is done but in part; but in heauen euery day is a ſabbath: as the Lord ſaith by the Prophet Eſai, *From moneth to moneth, and from Sabbath to Sabbath, all fleſh ſhall come and worſhip before me*: Eſa.66.23. and therefore the life to come ſhall be ſpent in the perpetuall ſeruice of God. Heb.4.9.

Fifthly, the bodies of the elect after this life in the kingdom of heauen ſhall be like the glorious bodie of Chriſt: ſo Paul ſaith, *Chriſt Ieſus our Lord ſhall change our vile bodies that they may be like his glorious bodie.* Phil.3.21. Now the reſemblance betweene Chriſts bodie and ours, ſtandeth in D theſe things: as Chriſts bodie is incorruptible, ſo ſhall our bodies be voide of all corruption: as Chriſts bodie is immortall, ſo ours in the kingdome of heauen ſhal neuer die: as Chriſts body is ſpirituall, ſo ſhall ours be made ſpirituall, as the Apoſtle ſaith, *It is ſowen a naturall bodie, it is raiſed a ſpirituall bodie*; 1.Cor.15.44. not becauſe the bodie ſhal be chãged into a ſpirit, for it ſhal remaine the ſame in ſubſtance, and that for euer: but becauſe it ſhall be preſerued by a ſpirituall & diuine manner. For in this life it is preſerued by meate, drinke, cloathing, ſleepe, phyſicke, reſt, & diet, but afterward without all theſe meanes the life of the bodie ſhall bee continued, and bodie and ſoule keepe togither by the immediate power of Gods ſpirit for euer and euer. Thus the bodie of Chriſt is now preſerued in heauen, & ſo ſhall the bodies of all the elect be after the day of iudgmẽt. Furthermore, as Chriſts bodie is now a ſhining bodie, as doth appeare by his transfiguration in the mount, ſo in all likelihood after the reſurrection the bodies of the elect ſhalbe ſhining and bright, alwaies remaining the ſame for ſubſtance. Laſtly, as Chriſts body after it roſe againe from the graue, had this propertie of agility beſide ſwiftneſſe, to paſſe from the earth to the third heauen, being in diſtance many thouſand miles from vs, and that without violence: ſo ſhall the bodies of the Saints. For beeing glorified, they ſhall be able as well to aſcend vpward as to goe downeward, and to mooue without violence, and that very ſwiftly.

The ſixth and laſt prerogatiue, is an vnſpeakeable and eternall ioy, as Dauid ſaith: Pſal.16.11. *In thy preſence is fulneſſe of ioy: at thy right hand there are pleaſures for euermore.* It is ſaid that when 1.Kin.1.40. Salomon was crowned king, the people reioyced exceedingly. If ther were ſuch great ioy at his coronatiō which was but an earthly prince, what ioy then ſhall there be when the Elect ſhall ſee the true Salomon crowned with glory in the kingdome of heauen? It is ſaid that the Mat.2.10. wiſe men which came from the Eaſt to worſhip Chriſt, when they ſawe the ſtarre ſtanding ouer the place where the babe was, were exceedingly glad: how much more ſhall the elect reioyce, when they ſhall ſee Chriſt not lying in a maunger, but crowned with immortall glory in the kingdome of heauen? Wherefore this ioy of the elect after this life is moſt wonderfull, and cannot be vttered.

Mat.26.34. Rom.8.17. The property of life eternall, is to bee an *inheritance* which God beſtoweth on them which are made his ſonnes in Chriſt, who is the onely begotten ſonne of the Father. Hence it followes neceſſarily, that in the Scriptures it is called *a reward,* not becauſe it is deſerued by our workes, as the Church of Rome erroniouſly teacheth: but for two other cauſes. Firſt, becauſe life eternall is due to all that beleeue by vertue of Chriſts merit. For his righteouſnes is made ours by imputatiō, ſo conſequently the merit thereof is alſo ours: and by it, (all perſonall merits in our ſelues vtterly excluded,) we deſerue or merit eternall happines as a reward; which neuertheleſſe in reſpect of our Rom.6.23. ſelues is the free and meere *gift of God.* The ſecond is, becauſe there is a reſemblance betweene eternall life and a reward. For as a reward is giuen to a workeman after his worke is done; ſo euerlaſting life is giuē vnto men after the trauels & miſeries of this life are ended.

The degrees of life are three. The firſt, is in this life, when men beeing iuſtified and ſanctified, haue peace with God. Many imagine, that there is no eternall life till after death: but they are deceiued, for it beginnes in this world: as our Sauiour Chriſt teſtifieth ſaying, Ioh.5.24. *Verely, verely I ſay vnto you, he that heareth my words, and beleeueth him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.* This beeing ſo, we are hence to learne a good leſſon. Conſidering we looke for life euerlaſting after this life, we muſt not deceiue our ſelues, lingring & deferring the time till the laſt gaſpe; but we muſt lay the foundation of life eternall in our ſelues in this world, & haue the earneſt thereof laid vp in our hearts againſt the day of death. But how is that done? we muſt repent vs heartily of all our ſinnes, and ſeeke to be aſſured in conſcience that God the father of Chriſt is our father, God the Sonne our redeemer, and God the holy Ghoſt our comforter. For as Chriſt ſaith, this is life eternall to knowe thee the onely God, & whom thou haſt ſent Ieſus Chriſt. Ioh.17.3. And we muſt goe further yet, endeauouring to ſay with Paul, that we liue not, but Gal.2.20. that Chriſt liueth in vs: which when we can ſay, we haue in vs the very ſeede of eternall life. The ſecond degree, is in the ende of this life, when the bodie freed from all diſeaſes, pains, & miſeries is laid to reſt in the earth, & the ſoule is receiued into heauen. The third, is after the day of iudgement, when body and ſoule reunited ſhall be both aduāced to eternall glory.

Again, in this third degree of life, there be in all likelihood ſundrie degrees of glory. Daniel ſpeaking of the eſtate of the elect after this life, ſaith, Dan.12.3. *They that be wiſe, ſhal ſhine as the brightneſſe of the firmament, & they that turne many to righteouſneſſe, ſhall ſhine as the ſtars for euermore.* Now we know there is difference between the brightneſſe of the firmament & the brightnes of the ſtarres. Againe, there be degrees of tormēts in hel, as appeares by the ſaying of Chriſt, Math.11.22. *It ſhall be eaſier for Tyrus and Sydon in that day then for this generatiō:* & therefore there be proportionall degrees of glory. And Paul ſaith, 1.Cor.15.41.42. *There is one glory of the Sunne, another glory of the Moone, another glory of the Stars: for one ſtar differeth from another in glorie:* ſo is the reſurrection of the dead. In which words he applies the differences of excellency that be in the creatures, to ſet forth the differēces of glorie that ſhal be in mens bodies after the reſurrection. Furthermore, (if we may coniecture) it may be, the degrees of glorie ſhall be anſwerable to to the diuers meaſures of gifts and graces beſtowed on men in this life, and according to the imployance of them to the glory of God and edification of the Church. And therefore the twelue Apoſtles, who were exceedingly enriched with the gifts of the ſpirit, and were maſter-builders of the Church of the newe Teſtament, ſhall ſit on 12. thrones, and iudge the twelue tribes of Iſrael. But it may be obiected, that if their bee degrees of glory in heauen, ſome ſhall want glorie? *Anſ.* Not ſo: though ſome haue more, & ſome leſſe, yet all ſhall haue ſufficient. Take ſundry veſſels whereof ſome are bigger, and ſome leſſe: and caſt them all into the ſea: ſome will receiue more water, and ſome leſſe, and yet all ſhall be full and no want in any: & ſo likewiſe among the Saints of God in heauen, ſome ſhall haue more glory, ſome leſſe, and yet all without exception full of glory. And whereas it is alleadged, that *all the labourers in the vineyard*

receiue

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Math.20. 9.10. *receiue each of them a penny equally* for their hire; the anſwer is, that our Sauiour Chriſt in that Parable intends no to ſet forth the equality of celeſtiall glorie, & what ſhall be the ſtate of the godly after this life: but the very drift of the parable is to ſhew, that they which are called firſt, haue not cauſe to brag or inſult ouer others which as yet are vncalled, conſidering they may be made equall, or be preferred before them.

Thus much of life it ſelfe; now followes the continuance therof, which the Scriptures haue noted in calling it eternall or euerlaſting. And to this end Paul ſaith, *that Chriſt hath aboliſhed death*, and brought not onely *life*, but alſo *immortalitie to light by the Goſpell*. 2.Tim.1.10. And this very circumſtance ſerues greatly to commend the happineſſe of the godly: in that, after they haue made an entrance into it, they ſhall neuer ſee tearme of time or end. Suppoſe the whole world were a ſea, & that euery thouſand yeares expired, a bird muſt carry away, or drinke vp one onely drop of it: in proceſſe of time it will come to paſſe that this ſea though very huge, ſhall be dried vp, but yet many thouſand millions of yeares muſt be paſſed before this can be done. Now if a man ſhould enioy happines in heauen onely for the ſpace of time in which this ſea is in drying vp, he would think his caſe moſt happy and bleſſed: but behold the Elect ſhall enioy the kingdome of heauen not onely for that time, but when it is ended, they ſhall enioy it as long againe: and when all is done, they ſhall be as farre from the ending of this their ioy, as they were at the beginning.

Hauing thus ſeene what life euerlaſting is, let vs now come to the vſe of the article. And firſt of all, if we beleeue that there is an eternall happineſſe, and that the ſame belongs vnto vs, then we muſt vſe this preſent world and all the things therein as though we vſed them not: and whatſoeuer we doe in this world, yet the eies of our mindes muſt be alwaies caſt toward the bleſſed eſtate prepared for vs in heauen. As a pilgrime in a ſtrange land hath alwaies his eies toward his iourneyes end, and is then grieued when by any meanes he is out of the way: ſo muſt we alwaies haue our mindes and hearts ſet on euerlaſting life, and be grieued when we are by any meanes hindred in the ſtraight way, that leadeth thereunto: we haue a notable patterne of this dutie ſet out vnto vs in the Patriarke Abraham, who being called of God, obeyed to goe out into a place, which he ſhould afterward receiue for inheritance, & he went out, not knowing whither he went: and by faith aboade in the land of Canaan, *as in a ſtraunge country, and as one that dwelt in tents.* Heb.11.9. Nowe the cauſe that mooued him was life euerlaſting: for the text ſaith, *He looked for a citie hauing a foundation, whoſe builder and maker is GOD.* ver.10. And we ought euery one of vs for our parts to be little affected to the things of this life, neuer ſetting our hearts vpon them, but vſing them as a pilgrime doth vſe his ſtaffe in

A the way: ſo long as it is an helpe and ſtay for him in his iourney, he is content to carrie it in his hand; but ſo ſoone as it beginneth to trouble him, hee caſteth it away.

Secondly, all that profeſſe the Goſpell of Chriſt, may hence learne to beare with patience the croſſes and afflictions which God ſhall lay on them in this world. It is Gods vſual manner to begin corrections in his own familie vpon his own children; and as Peter ſaith, *Iudgement beginneth at Gods houſe.* 1.Pet.4.17. Looke as a mother that weanes her child, layeth wormewood or ſome other bitter thing vpon her breaſt, to make the child loath the milke: ſo likewiſe God makes vs often feele the miſeries and croſſes of this life, that our loue and B liking might be turned from this world and fixed in heauen. As raw fleſh is loathſome to the ſtomacke; ſo is euery ſinner and vnmortified man loathſome vnto God: till the Lord by afflictions mortifie in him the corruptions of his nature, & ſpecially the loue of this world. But when a man is afflicted how ſhall he be able to endure the croſſe? Surely by reſoluing him that the Lord hath prepared life euerlaſting for him. Thus we read that *Moſes by faith when he was come to age, refuſed to be called the ſonne of Pharaohs daughter, and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon, eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt.* Heb.11.24.25.26. C But I pray you: what mooued Moſes to be of this mind? The reaſon is added: *Becauſe he had reſpect to the recompence of reward*, ibid. that is, he had alwaies a ſpeciall regard to life euerlaſting, and that was it that made him content and willing to ſuffer affliction with the people of God. Here then behold a notable preſident for vs to followe: In which we are taught that the beſt way to endure afflictions with patience, is to haue an eye to the recompence of reward: this is it that makes the yoke of Chriſt eaſie and lightſome. When it ſhall pleaſe God to bring vnto vs a cup of afflictions & bid vs drink a draught therof to the very bottome, the meditation of life eternall muſt be as ſugar D in our pockets to ſweeten the cuppe withall.

Laſtly, if this be true, that God of his goodneſſe and endleſſe mercie towards mankinde, hath prepared life euerlaſting, yet not for all men, but for the elect whoſe names are written in the booke of life; wee muſt aboue all things in this world ſeeke to be partakers of the ſame. Let vs receiue this as from the Lord, and lay it to our hearts, whatſoeuer we doe euening or morning, day or night, whether we be young or olde, rich or poore; firſt we muſt ſeeke for the kingdome of heauen and his righteouſneſſe. If this benefit were common to all and not proper to the Church, leſſe care might be had: but ſeeing it is proper to ſome alone, for this very cauſe let all our ſtudies be to obtaine the beginnings of life euerlaſting giuē in this life. For if we haue it not, whoſoeuer we be, it had bin

A better for vs that we had neuer bene borne, or that we had beene borne dogs and toades then men: for when they die, there is an end of their miſerie; but man, if hee looſe euerlaſting happines, hath ten thouſand millions of yeares to liue in miſerie and in the torments of hell: & when that time is ended, he is as farre from the end of his miſerie, as he was at the beginning. Wherefore I pray you, let not the deuill ſteale this meditation out of your hearts, but be carefull to repent of all your ſinnes, and to beleeue in Chriſt for the pardon of them all; that by this meanes ye may come to haue the pawne and earneſt of the ſpirit concerning life euerlaſting, euen in this world. What a miſerable B thing is it, that men ſhould liue long in this world, and not ſo much as dreame of another, till the laſt gaſpe? Let vs not ſuffer Satan thus to abuſe and bewitch vs: for if we haue not eternal life in this world, we ſhall neuer haue it.

Hitherto by Gods goodnes I haue ſhewed the meaning of the Creed: now to draw to a concluſion, the generall vſes which are to bee made of it, follow. And firſt of all we learne by it, that the Church of Rome hath no cauſe to condemne vs for heretickes: for we doe truly hold and beleeue the whole Apoſtolicall Symbole or Creede, which is an epitome of the Scriptures, and the very key of faith. It will be ſaid, that we denie the Popes ſupremacie, iuſtification by workes, purgatorie, the ſacrifice C of the Maſſe for the ſinnes of the quicke and the dead, the inuocation and interceſsion of Saints, &c. which are the greateſt points of religion. It is true indeed, wee deny and renounce them as doctrines of deuils: perſwading our ſelues that if they indeed had beene Apoſtolicall, and the very grounds and pillars of religiō, as they are auouched to be, they ſhould in no wiſe haue beene left forth of the Creed. For it is an ouerſight in making a confeſsion of faith, to omit the principall points and rules of faith. It will be further ſaid, that in the Creede, we beleeue the Church, and ſo conſequently are to beleeue all theſe former points D which are taught & auouched by the Church. But this defence is fooliſh: for it takes this for granted, that the church of Rome is the church here meant, which we deny, vnleſſe they can prooue a particular Church to be vniuerſall or Catholike. Nay, I adde further, that the principall grounds of popiſh faith, for which they contend with vs as for life and death; are not mentioned in any other Creedes which were made by the Churches and Councels for many hundred yeares after Chriſt.

Secondly, the Creede ſerues as a ſtorehouſe of remedies againſt all troubles and temptations whatſoeuer. I. If a man be grieued for the loſſe of earthly riches, let him conſider that he beleeues God to be *his creatour*, who will therfore guide and preſerue his owne workemanſhip, and by his prouidence miniſter all things needfull vnto it. And that he hath not loſt the principall bleſsing of all, in that he hath God to be his Father, Chriſt to be his Redeemer, & the holy Ghoſt to be his comforter: and that conſidering he lookes for life eternall, hee is not to be ouermuch carefull for this life: and that Chriſt beeing *our Lord*, will not forſake vs beeing the ſeruants in his owne houſe, but wil prouide things needfull for vs. II. If any man be grieued in reſpect of outward diſgrace and contempt, let him remember that he beleeues in *Chriſt crucified*, and that therefore he is to reioyce in contempt for righteouſneſſe ſake. III. They which are troubled for the deceaſe of friends, are to comfort themſelues in the communion of Saints, and that they haue God the Father, and Chriſt, and the holy Ghoſt for their friends. IV. Againſt bodily captiuity, let men conſider that they beleeue in Chriſt their Lord, whoſe ſeruice is perfect libertie. V. Againſt the feare of bodily diſeaſes, we muſt remember the reſurrection of the bodie, in which all diſeaſes and infirmities ſhall be aboliſhed. VI. If a man feare death of the bodie, let him conſider that he beleeues in Chriſt which died vpon the croſſe, who by death hath vanquiſhed death. VII. The feare of perſecution is reſtrained, if we call to remembrance that God is a *Father almightie*, not onely able, but alſo willing to repreſſe the power of the aduerſarie, ſo farre forth as ſhall be for the good of his children. VIII. Terrours ariſing of the conſideration of the laſt iudgement are allayed by remēbrance of this, that Chriſt ſhall be our iudge who is our Redeemer. IX. Feare of damnation is remedied by conſideration that Chriſt died to make ſatisfaction for vs, and now ſits at the right hand of his Father to make interceſsion for vs; and by the reſurrection of the body to life euerlaſting. X. Terrours of conſcience for ſinne are repreſſed, if we conſider that God is a *Father*, and therefore much in ſparing, and that it is a prerogatiue of the Church to haue *remiſsion of ſinnes*.

FINIS.

Trin-vni Deo gloria.

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The reſolution of the Creede.

- he Creede hath two parts.
  - One, of the Actions of faith, which are
    - *To beleeue in a thing*, as in God: and it hath three parts:
      - I. To beleeue God as he hath reuealed himſelfe in his word.
      - II. To acknowledge him in particular to be my God.
      - III. To put my confidence in him.
    - *To beleeue a thing*; and this action hath two parts.
      - I. To acknowledge the thing.
      - II. To apply the thing to my ſelfe; as to beleeue the Church; is, to acknowledge the Church; and that I am a member of it.
  - The ſecond the Obiect, which is
    - God diſtinguiſhed into three perſons.
      - 1. The firſt is deſcribed by
        - I. Name, *Father.*
        - II. Attribute, *Almightie.*
        - III. Worke, *Creatour of heauen and earth.*
      - II. The ſecond is deſcribed by his.
        - I. Titles which are foure.
          - I. *Ieſus.*
          - II. *Chriſt.*
          - III. *his Sonne.*
          - IV. *our Lord.*
        - II. Incarnation, and it hath two parts.
          - *The conception*, where cõſider,
            - the parts
              - The perſonal vnion.
              - The ſanctification of that maſſe or lumpe wherof the body of Chriſt was framed.
            - the cauſe efficient, *the holy Ghoſt.*
          - *The birth*, where is mentioned the mother of Chriſt, deſcribed by her.
            - Name, *Marie.*
            - qualitie, *a virgin.*
        - III. Eſtate afterward of
          - Humiliatiõ ſet downe
            - Generally in theſe words, *Suffered vnder, &c.* where is noted the time of his ſuffering, when *P. Pilate* was preſident of Iurie.
            - By parts, which are foure.
              - I. *His crucifying.*
              - II. *His death.*
              - III. *His buriall.*
              - IV. *His deſcending into hell.*
          - Exaltation hauing 3. parts.
            - I. *His reſurrection.*
            - II. *His aſcenſion.*
            - III. *His ſitting at his fathers right, &c.* and it is ſet forth by the
              - Place, *Heauen.*
              - Effect, *his comming to iudgment.*
      - III. The third perſon deſcribed by his name, *holy Ghoſt*, infolding his office.
    - The Church, deſcribed by her
      - Qualities,
        - *Holy.*
        - *Catholike.*
      - Prerogatiues which are foure
        - I. *Communion of Saints.*
        - II. *Forgiuenes of ſinnes.*
        - III. *Reſurrection of the body.*
        - IV. *Life euerlaſting.*

Place this Table after the Contents of the Creed.

19649a

AN EXPOSITION OF THE LORDS PRAYER.

IN THE WAY OF CATECHIZING, SERVING FOR IGNORANT PEOPLE.

Corrected and amended.

Hereunto are adioyned the prayers of PAVL,
taken out of his Epiſtles.

By WILLYAM PERKINS.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

Printed by IOHN LEGATE, Printer to the
Vniuerſitie of CAMBRIDGE.
1608.

19649a

TO THE RIGHT HONORABLE EDWARD, LORD RVSSELL, EARLE OF BEDFORD: GRACE AND PEACE BEE MVLTIPLIED.

RIGHT Honourable, if you conſider what is one of the chiefeſt ornaments of this Noble ſtate, vnto which God hath aduanced you: it will appeare, that there is none more excellent then [a] the ſpirit of grace and prayer. For what doth your heart affect? would you ſpeake the languages? Behold, by prayer you may ſpeake the moſt heauenly tongue that euer was, [b] euen the language of Canaan. Would you haue the valour of Knighthood? By prayer you may ſtand in place where Gods hand hath [c] made a breach, and doe as much as [d] all the chariots and horſemen in a kingdome. Would you enioy Gods bleſſings which you want? By prayer you may (as it were) put your hand into the cofers of Gods treaſures, [e] and enrich your ſelfe. Doe you deſire the fauour of Monarkes and Princes? By prayer you may come in preſence, and haue ſpeech with *Iehouah* the king of heauen and earth. Laſtly, would you know, whether now liuing you be dead, that beeing dead you may liue for euer? By prayer a man may know, whether he bee dead to ſinne, dead to the world, liue to God, liue to Chriſt, and liue eternally.

Prayer then, beeing ſo excellent a point of religion: I am emboldened to commend this ſmall treatiſe to your Honour: not ſo much for it ſelfe, as becauſe it doth ſet out the matter and true manner of inuocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, becauſe I doubt not but your deſire is to be anſwerable to your moſt honourable, and for religion moſt worthy aunceſtours, in the care of maintaining and countenancing any good thing that may any way ſerue for the furthering of the Goſpell of Chriſt.

Now Ieſus Chriſt our Lord, and God euen the Father which hath loued vs, and giuen vs euerlaſting conſolation, and good hope through grace, ſtabliſh your Honour in euery good word and worke to the end.

Your H. to commaund,

William Perkins.

[a] Zach. 12. 12.

[b] Eſa. 9. 12. Rom. 15. 6.

[c] Pſal. 106. 23. Pſal. 59. 16.

[d] 2. King. 2. 12.

[e] Mat. 7. 7.

An advertiſement to the Reader.

Good Reader, there was a booke of late publiſhed in London vnder this title, PERKINS, vpon the Lords praier. In it I haue double iniurie. Firſt, it was printed without my knowledge or conſent. And ſecondly, the booke is faulty both in the matter, and manner of writing. In the matter, theſe things are not well ſet downe.

First, the commandement of prayer very eaſie to be kept. p. 3. b.
2. Prayer is the reſtauration of the Goſpel. 7. b.
3. The three firſt petitions concerne Gods glory; the three latter, the meanes of Gods glorie. 1. b.
4. Gods name taken for his deitie, and not for his attributes or titles. 15. b.
5. A man muſt pray for the day of his death. 26. a.
6. Repentance is ſufficient not onely to bring a true faith, but alſo to renewe it. 34. a.
7. A leſſon in the Lords praier taken out of Popery. 45. a.
8. The doctrine of ſatisfaction for ſinne is a moſt vile doctrine. 52. b.
9. God and the deuill agree in the manner of temptation. 61. b.
10. God offereth men the occaſion to ſinne. 62. a.

Likewiſe the manner of writing hath other faults.

Firſt, in the middle of the Lords prayer there is placed a diſcourſe of the Lords ſupper.
2. The end of the Lords prayer is not expounded at all but friuolouſly.
3. There are very many places, which haue no common reaſon in them, as

Firſt, Gods Angels doe his will in countenance. 39. b.
2. Our daily bread is communicating bread. 45. b.
3. To walke before God in the truth of the ſatisfaction of Gods iuſtice. 51. a.
4. To purge a cleare conſcience. 51. b.
5. The pages 65, 66, 67. are ſo penned, as the Reader cannot know what was my meaning.

Now, conſidering by this vngodly practiſe, Chriſtian and well diſpoſed people are much abuſed, to omit the iniurie done to my ſelfe, I thought it my dutie to make a redreſſe by publiſhing this treatiſe according as the points therein were deliuered: otherwiſe I was not willing to haue ſet downe any thing in the way of Expoſition of the Lords prayer: becauſe it is already ſufficiently performed by others.

AN

A brieſe Expoſition vpon the Lords prayer.

The parts.	The words.	The meaning of the words.	Wants to be bewailed.	Graces to be deſired.
1 *The Preface*	Our father.	*O father of Chriſt, and in him our father.*	1. *Want of reuerence.* 2. *By-thoughts.*	1. *Loue of our brethren.* 2. *The ſpirit of adoption.* 3. *Feare, trembling, reuerence, Ecclef. 5.*
	Which art in heauen.	*Who though thou be preſent euery where, yet doeſt manifeſt thy ſelf to vs in maieſtie and glorie from the higheſt heauens.*		
2 *Petition.* 1.	Hallowed be thy name.	*Grant that in all our thoughts, words, and deedes, we may giue glorie and praiſe to thee.*	1. *Pride of heart.* 2. *Hardnes of heart.* 3. *Ingratitude.* 4. *Euill life.*	1. *Knowledge of God.* 2. *Zeale of Gods glorie.* 3. *A deſire of ſinceritie of life.*
2	Thy kingdome come	*Let not ſinne and Sathan raigne & rule in our hearts: but raigne thou by thy word and ſpirit: and ſo build in vs the kingdome of grace, and haſten the kingdome of glorie.*	1. *Bondage vnder ſinne and Sathan.* 2. *Want of preaching, and Sacraments, &c.* 3. *Impediments.*	1. *The kingdome of grace.* 2. *The proſperitie of the Church.* 3. *The haſtning of the laſt iudgement.*
3	Thy will be done	*Giue grace, that in our liues and callings we may performe obedience to thy commandements.*	1. *The rebellion of our natures.* 2. *The wickednes of the world.*	1. *Denying of our ſelues.* 2. *Obedience.* 3. *Patience in affliction.* 4. *Sinceritie.*
	In earth, as it is in heauen.	*And that ſincerely, of vs men on earth, as thy Angels and Saints in heauen doe it.*	1. *Imperfection of obedience.*	
4	Giue vs this day our daily bread.	*Beſtow on vs all things needefull for this life: yet ſo as whether they be more or leſſe, we may be content therewith, from time to time reſting on thy prouidence in all eſtates.*	1. *Couetouſneſſe.* 2. *Diſtruſt in Gods prouidence.*	1. *Contentation.* 2. *Affiance in Gods prouidence.*
5	And forgiue vs our debts, as we forgiue our debters.	*Accept the paſſion, obedience, and righteouſneſſe of Chriſt, as a full diſcharge for our ſinnes, & in him accept vs as righteous: for euen we that haue not ſo much as a drop of mercie in vs, in reſpect of thee, are content by thy grace, to forgiue the iniuries done vnto vs, either by friend or foe.*	1. *The burden of ſinne.*	1. *The ſpirit of deprecation.*
6	And lead vs not into temptation: but deliuer, &c.	*Though the fleſh, the deuill, and the world many waies prouoke vs to ſinne, yet ſuffer them not to preuaile, but giue an iſſue with the temptation.*	1. *Bondage vnder ſinne and Satan.*	1. *The free ſpirit.*
A reaſon of the praiſe of God.	For thine is the kingdome, &c.	*Thou ruleſt all things in heauen & earth power of doing all things is from thee: glorie and praiſe of them both appertaine to thee.*		1. *A baſe eſtimation of our ſelues, with an high eſtimation of God.*
3 *Teſtification of faith.*	Amen.	*As we haue asked theſe things: ſo we doe beleeue that thou wilt grant them to vs.*		*Faith in Gods promiſes.*

Place this Table betweene the Epiſtle to the Reader and the beginning of the Lords praier.

19649a

AN EXPOSITION OF THE LORDS PRAIER IN *the way of Catechiſme: ſeruing for* ignorant people, by *W. Perkins.*

Math. 6.v.9.

After this manner therefore pray ye:

Our Father, &c.

THe occaſion, and ſo alſo the coherence of theſe words with the former is this. The Euangeliſt *Matthew* ſetting down the ſermons & ſayings of our Sauiour Chriſt, keepes not this courſe to propoũd euery thing as it was done or ſpoken; but ſometime he ſets down that firſt, which was done laſt, and that laſt which was done before: according as the ſpirit of God directed him. Which thing is verified in theſe words, where the prayer is mentioned; yet the occaſion wherefore our Sauiour Chriſt taught his Diſciples to pray, is not here ſpecified. But in S. Luk. 11.1. the occaſion of theſe words is euident. For there it is ſaid, that the diſciples of our Sauiour knowing that Iohn taught his diſciples to pray, made requeſt to their maſter that he would doe the ſame to them likewiſe.

Theſe fewe words ſet before the praier are a commandement, and it preſcribes vnto vs two duties: the firſt, to pray: the ſecond, to pray after the manner following. Touching the firſt point, conſidering very fewe among the people know how to pray aright, we muſt learne what it is to pray.

To make prayer, is to put vp our requeſt to God according to his word from a contrite heart in the name of Chriſt, with aſſurance to be heard.

For the better opening of theſe words, we are to conſider ſixe queſtions. The firſt is, to whome we are to pray. The anſwer is, to God alone. Rom. 10.14. *How ſhall they call on him in whome they haue not beleeued? &c.* Marke how inuocation and faith are linked togither. And Pauls reaſon may be framed thus: in whome wee put our affiance or beleefe, to him alone muſt we pray: but wee beleeue onely in God: therefore we muſt onely pray to him. As for Saints or Angels, they are in no wiſe to be called vpon; becauſe not the leaſt title of Gods word preſcribes vs ſo to doe: becauſe they cannot heare our prayers, & diſcerne what are the thoughts and deſires of our hearts: and becauſe inuocation is a part of diuine worſhip, & therefore peculiar to God alone.

Obiect. What neede any man pray vnto God, conſidering he knowes what we want before we aske, and is ready and willing to giue that which we craue? *Anſw.* We pray not

A for this end to manifeſt our caſe to God, as though he knew it not, or to win and procure his fauour & good will, but for other weighty ends. Firſt, that we might ſhew our ſubmiſſion & obedience to God, becauſe he hath giuen vs a direct commandement to pray, and it muſt be obeied. Secondly, that we may by inuocation ſhew forth that we doe indeed beleeue and repent: becauſe God hath made the promiſe of remiſſion of ſinnes & of all good bleſſings to ſuch as doe indeed repent and humble themſelues vnder the hand of God, and by true faith apprehend and apply the promiſes of God vnto themſelues. Thirdly, we pray to God that we may (as our dutie is) acknowledge him to

B be the fountaine, author, and giuer of euery good thing. Laſtly, that we might eaſe our minds by powring out our hearts before the Lord: for this end hath he made moſt ſweet & confortable promiſes. Prou. 16.3. Pſal. 37.5.

Obiect. What need men vſe praier, conſidering God in his eternal counſell hath certainly determined what ſhall come to paſſe? *Anſ.* As God determins what things ſhal come to paſſe; ſo he doth withal determine the means whereby the ſame things are effected. Before all worlds God decreed that men ſhould liue vpõ earth, & he decreed likewiſe, that meate, drinke,

C & cloathing ſhould be vſed that life might be preſerued. Now praier is one of the moſt excellent meanes wherby ſundry things are brought to paſſe: therfore Gods eternal cõuſel touching things to come, doth not exclude praier and like meanes, but rather include and implie the ſame.

The ſecond queſtion is, what kind of action praier is? *Anſ.* It is no lip-labour: it is the putting vp of a ſuit vnto God, and this action is peculiar to the very heart of a man. Rom. 8.26. *The ſpirit makes requeſt for vs.* But how? *with groanes in the heart.* Exo. 14.15. the Lord ſaith to Moſes, *Why crieſt thou?* yet there is no mention made that Moſes ſpake any word at all: the Lord no

D doubt, accepted the inward mourning and deſire of his heart for a crie. Pſal. 28.10. and 12.5.

The third queſtion is, what is the forme or rule according to which we are to pray? *Anſ.* It is the reuealed will and word of God. A man in humbling his ſoule before God, is not to pray as his affections carry him, and for what he liſt: but all is to be done according to the expreſſe word. So as thoſe things which God hath commaunded vs to aske,

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A we are to aske, & thoſe things which he hath not cõmanded vs to aske, we are in no wiſe to pray for. 1.Ioh.5.14. *This is the aſſurance which we haue of him, that if we aske any thing according to his will, he heareth vs.* This then is a ſpeciall clauſe to be marked, that men muſt pray in knowledge,not in ignorãce.Here waie the caſe of poore ignorant people:they talke much of praying for themſelues & others,they imagine that they pray very deuoutly to God : but alas they doe nothing leſſe, becauſe they know not what to aske according to Gods will. They therefore muſt learne Gods word,and pray according to the ſame, els it will prooue in the end that all their praying was nothing but as B mocking and flat diſhonouring of God.

The fourth queſtion is,with what affection a man muſt pray? *Anſw.* Praier muſt proceed from a broken and contrite heart. This is the *ſacrifice* which God accepteth. Pſal. 51. 17. When Ahab abaſed himſelfe, though he did it in *hypocriſie*,yet God had ſome reſpect vnto it. 1 King.21.29. *ſaith the Lord to Eliah, Seeſt thou how Ahab is humbled before mee?* This contrition of heart ſtands in two things. The firſt of them is,a liuely feeling of our own ſinne,miſerie, and wretched eſtate,how that we are compaſſed about with innumerable enemies, euen with the deuill and his angels, and within abound euen with huge ſeas of wants and rebellious corruptions, whereby we moſt grieuouſly diſpleaſe C God, and are vile in our owne eies. Beeing therefore thus beſet on euery ſide, we are to be touched with the ſenſe of this our great miſerie. And he that will pray aright, muſt put on the perſon and the very affection of a poore wretched begger ,and certainely not beeing grieued with the rufull condition in which we are in our ſelues, it is not poſſible for vs to pray effectually. Pſal. 130.1. *Out of the deepes I called vpon thee ô Lord:* that is, when I was in my greateſt miſerie, and as it were not farre from the gulfes of hell, then I cried to God. Iſa. 26. 16. *Lord in trouble haue they viſited thee, they powred out a praier when thy chaſtening was vpon them.* 1.Sam. 1. 15. *I am a woman* (ſaith Anna) *of an hard ſpirit*: that is,a troubled ſoule, *and haue powred my ſoule before the* D *Lord.* Hence it appeareth, that the ordinarie praiers of moſt men grieuouſly diſpleaſe God, ſeeing they are made for faſhion only, without any ſenſe and feeling of their miſeries: commonly men come with the Pharaſie in oſtentation of their integritie, and they take great paines with their lippes, but their hearts wander from the Lord. The ſecond thing required in a contrite heart, is a longing deſire and hungring after Gods graces and benefits whereof we ſtand in neede. It is not ſufficient for a man to buckle as it were, and to goe crooked vnder his ſinnes and miſeries; but alſo he muſt haue a deſire to be eaſed of them, and to be enriched with graces needefull.

Thus Hezekias the King, and the prophet Iſaiah the ſonne of Amos prayed againſt Sennacherib, and cried vnto heauen, 2. Chron. 32.20. where we may ſee what a marueilous deſire they had to obtaine their requeſt. So alſo, Rom.8.26. *The ſpirit maketh requeſt with grones*, ſo great that they cannot be vttered, as they are felt. Dauid Pſal.143.6. ſaith, *That he deſireth after the Lord, as the thirſtie land.* Now,we know that the ground parched with heate, opens it ſelfe in rifts and cranies, and gapes toward heauen as though it would deuoure the cloudes for want of moiſture, and thus muſt the heart be diſpoſed to Gods grace, till it obtaine it. The people of Iſrael beeing in grieuous affliction,how doe they pray? *They powre out their ſoules like water befor the face of the Lord.* Lament. 2.19.

The fift queſtion,is in whoſe name prayer muſt be made. *Anſ.* It muſt not be made in the name of any creature, but onely in the name and mediation of Chriſt. Ioh.14.14. *If yee aske any thing in my name I will doe it.* A man is not to preſent his prayers to God in any worthines of his owne merits. For what is he to make the beſt of himſelfe,what can he make of himſelfe? by nature he is no better then the very firebrand of hell, & of all Gods creatures on earth the moſt outragious rebel to God,and therefore cannot be heard for his owne ſake. As for Saints, they can be no meditatours,ſeeing euen they themſelues in heauen are accepted of God not for themſelues, but onely for the bleſſed merits of Chriſt. *If any man ſinne* (ſaith Saint Iohn, 1.epiſt.chap. 2.1.) *we haue an aduocate with the Father Ieſus Chriſt.* But how prooues he this? It followes then, *And he is the reconciliation for our ſinnes.* His reaſon ſtands thus : He which muſt be an aduocate,muſt firſt of al be a reconciliation for vs;no Saints can be a reconciliation for vs; therefore no Saints can be aduocates.Therfore in this place is manifeſt an other fault of ignorant people.They crie often,Lord help me,Lord haue mercie vpon me: But in whoſe name pray they?poore ſoules like blind bayards they ruſh vpon the Lord, they knowe no mediatour in whoſe name they ſhould preſent their praiers to him. Litle doe they conſider with themſelues, that God is as well a moſt terrible Iudge,as a mercifull father.

The ſixt queſtion is; Whether faith be requiſite to praier or not. *Anſ.* Prayer is to be made with faith, whereby a man muſt haue certaine aſſurance to be heard.For he that praieth, muſt ſteadfaſtly beleeue,that *God* in *Chriſt* wil grant his petition.This affiance being wanting,it maketh praier to be no praier. For how can he pray for any thing effectually, who doubteth whether he ſhall obtaine it or no ?

Wherefore it is an eſpeciall point of praier, to be perſwaded,that God to whome praier is made,not onely can, but alſo will grant his requeſt. Mark.11.24. *Whatſoeuer ye deſire when ye praie, beleeue that yee ſhall haue it, and it ſhall be done vnto you.* Here we ſee two things required in praier: the firſt, a deſire of the good things which we want:the ſecond,is faith, wherby we beleeue that God wil grant the things deſired. The ground of this faith is reconciliation with God,& the aſſurance therof. For vnleſſe a man be in conſcience in ſome meaſure perſwaded that all his ſins are pardoned, & that he ſtands reconciled to God in Chriſt,he cannot beleeue any other promiſes reuealed in the word, nor that any of his praiers ſhall be heard.

Thus much of the definition of praier : now let vs ſee what vſe may be made of this commandement, *Pray ye thus.* Seeing our Sauiour commands his diſciples, and ſo euen vs alſo to pray to God,it is our dutie not only to preſent our praiers to God, but alſo to doe it cheerefully and earneſtly. Rom. 15.30. *Alſo brethren I beſeech you that ye would ſtriue with me by praiers to God for me.* What is the cauſe why the Lord doth often deferre his bleſſings after our praiers? No cauſe, but that he might ſtirre vs vp to be more earneſt to crie vnto the Lord. Exod. 32.10. When Moſes praied to God in the behalfe of the Iſraelites, the Lord anſwers, *Let me alone:*as though his praiers did bind the Lord,and hinder him from executing his iudgements: wherfore this is good aduiſe,for all chriſtian men to continue and to be zealous in praier. If thou be an ignorant man,for ſhame learn to praie, ſeeing it is Gods commaundement, make conſcience of it. We ſee that there is no man vnleſſe he be deſperately wicked, but will make ſome conſcience of killing & ſtealing: & why is this? Becauſe it is Gods commaundement, *Thou ſhalt not kill; Thou ſhalt not ſteale.*

Well then, this alſo is Gods commaundement, *to pray.* Let this conſideration breed in thee a conſcience of this dutie, and although thy corrupt nature ſhall draw thee away from it, yet ſtriue to the contrarie, and know it certainly, that the breach of this commandement makes thee as well guilty of damnation before God as any other. Furthermore, this muſt be a motiue to pricke thee forward to this dutie, that as God commands vs to pray, ſo alſo he giues the ſpirit of praier,wherby the commandement is made eaſie vnto vs. If the Lord had commanded a thing impoſſible,then there had beene ſome cauſe of diſcouragement,but commanding a thing through the grace of his ſpirit very eaſie and profitable : how much more are we bound to obedience of the ſame? Againe, praier is the key whereby we open the treaſures of God, and pull downe his mercies vpon vs.For as the preaching of the word ſerues to declare & to conuey vnto vs Gods graces: ſo in praier we come to haue a liuely feeling of the ſame in our hearts.And further,this muſt mooue vs to praier,ſeeing in it we haue familiarity with Gods maieſty.It is an high fauour for a man to be familiar with a Prince;how much more thẽ to be familiar with the king of kings the mighty *Iehouah?* This then can be no burthen or trouble vnto vs,being one of the maine prerogatiues that God beſtowes on his Church. For in the preaching of the word, it pleaſeth God to talke to vs, and in praier, God doth vouchſafe vs this honour,to ſpeak & as it were familiarly to talke with him, not as to a fearefull Iudge, but as to a louing & mercifull God.

Conſider alſo that praier is a worthy meanes of defence, not onely to vs, but alſo to the Church and them that are abſent. By it *Moſes ſtood in the breach,* which Gods wrath had made into the people of Iſrael, and ſtaied the ſame, Pſal. 106.23. By this, Chriſtian men fight as valiant champions againſt their owne corruptions,& all other ſpirituall enemies,Eph. 6.18. Infinite were it to ſhew how many bleſſings the Lord hath beſtowed on his ſeruants by praier. In a word,*Luther,*whome it pleaſed God to vſe as a worthie inſtrument for the reſtoring of the Goſpell, teſtifieth of himſelfe, that hauing this grace giuen him to cal vpõ the name of the Lord,*he had more reuealed vnto him of Gods truth by praier, then by reading and ſtudie.*

The ſecond point of the commandement, is to pray after the manner propounded in the Lords praier. Where it is to be noted,that the Lords praier is a direction, & as it were a ſamplar to teach vs how and in what manner we ought to pray.None is to imagine that we are bound to vſe theſe words only, & none other. For the meaning of Chriſt is not to bind vs to the word,but to the matter & to the manner,& to the like affections in praying. If this were not ſo,the praiers of Gods ſeruants ſet down in the bookes of the old & new Teſtamẽt,ſhould all be faultie, becauſe they are not ſet downe in the very ſame words with the Lords praier, nay this praier is not ſet downe in the ſame words altogither by Matthew and Luke.

And whereas ſundry men in our Church,hold it vnlawful to vſe this very forme of wordes,as they are ſet downe by our Sauiour Chriſt,for a praier;they are far deceiued,as will appeare by their reaſons. Firſt (ſay they) it is a Scripture, & therefore,not to be vſed as a prayer. I anſwer, that the ſame thing may be the Scripture of God,and alſo the prayer of man,els the praiers of Moſes,Dauid,and Paul,beeing ſet down in the Scriptures, ceaſe to be praiers. Againe (ſay they) that in praier we are to expreſſe our wants in particular, and the graces which we deſire: now in theſe words al things to be praied for, are onely in generall propounded. I anſwer, that the maine wants that are in any man, and the principall graces of God to be deſired, are ſet downe in the petitions of this praier in particular. Thirdly, they plead that the patterne to make all praiers by,ſhould not be vſed as a praier. I anſwer,that therefore the rather it may be vſed as a praier, and ſure it is that auncient & worthie Diuines haue reuerenced it as a praier; chooſing rather to vſe theſe wordes then any other, *as Cyprian. Serm. de orat. Dominic.* And *Tertullian. lib. de fuga in perſequutione.* And *Auguſt. Serm. 126. de tempore.* Wherefore the opinion is ful of ignorance and errour.

Well,whereas our Sauiour firſt giues a commandement to pray, and then after giues a direction for the keeping of it,this he doth to

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ſtirre vp our dulnes, and to allure vs by all meanes to the heauenly exerciſe of praier: wherefore ſtill I ſay, imploy your ſelues in prayer feruently and continually, and if you can not doe it, learne to pray. Thus much of the commandement of our Sauiour Chriſt: now follow the words of the prayer.

Our Father which art, &c.

THeſe words containe three parts: I. a preface. II. the praier it ſelfe, containing ſixe petitions. III. the teſtification of faith in the laſt word, Amen.

Which although it be ſhort, yet it doth not containe the ſmalleſt point in the praier. It is (I ſay) a teſtification of our faith, whereas the petitions that go before are only teſtifications of our deſires. Now of theſe three parts in order.

We muſt conſider how our Sauiour Chriſt doth not ſet downe the petitions abruptly, but he firſt begins with a ſolemne preface. Whereby we are taught this leſſon; that he which is to pray vnto God, is firſt to prepare himſelfe, and not boldly without conſideration as it were to ruſh into the preſence of God.

If a man be to come before an earthly Prince, he will order himſelfe in apparell, geſture, and words, that he may doe all things in ſeemelineſſe and dutifull reuerence: how much more are men to order themſelues, when they are to appeare before the liuing God? Eccleſ. 5.1. *Be not raſh with thy mouth, and let not thy heart be haſtie to vtter a thing before the Lord.* And Dauid, Pſal. 26.6. *waſhed his hands in innocencie*, before he came to the altar of the Lord to offer ſacrifice.

The meanes whereby men may ſtirre vp their dull and heauie hearts, and ſo prepare themſelues to praier, are three. The firſt, is to read diligently the word of God, concerning thoſe matters about which they are to pray: & what then? this will be a meanes not onely to direct him, but alſo to quicken the heart more feruently to deliuer his prayer. This is euident by a compariſon. The beames of the ſunne deſcending, heat not before they come to the earth, or ſome ſolide body where they may reflect, and then by that meanes the earth & aire adioyning is made hot: euen ſo the Lord ſends down vnto vs his bleſſed word, euen as beames and the goodly ſunſhine, & thereby he ſpeakes to our hearts: now when we make our prayers of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy ſpirit, to poure out our prayers to God more feruently. The ſecond meanes is to pray to God that he would ſtrengthen vs with his ſpirit, that we might be able to pray as it is practiſed, Pſal. 143.1. The third meanes is, the conſideration of Gods moſt glorious maieſtie, wherein we are to remember firſt, his fatherly goodnes and kindneſſe, whereby he is willing;

A and ſecondly, his omnipotencie, whereby he is able to grant our requeſt. One of theſe imboldened the leper to pray, *Lord, if thou wilt thou canſt make me cleane.* Math. 8.2. Therefore both togither are more effectuall.

Now let vs come to the preface it ſelfe, *Our Father which art in heauen.* It containes a deſcription of the true *Iehouah* to whom we pray, and that by two arguments: the firſt is drawne from a relation, *Our Father*: the ſecond is taken from the ſubiect or place, *which art in heauen.*

Father.

B 1. *The meaning.*

IN the opening of this word, or title of God, two queſtions are to be opened.

1. *Queſt.* Whether by this title *Father*, is ſignified the whole Trinitie, or ſome one perſon thereof. *Anſ.* Otherwhiles this name is attributed to all the perſons in Trinitie, or any of them. Mal. 2.10. *Haue we not all one father, &c.* Luk. 3.38. *Which was the ſonne of Adam, which was the ſonne of God.* And in Eſa. 9.6. Chriſt is called the *Father of eternitie*, becauſe all that are truly knit to him, and borne anew by him, they are eternally made the ſonnes of God. Againe, oftentimes it is giuen to the firſt perſon in Trinitie, as in thoſe places where one perſon is conferred with an other. And ſo in this place C principally for ſome ſpeciall reſpects, this title agrees to the firſt perſon. For firſt, he is the father of Chriſt as he is the eternall word of the Father, and that by nature, becauſe he is of the ſame eſſence with him. Secondly, he is the father to Chriſt in reſpect of his manhood, not by nature or adoption, but by perſonall vnion, becauſe the humane nature doth ſubſiſt in the perſon of the word. Thirdly, he is a father to all the faithfull by adoption in Chriſt.

2. *Queſt.* Whether are we to pray to the Sonne and the holy Ghoſt as to the Father? *Anſ.* Inuocation belongs to all the three perſons in Trinitie, and not onely to the Father. D Act. 7.59. Steuen prayeth, *Lord Ieſus receiue my ſpirit.* 1. Theſ. 3.11. *Now God our Father and our Lord Ieſus Chriſt guide our iourney vnto you.* 2. Cor. 13.13. *The grace of our Lord Ieſus Chriſt, the loue of God, and the communion of the holy Ghoſt be with you.* And men are baptized in the name of the Father, the Sonne, and the holy Ghoſt, that is, by calling on the name of the Father, Sonne, and holy Ghoſt.

Some may ſay, this prayer is a perfect platforme of all prayers, and yet wee are taught to direct our prayers to the Father, not to the Sonne, or holy ſpirit. I anſwer, the Father, Son, and holy Ghoſt, are three diſtinct perſons, yet they are not to be ſeuered or deuided, becauſe they all ſubſiſt in one and the ſame Godhead or diuine nature. And further in all outward actions, as in the creation and preſeruation of the world, and the ſaluation of the elect, they are not ſeuered or diuided; for they all

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worke togither, onely they are diſtinguiſhed in the manner of working. Now if they be not diuided in nature or operation, then they are not to be ſeuered in worſhip.

And in this place we principally direct our praiers to the *Father* becauſe he is the firſt in order: yet ſo, as then we implie the Sonne and holy Ghoſt. For we pray to the Father in the name of the Sonne by the aſſiſtance of the holy Ghoſt. And to what perſon ſoeuer the praier is directed, we muſt alwaies remember in minde and heart to include the reſt.

2. *The vſe.*

THe vſes of this point are manifold.

1. Firſt, whereas we are taught to come to God as to a father, and therfore in the name of his Sonne our Sauiour Chriſt: we learne to lay the firſt ground of all our prayers, which is to hold and maintaine the vnion and the diſtinction of the three perſons in Trinitie. This being the loweſt and the firſt foundation of prayer, it is requiſite that all which would pray aright, ſhould haue this knowledge, rightly to beleeue the Trinitie, and to knowe how the three perſons agree, and how they are diſtinguiſhed, and the order of them, how the Father is the firſt, the Sonne the ſecond, and the holy Ghoſt the third: and therefore how the Father is to be called vpon in the name of the Son by the holy Ghoſt. By this the prayers of Gods Church, and the praiers of heathen men are diſtinguiſhed, who inuocate God as a creator out of the Father, Sonne, and holy Ghoſt. And hence it is manifeſt, that ignorãt & ſilly people which doe not ſo much as dreame of the vniõ, diſtinction, & order of the perſons in Trinity, make but a cold and ſlender kind of praying.

2. Secõdly, we may learne hereby that we are not in any wiſe to inuocate Saints and Angels, but onely the true *Iehouah*. The reaſon ſtands thus: This praier is either a perfect platforme for all praiers, or not: to ſay it were not, were an iniurie to our Sauiour Chriſt: to ſay it is ſo, is alſo to graunt that it doth fully ſet downe to whom all prayers are to be made. Now, in theſe words there is ſet downe no inuocation but of God alone: For in praier to be tearmed, *Our Father*, is proper to God, Eſay. 63.16. *Thou art our father: though Abraham be ignorant of vs, and Iſrael know vs not: yet thou, O Lord, art our father, & redeemer.* Papiſts therefore that are the great patrons of inuocation of Saints, in their reformed breuiaries & miſſals, deale very fondly: for firſt they pray to Marie, that ſhee would pray to Chriſt for them, and when they haue ſo done, like iuglers they come to Chriſt and pray vnto him, that he would accept Maries praiers for them.

3. Thirdly, we learne that there can be no interceſſour betweene God and vs, but onely Chriſt. For here we are taught to come to God not as a iudge, but as to a kind and louing father. Now he is a father to vs onely by Chriſt: as for Angels & Saints & all creatures, they are not able to procure by any meanes that God ſhould become a Father, no not ſo much as to one man.

4. Againe, if the God to whom we pray be a father, we muſt learne to acquaint our ſelues with the promiſes which he hath made in his word, to quicken our hearts in all our prayers vnto him, and thereby to gather affiance to our ſelues and perſwaſion that he will graunt our requeſts. For this word [Father] implies a readineſſe and willingneſſe in God to heare and be mercifull to our praiers. And a father cannot but muſt needs make promiſe of fauour to thoſe that be his children, & therefore it can not be that he ſhould call to God his father truly, which hath not in his heart this aſſurance, that God will fulfill all his promiſes made vnto him. Promiſes made to praier, as theſe and ſuch like, are to be marked, as follow. 2. Chron. 7.14. *If my people, among whome my name is called vpon, doe humble themſelues, and pray, and ſeeke my preſence, and turne from their wicked waies, then I will heare in heauen, and be mercifull vnto their ſinnes.* 2. Chron. 15.2. *The Lord is with you while ye be with him, and if ye ſeeke him, he will be found of you.* Eſa. 65.24. *Before they call I will anſwer, and whiles they ſpeake I will heare.* Math. 7.7. *Aske and it ſhall be giuen you, ſeeke and yee ſhall finde, knocke and it ſhall be opened.* Luk. 11.13. *If yee which are euill can giue good gifts vnto your children, how much more ſhall your heauenly father giue the holy Ghoſt to them that deſire him?* Rom. 10.12. *He that is Lord ouer all, is rich vnto all that call on him.* Iam. 4.8. *Draw neere vnto god, & he wil draw neere vnto you.*

5. If God be a Father who is called vpon, then praier is the note of Gods childe. S. Luke and S. Paul ſet out the faithfull ſeruants of God by this note, Act. 9.14. *He hath authoritie to binde all that call on thy name.* 1. Cor. 1.2. *To them that are ſanctified by Ieſus Chriſt, Saints by calling, with all that call on the name of our Lord Ieſus Chriſt.* And contrariwiſe, Pſal. 14.4. it is made one of the properties of an Atheiſt, *Neuer to call on the name of God.* And ſuch perſons as neither will nor can, or vſe not heartily to pray to God, they may ſay that they are perſwaded there is a God, but in their doings they beare themſelues as if their were no God.

6. He which would pray aright, muſt be like the *prodigall child*, that is, he muſt, not onely confeſſe his ſinne, ſaying, *Father I haue ſinned againſt heauen, and againſt thee, &c.* but alſo haue a full purpoſe neuer after to offend his father. For how can a child call him father whome he cares not continually to diſpleaſe through his lewd conditions? He can not doe it, neither can any father delight in ſuch a child: therefore in praier we muſt call to mind our lewdneſſe and rebellions againſt our heauenly father, and with the Publican in heauines of ſoule ſay, *Lord be mercifull to me a ſinner.* He which can truly doe this, is a kinde child. If we conſider our ſelues as we are by nature, we are the children of the deuill:

Luk. 15. 18.

no child ſo like his father as we are like him; and in this eſtate we continually rebell againſt God, for the deuill hath all the heart, our whole ioy is to ſerue and pleaſe him. A man that is to pray muſt thinke on this, and be grieued thereat. And happie, yea a thouſand times happie are they, who haue grace giuen them to ſee their ſtate, and to bewaile it. And further, it is not ſufficient to confeſſe our ſinnes againſt our mercifull Father, but we muſt ſet downe with our ſelues neuer in ſuch ſort to offend him againe, and to leade a new life. This point is very profitable for theſe times. For many there be when any croſſe or ſickneſſe comes on them, will pray and promiſe repentance and all obedience to Gods word, if it ſhall pleaſe God to deliuer them: but this vſually is but in hypocriſie, they diſſemble with God and man. For when their ſickneſſe is paſt, like a dogge that had beene in the water, they ſhake their eares, and runne ſtraight with all greedineſſe to their former ſinnes. Is this to call God Father? No, he that doth this ſhall not haue God to be his Father: but the man that is wounded in his ſoule for his offences paſt, and carrieth a purpoſe in his heart neuer wittingly and willingly to offend God againe.

7. Laſtly, here we are to obſerue, that hee which would pray, muſt be endued with the ſpirit of adoption: the actions whereof in the matter of prayer are two-fold. The firſt, to mooue the heart to crie and call on God as a Father. It is no eaſie thing to pray: for to a man of himſelfe it is as eaſie to mooue the whole earth with his hand: how then comes it that we pray? It is a bleſſed worke of the ſpirit. Ro. 8. 15. *We haue receiued the ſpirit of adoption, wherby we crie, Abba, that is, father.* And Rom. 8. 26. *Likewiſe the ſpirit helpeth our infirmities: for wee know not what to pray as we ought: but the ſpirit it ſelfe maketh requeſt.* And Zach. 12. 10. the holy Ghoſt is called *the ſpirit of grace, and of deprecations, or prayers.* Well then, the man that would pray, muſt haue Gods ſpirit to bee his ſchoole-maſter, to teach him to pray with groanes and ſighes of the heart: for the words make not the prayer, but the groanes and deſires of his heart: and a man prayes for no more then he deſires with the heart, and he which deſires nothing praies not at all, but ſpends lip-labour. The ſecond worke of the ſpirit, is to aſſure vs in our conſciences that wee are in the ſtate of grace reconciled to God. Rom. 8. 16. *The ſpirit of adoption beareth witneſſe with our ſpirits that we are the children of God.* And this inward certificate of the ſpirit in all exerciſes of inuocation is very neceſſarie: for hee which wants this aſſurance, if he be ſecure & benummed in his ſins, wil not, and if he be touched in conſcience for them, for his life dares not call God Father. Alſo this confutes the opinion of the Church of Rome, which teacheth, that man is to doubt whether he be adopted or no. For how can a man truly call God Father, when he doubts whether he be the child of God or no? A It is a miſerable kind of praying to call God Father, and withall to doubt whether he be a Father. Indeed it is true that doubts will often ariſe, but it is our dutie to ſtriue againſt them, and not to yeeld to them. Yea but (ſay they) to be certaine of Gods mercie is preſumption. I anſwer, if it be preſumption, it is an holy preſumption, becauſe God hath bidden vs to call him Father.

Our Father.

I. The meaning.

THus much of the argument of relation: now let vs proceed. It is further ſaid, *Our Father.* And he is ſo tearmed, becauſe he is the B father of Chriſt by nature; and in him the father of euery beleeuer: yea of the whole bodie of the Church.

Queſt. Whether may it be lawfull for vs in prayer to ſay, not our father, but my father? *Anſ.* A Chriſtian may in priuate prayer ſay, *My father.* This is warranted by the example of our Sauiour, Mat. 26. 39. *O my Father, if it bee poſſible, let this cup paſſe from me.* And, Mat. 27. 46 *My God, my God, why haſt thou forſaken me?* and Thomas prayed, *My Lord, and my God.* Ioh. 20. 28. And Paul, 1. Cor. 1. 4. *I giue thanks to my God, &c.* And Gods promiſe is, Ier. 3. 19. *Thou ſhalt call me, my father.* The meaning of Chriſt is not to bind vs to theſe words, but to teach vs that C in our prayers we muſt not haue regard to our ſelues onely, but alſo to our brethren, and therfore when we pray for them in our priuate prayers as for our ſelues, we put in practiſe the true meaning of theſe words.

2. The vſes.

When we pray, we muſt not make requeſt only for our ſelues and our owne good, but for others alſo, as the Church and people of God, perſwading our ſelues that we alſo are partakers of their prayers: and for the better clearing of this point, let vs ſearch who they are for whom we are to pray.

Of men there be two ſorts, ſome liuing, ſome dead. Of theſe two kinds, the liuing are to bee praied for, & there is no praying for the dead.

D A man that is dead, knowes what ſhal be his eſtate eternally: if he died a wicked perſon, that is, an vnrepentant ſinner, his ſtate ſhall be according in eternall torment: if he died, hauing repented of his ſinnes, then he ſhall reſt with God in his kingdome. Apoc. 14. 13. *Bleſſed are they which die in the Lord, for they reſt from their labours, & their workes follow thē.* Gal. 6. 10. *While we haue time let vs doe good to all men.* Where we may note that there is a time, namely, after death, when we cannot doe good to others.

Againe, of the liuing, ſome are our enemies, & ſome our friends. Our friends are they which are of the ſame religion, affection, and diſpoſition. Foes are either priuate or publike. Publike foes, are either enemies to our country, as tyrants, traitours, &c. or enemies to our religion, as Iewes, Turkes, Papiſts, Infidels, Atheiſts.

Now

Now towards all theſe, how ought a man to behaue himſelfe in prayer. *Anſ.* He is to pray for them all. Mat. 5. 44. *Pray for them which hurt you, and perſecute you.* 1. Tim. 2. 1. *I exhort that prayers, interceſſions, &c. be made for all men, for kings, &c.* Yet when Paul gaue this commandement, we reade not that there were any Chriſtians kings, but al infidels. And the Iewes are commaunded to pray for Babylon, where they were captiue. Ier. 29. 7. *And ſeeke the proſperitie of the citie, whether I haue cauſed you to bee carried captiue, and pray vnto the Lord for it.*

Queſt. How and in what manner are we to pray for our enemies? *Anſ.* We are to pray againſt their ſinnes, counſels, enterpriſes, but not againſt their perſons. Thus prayed Dauid againſt Achitophel, 2. Sam. 15. 31. *Lord, I pray thee turne the counſell of Achitophel to fooliſhneſſe.* And thus did the Apoſtles pray againſt their perſecutours, Act. 4. 29. *O Lord behold their threatnings, and graunt vnto thy ſeruants with all boldneſſe to ſpeake thy word.*

Queſt. Dauid vſeth imprecations againſt his enemies, in which he prayeth for their vtter confuſion, as Pſal. 59. and 109. &c. The like is done by Paul, Gal. 5. 12. 2. Tim. 4. 14. and Peter, Act. 8. 20. though afterwards hee mitigates his execration. But how could they doe it? *Anſ.* 1. They were indued with an extraordinarie meaſure of Gods ſpirit, and hereby they were enabled to diſcerne of their enemies, and certainely to iudge that their wickedneſſe and malice was incurable, and that they ſhould neuer repent. And the like prayers did the primitiue Church conceiue againſt *Iulian* the Apoſtata, becauſe they perceiued him to be a malitious and deſperate enemie. Secondly, they were endued with a pure zeale and not carried with deſire of reuenge againſt their enemies, intending nothing elſe but the glorie of God. Now for vs it is good that wee ſhould ſuſpect our zeale, becauſe ſiniſter affections, as hatred, enuy, emulation, deſire of reuenge, will eaſily mingle thẽſelues therewith.

Q. How farre forth may we vſe thoſe Pſalmes in which Dauid vſeth imprecations againſt his enemies? *Anſ.* They are to be read and ſong with theſe caueats. I. We are to vſe thoſe imprecations indefinitely againſt the enemies of God and his Church: for we may perſwade our ſelues, that alwaies there be ſome ſuch obſtinate enemies: but we muſt not apply them particularly. 2. Secondly, we muſt vſe thẽ (as *Auguſtine* ſaith) as certaine propheticall ſentences of the holy Ghoſt, pronouncing the laſt ſentence of deſtruction vpon finall and impenitent ſinners, which oppoſe themſelues againſt Gods kingdome. 3. They may be vſed againſt our ſpirituall enemies, the fleſh, the deuill, and his angels, and the world.

2. Furthermore, whereas we are taught to ſay, *Our Father*, this ſerues to put vs in mind, that in praying to God, we muſt bring loue to men with vs. We muſt all bee the children of one father, louingly diſpoſed one to A another. For how ſhould he call God his father, who will not take the child of God for his brother. Mat. 5. 23. 24. *When thou art to offer thy gift vnto God, if thy brother hath ought againſt thee: firſt be reconciled, and then come and offer thy gift.* So alſo Eſai 1. 15. the Lord ſaith, that when they pray vnto him he will not heare. Why? *becauſe their hands are full of blood.* In theſe times many men can be content formally to pray, but yet they will not leaue bribing, oppreſsion, deceit, vſurie, &c. The common ſong of the world is, Euery man for himſelfe, and God for vs all: this is the common loue & care that men haue each to other. The prayers of ſuch are abhominable, euen as the *ſacrifice of* B *a dog*, as Eſa. 66. 3. ſaith. For how can they call God their father, that haue no loue to their bretheren?

3. Thirdly, hence we may learne that God is no accepter of perſons. For this prayer is giuen to all men of what ſtate or degree ſoeuer. All then, as well poore as rich, vnlearned as learned, ſubiects as rulers, may ſay, *Our Father.* It is not with the Lord as it is with the world, but all are his children that doe beleeue. The poore man hath as good intereſt in Gods kingdome, and may call God father as well as the king. Therefore the weaker ſort are to comfort themſelues hereby, knowing that God is a father to them as wel as to Abraham, Dauid, Peter. And ſuch as are endued with more C grace, muſt not therefore ſwell in pride, becauſe they haue not God to bee their father more then their inferiours haue.

Which art in heauen.

I. *The meaning.*

Queſt. HOw may God be ſaid to be in heauen, ſeeing he is infinite, and therefore muſt needes be euery where? 1. King. 8. 27. *The heauen of heauens are not able to contain him.* *Anſ.* God is ſaid to be in heauen: firſt, becauſe his maieſtie, that is, his power, wiſedome, iuſtice, mercie, is made manifeſt from thence vnto vs. Pſal. 115. 3. *Our God is in heauen, & doth whatſoeuer he will.* Pſal. 2. 4. *He that dwelleth in* D *heauen ſhall laugh them to ſcorne, and the Lord ſhall haue them in deriſion.* Eſa. ſaith, 66. 1. *Thus ſaith the Lord, Heauen is my throne, and the earth is my footſtoole.* Secondly, after this life he will manifeſt and exhibite the fulneſſe of his glory to his Angels and Saints in the higheſt heauens, and that immediatly and viſibly.

2. *The vſes.*

1. Hereby we firſt learne, that Romiſh pilgrimages, whereby men went from place to place to worſhip God, are vaine and fooliſh. The God to whome wee muſt pray is in heauen. Now let men trauell to what place, or countrey they will, they ſhall not come the nearer to heauen, or nearer to God by trauelling, ſeeing the earth is in euery part alike diſtant from heauen.

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2. Secondly, this ouerthrowes popiſh idolatrie, as worſhipping of croſſes, crucifixes, roodes, &c. vſed to put men in mind of God and Chriſt. We are taught to lift vp our eyes to heauen; ſeeing God is there: and how can we doe this, as long as our minds and eyes are poaring vpon an image made by mans art?

3. Againe, we are here admoniſhed to vſe the action of prayer with as great reuerence as poſſible may be, and not to thinke of God in any earthly manner. Well reaſons *Salomon*, Eccleſ. 5. 1. *Be not raſh with thy mouth to ſpeake a word before God:* why? *he is in heauen, thou art in earth: therefore let thy words be few.* This reuerence muſt appeare in holineſſe of all our thoughts and affections, and in all comelines of geſture. And for this cauſe all wandring by-thoughts, and all vaine babling is to be auoided: but how goes the caſe with vs, that on the times appointed come to the aſſemblies to pray? Many, by reaſon of their blindneſſe pray without vnderſtanding. Many, when they are preſent at prayer, yet haue their hearts occupied about other matters, about their goods and worldly buſineſſe: ſuch men haue no ioy or gladneſſe in praying; it is a burthen to them. Many come to the aſſembly for cuſtome only, or for feare of puniſhment; if they might bee left free they could find in their hearts not to pray at all. But let all ſuch men know, that this manner of praying is a very grieuous ſinne, nay greater then mocking of father or mother, killing or ſtealing, for it is directly againſt God, the other againſt men. This ſinne becauſe it is againſt the firſt Table, and therfore more hard to be diſcerned, it is lightly eſteemed, and it leſſe troubles the conſciences of ignorant men: yea, as it is indeed, ſo it is to be eſteemed as a diſgrace and plaine mockerie of Gods maieſtie. Wherefore ſeeing God is in heauen, away with all drowſie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Againe, we are here to conſider that our hearts in prayer muſt mount vp into heauen, & there be preſent with the Lord, Pſal. 25. 1. *Vnto thee O Lord lift I vp my ſoule.* The litle childe is neuer wel but when it is in the fathers lappe, or vnder the mothers wing: and the children of God are neuer in better caſe, then when in affection and ſpirit they can come into the preſence of their heauenly Father, and by prayer, as it were to creepe into his boſome.

5. And here we muſt further learne, ſpecially to ſeeke for heauenly things, and to aske earthly things, ſo farre forth as they ſerue to bring vs to an euerlaſting and immortall inheritance in heauen to which we are called. 1. Pet. 1. 4.

6. Laſtly, whereas our Father is in heauen, we are to learne, that our life on earth is but a pilgrimage, and that our deſire muſt be to attaine to a better countrey, namely, heauen it ſelfe, and that we muſt vſe all meanes continually to come vnto it. In a word, to make an end A of the preface: in it is contained a double ſtay or proppe of all our prayers. The one, is to beleeue that God can graunt our requeſts, becauſe he is almightie, and thus much is ſignified when he is ſaid to *be in heauen*. The ſecond, is to beleeue that God is readie and willing to graunt the ſame, and this we are taught in the title *Father*, which ſerues to put vs in mind that God accepts our prayers, Ioh. 16. 23. and hath a care of vs in all our miſeries and neceſſities, Mat. 6. 32. and pitieth vs as much as any earthly father can pittie his childe. Pſalm. 103. 13.

Yet muſt we not imagine that God will indeed giue vnto vs whatſoeuer we doe vpon B our owne heads, fancie and deſire: but we muſt in our prayers haue recourſe to the promiſe of God, and according to the tenour thereof muſt we frame and ſquare our petitions. Things promiſed abſolutely, as all graces neceſſarie to ſaluation, may be asked abſolutely: and things promiſed with condition, as graces leſſe neceſſarie, and temporall bleſsings are to be asked with condition, namely, ſo farre forth as they ſhall be for Gods glorie in vs, & for our good: except it be ſo that God promiſe any temporall bleſsing abſolutely, as he promiſed iſſue to Abraham in his old age. The kingdome to Dauid after Saul. A deliuerance from captiuity in Babylon after 70. yeares to the Iſraelites.

Againe, the preface ſerues to ſtirre vp loue C and feare in the hearts of them that are about to pray: Loue, becauſe they pray to a Father, Feare, becauſe he is full of maieſtie in heauen.

Hallowed be thy name.

1. *The coherence.*

THus much of the preface: now follow the petitions. They be ſixe in number, the three firſt concerne God, the three laſt our ſelues. The three former petitions are againe diuided into two parts: the firſt concernes Gods glorie it ſelfe; the other two, the meanes whereby Gods glorie is manifeſted and enlarged among men. For Gods name is glorified among men when his kingdome doth come, D and his will is done.

Queſt. Why is this petition, *Hallowed be thy name*, ſet in the firſt place? *Anſ.* Becauſe Gods glory muſt be preferred before al things, becauſe it is the end of all creatures and of all the counſels of God. Pro. 16. 4. *The Lord hath made all things for his owne ſake: yea, euen the wicked for the day of euill.* And from the order of the petitions here ariſeth a worthie inſtruction, namely, that euery one in all things they take in hand, are to propound to themſelues and to intend the glorie of God. The reaſon is this: The end which God hath appointed to all our doings, we are to propound to our ſelues: but God hath appointed that the higheſt end of al our doings ſhould be his glorie: therefore our hearts muſt be ſet to ſeeke it firſt of all. That God will haue his name glorified by vs, appeareth in this; that he puniſheth thoſe which of obſtinacie ſet themſelues to diſhonour him, or by negligence did not ſanctifie him, when they ſhould haue done ſo. Herod ſitting in his royaltie, made ſuch an oration, that the people cried, *The voice of a God, and not of a man*: and immediatly the Angel of the Lord ſmote him, *becauſe he gaue not glory to God.* Act. 12.23. And Moſes, becauſe he did not ſanctifie the Lord in the preſence of the children of Iſrael, therefore he came not into the land of promiſe; yet hee did not altogether faile in doing of it. Thus we may ſee by theſe puniſhments, and alſo by the order of the petitions, that it is our duty to preferre the glorie of God before all things elſe.

Queſt. Whether are we to preferre the glorie of God before the ſaluation of our ſoules? *Anſ.* If the caſe ſtand thus, that Gods name muſt be diſhonoured, or our ſoules condemned, we muſt account the glorie of God more pretious then the ſaluation of our ſoules. This is manifeſt in the order of the petitions. The petitions that concerne Gods glory are firſt, and the petitions that concerne directly our ſaluation are the fift and ſixt. Whereby we are taught, that before God ſhould want any part of his glory, we muſt let body and ſoule and all goe, that God may haue all his glory. This affection had Moſes, Exod. 32.32. when he ſaid, *Either forgiue them, or if thou wilt not, blot my name out of thy booke.*

In this petition as alſo in the reſt, we muſt obſerue three things: the firſt, is the meaning of the words: the ſecond, the wants which men muſt learne to bewaile: the third, the graces of God which are to be deſired.

2. *The Meaning.*

Very few among the people can giue the right meaning of the words of this praier. They pretend, that ſeeing God knowes their good meaning, it is ſufficient for them to ſay the words and to meane well. But faith beeing one of the grounds of prayer, and there beeing no faith without knowledge, neither can there be praier without knowledge, and therefore ignorant men are to learne the right meaning of the words.

Name.

Name in this place ſignifieth,

1. God himſelfe, 1. King. 5.5. *He ſhall build an houſe to my name.*
2. His attributes, as his iuſtice, mercie, &c.
3. His workes, creatures, and iudgments.
4. His word.
5. His honour & praiſe ariſing from all theſe.

For God is knowne to vs by all theſe, as men are knowne by their names; and as all a mans praiſe and glory lies in his name, ſo all the glory of God is in theſe.

*H*allowed.

TO hallow is to ſeuer or ſet apart any thing from the common vſe, to ſome proper & peculiar ende: as the Temple was hallowed, A that is, ſet apart to an holy vſe; and the Prieſts were ſanctified, that is, ſet apart to the ſeruice of God. And all that beleeue in Chriſt are ſanctified, that is, ſet apart from ſinne to ſerue God. In like manner Gods name is hallowed, when it is put apart from obliuion, contempt, prophanation, pollution, blaſphemie, and all abuſes to an holy, reuerent, & honourable vſe, whether we thinke, ſpeake of it, or vſe it any manner of way. Leuit. 10.3. Ezech. 38.23.

Queſt. How can a ſinnefull man hallow Gods name which is pure and holy in it ſelfe? *Anſ.* We doe not here pray that we might make Gods name holy, as though we could B adde ſomething vnto it to make it holy: but that we might be meanes to declare and make manifeſt to the world by the right vſage of it, that it is holy, pure, and honourable. The like phraſe is vſed, Mat. 11.19. *Wiſdome is iuſtified by her children*, that is, acknowledged and declared to be iuſt. Ezech. 38.23.

The ſcope therefore of the firſt petition, is an earneſt deſire that we might ſet forth Gods glorie, whatſoeuer become of vs: and it may be expreſſed thus. O Lord open our eies that we may aright knowe thee, and acknowledge the greatnes of thy power, wiſedome, iuſtice, & mercie, which appeares in thy titles, words, creatures, and iudgements: and graunt that when we vſe any of theſe, we may therein ho-
C nour thee, & vſe them reuerently to thy glory.

3. *The wants which are to be bewailed.*

1. The wants, which we in this place are taught to bewaile, are ſpecially foure. The firſt, is an inward and ſpirituall pride of our hearts; a ſinne that none or very fewe can ſee in themſelues, vnleſſe the Lord open their eies. When our firſt parents were tempted in paradiſe, the deuil told them they ſhould be as Gods: which leſſon not onely they, but we haue learned: and we conceiue of our ſelues, as litle Gods though to the world we ſhew it not. This hidden pride, when other ſinnes die, it begins to get ſtrength, and to ſhewe it ſelfe: and ap-
D peares in vaine thoughts, continually on euery occaſion aſcending in the mind. As may appeare in the Phariſie, whoſe thoughts were theſe when he prayed thus within himſelfe, *O God I thanke thee that I am not as other men,* Luk. 18.11.
extortioners, vniuſt, adulterers, or euen as this Publican, &c. And as this was in him, ſo it is in vs till God giues grace: for ſo that men may haue praiſe and glory in the world, they care not for Gods glory though it be defaced. We muſt therefore learne to diſcerne this hidden corruption, & to mourne for it: for it doth poiſon and hinder all good deſires of glorifying God, ſo long as it doth or ſhall preuaile in the heart.

2. Secondly, we are taught here to bewaile the hardnes of our hearts: whereby we are hindred from knowing God aright, and from diſcerning the glory and maieſtie of God in his creatures. Mark. 6.52. The diſciples,

through the hardneſſe of their hearts, could not ſee Gods power in the miracle of feeding many thouſands with a few loaues, though themſelues were inſtruments of it, and the foode did increaſe in their hands. Our redemption, what a wonderfull worke is it, but how few conſider of it, or regard it? If we ſee a man haue more wit, wealth, or honour, then we haue, wee ſtraight wonder at him: but beholding Gods creatures, we ſee nothing in them, becauſe we doe not goe higher to acknowledge the loue, power, wiſedome, and iuſtice of the *Creator*. And this is the cauſe why Gods name is ſo ſlenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to ſerue man; yet he is the moſt vnthankfull of all creatures. Beſtowe many iewels, or a kings raunſome on a dead man, he wil neuer returne any kindnes: ſo men being dead in ſinne, deale with God. Commonly men are like the ſwine that runne with their groines and eate vp the maſt, but neuer look vp to the tree from whence it falleth. But the godly are with Dauid, to feele this want in themſelues, and to beſeech God to open & as it were to vnlocke their lips, that they may indeauour to be thankfull to God, Pſal. 51. 15.

4. The fourth is the vngodlines and the innumerable wants that be in our liues, & the ſins committed in the world. Pſal. 119.136. *Mine eyes* (ſaith Dauid) *guſh out with riuers of water becauſe men keepe not thy lawes.* The reaſon is becauſe he which liues in ſinne, reproches Gods name; euen as an euill childe diſhonours his father. Now ſome will ſay, that this cannot be; becauſe our ſinnes cannot hurt God. True indeed: yet are they a cauſe of ſlandering Gods name among men: for as we honour him by our good workes, ſo we diſhonour him by our offences. Matth. 5.16. *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.*

4. *Graces to be deſired.*

1. The graces to be deſired, and to bee praied for at Gods hand, are three. The firſt, is the knowledge of God, that is, that we might know him as he hath reuealed himſelfe in his word, workes and creatures. For how ſhall any glorifie God before he know him? Our knowledge in this life is imperfect. Exod. 33. Moſes may not ſee Gods face, but his hinder partes. 1. Cor. 13.12. We may ſee God, as men do through ſpectacles, in his word, Sacraments, and creatures. And therefore as Paul praied for the *Coloſſians*, Col. 1.10. *that they might increaſe in the knowledge of God:* ſo are we taught to pray for our ſelues in this petition.

2. A deſire that the zeale of Gods glorie may be kindled in our hearts, and that we may be kept from prophaning and abuſing of his name. Pſal. 69. 9. *The zeale of thine houſe hath eaten me vp.* Pſal. 45.1. *My heart ſhall vtter, or caſt vp a good matter. I will ſpeake in my workes of the* A *king.* Here the ſpirit of God borrowes a compariſon from men, thus. As he which hath ſomewhat lying heauy in his ſtomacke, is neuer quiet til he haue caſt it vp: euen ſo the care and deſire to glorifie Gods name muſt lie vpon a mans heart as an heauie burden: and he is not to be at eaſe and quiet with himſelfe, till he be diſburdened, in ſounding forth Gods praiſe. Luther ſaith well, that this is *Sancta crapula*: that is, an holy ſurfet: and it is no hurt continually to haue our hearts ouer-charged thus.

3. A deſire to lead a godly and vpright life before God and men. We ſee men that in ſome great calling vnder honourable perſonages, wil ſo order and behaue themſelues, as they may B pleaſe and honour their maſters: euen ſo muſt our liues be well ordered, and we are to labour to walke worthy of the Lord (as Paul ſpeaketh) that we may honour our heauenly father.

Thy kingdome come.

1. *The Coherence.*

THis petition dependes on the former moſt excellently. For in it is laid downe the meanes to procure the firſt. *Gods* name muſt be hallowed among men: but how is it done? by the erecting of *Gods* kingdome in the hearts of men. Wee cannot glorifie God vntill he rule in our hearts, by his word and ſpirit.

2. *The meaning.*

C *Thy*] This word doth put vs in minde that there is two kingdomes: one *Gods*, and that is the kingdome of heauen: the other the deuils, called the kingdome of darkneſſe. Coloſſ. 1, 13. For when all had ſinned in Adam, *God* laid this puniſhment on all, that ſeeing they could not be content to obey their Creator, they ſhould bee in bondage vnder Satan: ſo that by nature we are all the children of wrath, and the deuil holds vp the ſcepter of his kingdome in the hearts of men. This kingdome is ſpiritual, & the pillars of it are ignorance, errour, impietie, and all diſobedience to *God*, in which the deuill wholly delights; which alſo are as it were the lawes of his kingdome. Blinde ignorant people cannot abide this doctrine, that the deuill D ſhould rule in their hearts: they ſpit at the naming of him, and ſay that they defie him with all their hearts: but whereas they liue in ſinne, and practiſe it as occaſion is offered, though they cannot diſcerne of themſelues, yet they make plaine proofe, that they ſit in the kingdome of ſinne and darkeneſſe, and are flatte vaſſals of Satan, and ſhall ſo continue till Chriſt the ſtrong man come and binde him and caſt him out. And this is the eſtate of al the children of Adam in themſelues. Wherefore our Sauiour in this petition teacheth vs to conſider our naturall eſtate, and to pray that he would giue vs his ſpirit to ſet vs at libertie in the kingdome of his owne ſonne.

Kingdome] Gods kingdome in Scripture is taken two waies. Firſt, generally, & ſo it ſignifieth that adminiſtration by which the Lord gouer-

A neth all things, yea euen the deuils themſelues. Of which kingdome mentiõ is made in the end of this prayer. And in the Pſal.97.verſ.1. *The Lord raigneth, let the earth reioyce.* Againe, it is taken more ſpecially, and then it ſignifieth the adminiſtration of Chriſt the head of the Church, in which he frameth men by his word and ſpirit to the ſubiection of the ſame word. And ſo it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There muſt be a King. 2. There muſt be ſubiects. 3. There are lawes. 4. Authoritie.

In this kingdome Chriſt is the king: it is he to whom the Father hath giuen all authoritie, in heauen and earth.

In this kingdome all are not ſubiects, but B ſuch as are willing to giue free and franke obedience to Gods word; or at the leaſt, though their hearts be not ſo ſound, make an outward profeſſion of it.

The lawes of this kingdome, is the word of God in the bookes of the old and new Teſtament. Therefore it is called *the kingdome of heauen*, Math.13.24. *The Goſpell of the kingdome*, Mark.1.14. *The rodde of his mouth*, Eſay.11.4. *The arme of God*, Eſay.53.1. As a king by his lawes brings his people in order, and keepes them in ſubiection; ſo Chriſt by his word, and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdome, and faſhions them to all holy obedience.

C The power and authoritie is that, whereby Chriſt conuerts effectually thoſe which are to be conuerted by the inward operation of his ſpirit, and glorifies himſelfe in the confuſion of the reſt.

Kingdome beeing taken thus ſpecially, is alſo two-fold. The firſt, is the kingdome of grace, of which mention is made, Rom.14.17. *The kingdome of God ſtandes not in meate and drinke, but in righteouſneſſe:* that is, the aſſurance of our iuſtification before God, in the righteouſneſſe of Chriſt; *Peace of conſcience*, which proceedes from this aſſurance; *and ioy in the holy Ghoſt*, which comes from them both. In this kingdome all men liue not, but onely thoſe that are ſubiect to Chriſt, obedient to the lawes of his kingdome, and ruled by his D authority, and are continually taught in his word by his ſpirit. But thoſe that refuſe to liue according to the lawes of this king, and chooſe to liue at their owne libertie, are in the kingdome of darkeneſſe, that is, ſinne and Satan.

The ſecond, is the kingdome of glory in heauen, which is the bleſſed eſtate of all Gods people, in which God himſelfe ſhall be all in all vnto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come] Gods kingdome comes, when it takes place and is eſtabliſhed & confirmed in mens hearts, and made manifeſt to all people, the impediments being remooued.

Queſt. This comming implies a ſtopping: but how ſhould Gods kingdome be hindred? *Anſ.* Kingdome in this place is not taken for that abſolute and ſoueraigne power of God whereby he rules all things, for that can not bee hindred; but for the kingdome of grace, which in the vſing of the outward meanes, as miniſters, word & Sacramẽts, may be hindred by the deuill, the world, and mans corruption.

3. *The wants which are to be bewailed.*

The wants, which wee in this petition are to mourne for, are of two ſorts: ſome concerne our owne ſelues, ſome others. That which concernes our owne perſons is a bondage and ſlauery vnder ſinne and Satan. This bondage indeed is weakened in Gods ſeruants, but none is wholly freed from it in this life. Paul complaines that he is ſold vnder ſinne, and cries pitifully, O miſerable man that I am, who ſhall deliuer me from this bodie of death.

Queſt. What difference is then betweene the godly and the wicked? *Anſ.* The euil & vngodly man in the very middeſt of his bondage hath a merry heart: ſinne is no trouble to him, nay it is meat and drinke to him. But the godly man is otherwiſe minded: who conſidering the power of the deuill, and his craft in manifold fearefull temptations, and ſeeing the proneneſſe of his rebellious nature euer and anon to ſtart away from God, is grieued and confounded in himſelfe, and his heart bleedes within him that he doth offend ſo mercifull a father.

Many men liue in this world and that many yeares, and yet neuer feele this bondage vnder Satan and ſinne. Such vndoubtedly cannot tell what this prayer meanes: but he that would haue the right vſe of this petition, muſt be acquainted with his owne eſtate, and be touched in his conſcience, that the fleſh and the deuill beare ſuch ſway in him. As the poore captiue is alwaies creeping to the priſon doore, alwayes labouring to get off his bolts & fetters, and to eſcape out of priſon: ſo muſt wee alwayes cry to the Lord for his ſpirit to free vs out of this bondage and priſon of ſinne and corruption: and euery day come neerer the priſon doore, looking when our bleſſed Sauiour will vnbind vs of all the fetters of ſinne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others are two-fold. The former is the want of the good meanes which ſerue for the furthering of the kingdome of Chriſt, as preaching, Sacraments, & diſcipline. When we ſhall ſee a people without knowledge, and without good guides and teachers, or when wee ſee one ſtand vp in the congregation not able to teach, here is matter for mourning. This petitiõ puts vs in mind to bewaile theſe wants. Our Sauiour when hee ſaw the Iewes as ſheepe without a ſheapheard he had cõpaſſion on them: & he wept ouer Ieruſalẽ, becauſe they knew not the things which belonged to their peace, Luk.19.41.42. Therefore whẽ preachers want to hold vp the ſcepter of God before the people, and to hold out the word, which is as it were the arme of God to pull men from the bondage of the deuill to the

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kingdome of Chriſt; then it is time to ſay, *Lord let thy kingdome come.*

3. The third want which we are to bewaile is, that there be ſo many impediments & hinderances of the kingdome of grace, as the deuill and all his angels, their inſtruments, the Pope, the Turke, and all the reſt of the profeſſed wicked of the world, which by ſubtill inticements and tyrannie, keepe backe and repel the meanes whereby Chriſt ruleth as a king in his Church. When the deuill ſees one that was ſometime of his kingdome, but to caſt a looke towards the heauenly Ieruſalem, hee ſtraight way rageth againſt him, and labours quite to ouerthrow him. Wherefore in regard of all theſe impediments, we muſt pray, *Thy kingdome come.*

4. *Graces to be deſired.*

1. In this petition we are taught firſt, that we are to haue a feruent deſire, and to hunger, that God would giue vs his ſpirit to raigne and rule in our hearts, and to bow them to all obedience and ſubiection of his will: and further, whereas our hearts haue bene as it were filthie ſtyes and ſtables of the deuill, that he would renue them, and make them fit temples to entertaine his holy ſpirit. Pſal. 51.10.12. *Create in me a cleane heart, O God, and renew a right ſpirit in me, &c. Stabliſh me with thy free ſpirit.* If we ſhall conſider the conuerſation of the wicked and the godly, and their corrupt hearts togither, we ſhall ſee little difference but in this, that the wicked is delighted and glad to ſinne: but the godly doe wreſtle, as for life and death with their temptations, and doe reſiſt the deuil, and doe deſire the grace of Gods ſpirit, and cry to heauen to be freed from this bondage, howſoeuer their hearts are alwaies readie to rebell againſt God.

2. Foraſmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petitiō we are commanded to pray for the Church of God, and the parts thereof. Pſal. 122.6. *Pray for the peace of Ieruſalem: they ſhall proſper that loue thee.* Eſay. 62.7. *Ye which are the Lords remembrancers, giue him no reſt, vntill he ſet vp Ieruſalem the praiſe of the world.*

And that Gods Church may flouriſh and be in good eſtate, wee are to pray for Chriſtian Kings & Princes; that God would bleſſe them, and increaſe the number of them. For they are Eſay.49.23. as *nurſing fathers and nurſing mothers to the Church.* And we eſpecially are bound to pray for the Kings moſt excellent Maieſtie, as alſo for other chriſtian kings, that they may be bleſſed, & Gods kingdome by them aduanced.

And againe, becauſe miniſters are the Lords watchmen in the Church, wee are here alſo put in mind to ſeeke their good; and to pray that their hearts may be ſet for the building of Gods kingdome, for the beating downe of the kingdome of ſinne and Satan, and for the ſauing of the ſoules of his people. And the rather, becauſe the deuill laboureth night & day to ouerthrow them in this glorious worke, and to reſiſt them in their miniſterie: as appeareth in Zach. 3.1. When Iehoſhua the high prieſt ſtood before the Angel of the Lord, *Satan ſtood at his right hand,* namely, to reſiſt him. Therefore alſo we are to pray for them, that the Lord would keepe them, and furniſh them with gifts, and withall make them faithfull. *For where viſion faileth the people are left naked,* ſaith Salomon. 2. Theſſ. 3.1. *Brethren, pray for vs, that the word of the Lord may haue a free paſſage, and be glorified.*

Thirdly, wee muſt pray for all Chriſtian Schooles of learning. Howſoeuer ſome thinke but baſely of them; yet they are the ordinarie meanes to maintaine the miniſterie, and ſo the Church of God. A man that hath diuers orchyards, will alſo haue a ſeminarie full of yōg plants to maintaine it. Schooles, they are as Seminaries to Gods Church, without which the Church fals to decay: becauſe they ſerue to make ſupply of miniſters.

3. Thirdly, we are to deſire, that the Lord would haſten the ſecond comming of Chriſt, as the Saints in heauen pray, *Come Lord Ieſus, come quickly:* Reu.22.20. and therefore the godly are ſaid to *loue the comming of Chriſt.* 2. Tim. 4.8. A penitent ſinner ſo abhorres his own corruptions, & the irkeſome temptations of Satan, that in this reſpect he deſires that Chriſt would haſten his particular comming to him by death, for no other cauſe, but that he might make an end of ſinning and diſpleaſing God.

Thy will be done.

1. *The coherence.*

IN the ſecond petition, we deſired that God would let his kingdome come, *viz.* That he would rule in our hearts. If he then muſt raigne, we muſt be his ſubiects: and therefore here we craue, that beeing his ſubiects we may obey him, and doe his will. Mal. 1.6. *If I be a father, where is my honour? If I be a maſter, where is my feare?*

2. *The meaning.*

Will] Here it ſignifieth Gods word written in the old and new Teſtament: For in his word his will is reuealed. Of the whole will of God there be three ſpeciall points, which are in this place meant. 1. To beleeue in Chriſt, Ioh. 6. 40. *This is the will of him that ſent me, that euery one which ſeeth the Sonne, and beleeueth in him, ſhould haue euerlaſting life.* 2. Sanctification of bodie and ſoule. 1. Theſſ. 4.3. *This is the will of God, euen your ſanctification, &c.* 3. The bearing of affliction in this life. Rom. 8. v. 29. *Thoſe which he knew before, he did predeſtinate to be made like to the image of his owne ſonne.* Phil. 3.10. *That I might know him and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable to his death.*

Thy will] Not mine: for mans owne will is wicked and corrupt, yea, it is *flat enmity* to God. Rom. 8. ver. 7.

Done] That is, obeyed and accompliſhed of men. Then the effect of the prayer is this:

O Lord, ſeeing thou art our King, giue vs grace to ſhew our ſelues good ſubiects in obeying thy will.

3. *The wants to be prayed againſt.*

1. Here firſt we are to bewaile this, that our hearts are ſo prone to rebellion and diſobedience of Gods commaundements. Put a match to a heape of gunpowder, on a ſudden it will bee all on a flame; and as long as we adde matter to the fire, it burnes: ſo by nature we are moſt ready to ſinne, ſo ſoone as the leaſt occaſion is giuen. Dauid had experience of this when he prayed, *Knit my heart to thee O Lord: &c.* Pſal. 86. 11. *and, Incline my heart to thy commandements.* Pſal. 119. 36. Thoſe which find not this want in themſelues, & the like affection to bewaile it, are in a miſerable & dangerous caſe: euen as a man that hath a great diſeaſe vpon him, and knowes not of it.

2. Againe, we muſt here bewaile the ſinnes of the world, as ignorance, ſchiſmes, hipocriſie, pride, ambition, contempt of Gods word, couetouſnes, oppreſſion, want of loue of God and his word, &c. 2. Peter. 2. 7. *Lot was vexed, and his righteous heart was vexed with the vncleane conuerſation of the Sodomites* from day to day: ſo ought our ſoules to be vexed and greiued continually at the wickednes of our time, and we are to ſend vp our prayers to God for vnbeleeuing and vnrepentant ſinners, that they may bee brought to the obedience of Gods will. Ezech. 9. 4. In a common iudgement vpon Ieruſalem, *They are marked in the forehead, that mourne and crie for the abhominations that bee done in the middeſt of it.*

3. Here alſo we muſt humble our ſelues for our vnquietneſſe of minde, and impatience, when God laies any croſſe on vs. It is Gods will that we ſhould ſuffer affliction, and withall humble our ſelues vnder his mighty hand. Our Sauiour prayed that the cup might be taken away, but with ſubmiſſion to his fathers will. Luk. 22. 42. And this Dauid had learned when he ſaid, *But if he thus ſay, I haue no delight in thee, behold, here I am, let him doe to me as ſeemeth good in his eies.* 2. Sam. 15. 26.

4. *Graces to be deſired.*

1. The firſt thing which we are here to deſire is, that we may haue grace to denie our ſelues, wils, and affections: becauſe herein we are vnlike to God, and like the deuill. This is the firſt Leſſon that our Sauiour doth giue his Diſciples, that they muſt deny themſelues and follow him.

2. The ſecond thing is the knowledge of Gods will: for otherwiſe how ſhall we doe it? How can that ſeruant pleaſe his maſter, which cannot tell what he would haue done of him? Moſt men will haue bookes of Statutes in their houſes, & if they be to deale in any great matter, they will doe nothing before they haue looked on the Statute. In like manner men ſhould haue the bible, that is the book of gods ſtatutes in their houſes; the lawes of God muſt be the *men of our counſell*: before euery actiō we are to ſearch what is the will of God, and then to doe it. Here then we are taught to vſe the meanes, and to pray for knowledge.

3. Againe, we are taught to haue a deſire in our hearts, and an indeauour in our liues, in all things to performe obedience to Gods word in our liues and conuerſations, and in our particular callings.

4. Laſtly, we deſire patience and ſtrength, when it ſhal pleaſe God at any time to exerciſe vs with the croſſe, as Paul praies for the Coloſſians, *That God would ſtrengthen them by the power of his might, vnto all patience and long ſuffering with ioyfulneſſe.* Coloſſ. 1. 12.

5. *Errour confuted.*

The Church of Rome teacheth, that men by nature haue free will to doe good: and that men beeing ſtirred vp by the holy Ghoſt, can of themſelues will that which is good. But if this were ſo, why might we not pray, Let my will be done? So farre forth as the will of man ſhall agree with Gods will: but this cannot be, as we ſee in the tenour of this petition.

In earth as it is in heauen.

1. *The meaning.*

Hauing ſhewed the meaning of this petition, *Thy will be done:* now we are to ſpeake of the condition, which ſhewes in what maner wee ſhould doe it. For the queſtion might be how we would doe Gods will: and the anſwere is, that his will muſt be done in earth as it is in heauen.

Heauen] By heauen here is meant the ſoules of faithfull men departed, and the elect Angels, *Pſal. 103. 20. Praiſe the Lord ye his angels, that excell in ſtrength, that doe his commandements in obeying the voyce of his word.*

Earth] By earth is vnderſtood nothing but men on earth, becauſe all other creatures in their kind obey God: onely man he is rebellious and diſobedient. Then the meaning is, Let thy will be done by vs on earth, as the Angels and Saints departed doe thy will in heauen.

Queſt. Doe we here deſire to doe the will of God in that perfectiō it is done by Angels? muſt we be as perfect as they? *Anſ.* The words here vſed *in earth as it, &c.* doe not ſignifie an equality (as though our obediēce could in this life be in the ſame degree of perfection with Angels) but a ſimilitude, ſtanding in the like manner of obedience. Now it may be asked, in what manner doe the Angels obey God? *Anſw.* They doe the will of God willingly, ſpeedily, and faithfully: & this is ſignified, in that they are ſaid in the Scriptures to be winged, and to ſtand continually beholding the face of our heauenly Father. And this is the manner in which we deſire to performe Gods will.

2. *The wants to be bewailed.*

We are here admoniſhed to bee diſpleaſed with our ſelues, for our ſlacke and imperfect obedience to God, and for

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our hypocriſie, priuie pride, preſumption, deadneſſe of ſpirit, & many other wants which breake out when wee are in doing Gods will. There is no ſeruant of God, but hath wants in his beſt workes, ſo we muſt vnderſtand Paul, when he ſaith, *To will is preſent with me, but I find no meanes to performe that which is good.* Rom. 7.18. where he ſignifies thus much in effect, that he could beginne good things, but not perfect them, and goe through-ſtitch, as wee ſay. When the godly doe good, as heare, ſpeake Gods word, pray, praiſe God, &c. they performe things acceptable to God: but in theſe actions they finde matter of mourning; namely, the imperfection of the worke: therefore Dauid praieth, Pſal. 143. 2. *Enter not into iudgement with thy ſeruant.* And here we may ſee how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that Church had grace, they might ſee that the corruptions of the fleſh were gyues and fetters about their legs, that when they would faine runne the wayes of Gods commandements, they are conſtrained to halt downe right, and to traile their loynes after them.

3. *Grace to be deſired.*

THe grace here to be deſired, is ſynceritie of heart, or a ready and conſtant purpoſe and indeauour not to ſinne in any thing, but to doe Gods will, ſo as we may keepe a good conſcience before God and men. Act. 24.16. *And for this cauſe I endeauour alwayes to haue a cleare conſcience towards God, and towards men.* This muſt we hunger after, and pray for: ſeeing it is not ſufficient to abſtaine from euill, but alſo to doe good, and in doing good, ſtriue to come to perfection. A conformitie with Angels in this dutie is to be ſought for, and to be begunne in this life, that in the life to come we may be like them in glorie.

Giue vs this day our *dayly bread.*

1. *The Coherence.*

THus much of the three firſt petitions which concerne God: now follow the other three, which concerne our ſelues. In which order we learne to pray for thoſe things which concerne God abſolutely: and for thoſe things which concerne our ſelues, not abſolutely, but ſo farre forth as they ſhall make for Gods glorie, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the firſt we are taught to pray that Gods name might be hallowed: which is done when God raignes in our hearts, and his will is done. Now further, his will is obeyed in three things: firſt, by depending on his prouidence for the things of this life: ſecondly, by depending on his mercie for the pardon of ſin: thirdly, by depending on his power & might, in reſiſting temptations. And thus Gods will is obeyed.

2. *The meaning.*

BRead] By bread in this place, many of the auncient Fathers, as alſo the Papiſts at this day vnderſtand the element of bread in the Sacrament, and the bodie of Chriſt which is the bread of life. But that cannot be: for S. Luke cals it *bread for the day*, that is, bread ſufficient to preſerue vs for the preſent day: and by this he makes it manifeſt, that the wordes of this petition muſt bee vnderſtood not of ſpirituall, but of bodily foode: and the bread of life is more directly asked in the ſecōd or fourth Petition. As for the opinion of Eraſmus, who thinks that in this ſo heauenly a praier made to God the Father, there ſhould be no mention made of bread, that is, of earthly things, which euen the Gentiles beſtow on their children; it is vaine and friuolous. For it is Gods will, that we ſhould not caſt the care of heauenly things onely, but all our care vpon him. 1. Pet. 5.7. And he hath elſewhere commanded that earthly things ſhould bee asked at his hand, 1. King. 8. 35. and the ſame hath beene asked in prayer of Iacob, Gen. 28. 20. and Salomon, Prou. 30.7. And whereas the Lords prayer is a perfect platforme of prayer, temporal bleſſing muſt haue ſome place there, vnleſſe we will aſcribe the hauing and inioying of them to our owne induſtry, as though they were no gifts of God: which to thinke were great impietie.

By bread then wee muſt vnderſtand properly, a kind of foode made of the floure of graine that is baked & eaten: and thus it muſt bee taken in thoſe places of Scripture where bread is oppoſed to water or wine: and by a figure more generally it ſignifies all things whereby temporall life is preſerued; in this ſenſe *goates milke* is called *bread*, Prou. 27.27. and the fruit of trees, Ier. 11.19. and all things that paſſe to and fro in trafficke, Prou. 31. 14. And ſo likewiſe in this place by this one meanes of ſuſtaining our bodyes and temporall liues, all other means whatſoeuer muſt be vnderſtood, as meat, drink, cloathing, health, liberty, peace, &c.

And whereas our Sauiour Chriſt vnder the name of bread, and not vnder the name of any other plentifull or daintie foode, teacheth vs to aske temporall bleſſings; he doth it for two cauſes. The firſt, is that we might hereby learne frugalitie and moderation in our diet, apparell, houſes; and be content if we haue no more but bread, that is, things neceſſarie to preſerue life which Paul comprehends vnder *food* and *cloathing*. 1. Tim. 6.8. For wee are taught in this petitiō to aske no more. Wee muſt not with the Iſraelites murmure becauſe they had nothing but Māna.

Queſt. Muſt wee then vſe Gods creatures onely for neceſſitie? *Anſ.* Wee may vſe them not onely for neceſſitie, but alſo for honeſt delight and pleaſure. Pſal. 104. 15. *God giues wine to make glad the heart of man: and oyle to make his face ſhine.* And, Ioh. 12.3. our Sauiour Chriſt allowed of the fact of Marie, which tooke a pound of oyntment of Spikenard very coſtly, and annointed his very feete, ſo that all the

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houſe was filled with the ſmell; though Iudas did eſteeme it waſt. Yet if it ſo fall out that the Lord doe grant vs but bread, that is, ſo much as ſhall hold bodie and ſoule togither, wee muſt thankefully content our ſelues therewith. 1.Tim.6.8. *Therefore when we haue food and rayment, let vs therewith be content.* This contentation was practiſed of Iacob. Gen.28.20.

A ſecond cauſe, is to teach vs that there is a particular prouidence. All men willingly confeſſe the generall prouidence of God ouer all things: but beſide that wee muſt acknowledge another more ſpeciall prouidence, euen in the leaſt things that can bee: becauſe euery morſell of bread which we eate, would no more nouriſh vs then a piece of earth, or a ſtone, vnles God giue his bleſſing vnto it..

Daily] The word in the originall is thus much in effect, *Bread vnto our eſſence or ſubſtances*: then the meaning is, giue vs ſuch bread from day to day, as may nouriſh our ſubſtances. Thus prayeth Agur, Prou.30.8. *Feede me with foode conuenient for mee.* Some there are which put an Angelicall perfection in faſting; but we are taught in Scriptures, that as aboue all things we are to ſeeke for life eternall; ſo we muſt in this life haue care to ſuſtaine and maintaine our naturall life, that we may haue conuenient ſpace and time to repent, and prepare our ſelues to the kingdome of heauen. Faſting in it ſelfe, as it is an abſtinence from meat, is no part of Gods worſhip, but in it owne nature, a thing indifferent: and therefore it is to be vſed ſo farre forth as it ſhall further vs in Gods ſeruice, and not further. And ſeeing wee are taught to pray for ſuch food as ſhall preſerue nature, and maintaine the vitall blood we ought not to vſe faſting to the hindrance, and deſtruction of nature.

Our bread] 1. *Queſt.* How is bread ours? *Anſ.* Paul ſhewes how, 1.Cor. 3.22. *Ye are Chriſts, and all things are yours.* So then by meanes of Chriſt, bread is called ours. For God hauing giuen Chriſt to vs, doth in him and by him giue all things els to vs. 2. *Queſt.* How may I know that the things I enioy are mine by Chriſt, and that I doe not vſurpe them? *Anſ.* 1.Tim.4.4. Paul ſaith that the Creatures of God are good, and that the vſe of them is ſanctified to vs by the word and praier. Then if we haue the word of God to tell vs that we may enioy and vſe them; and alſo if we pray to God for the right and pure vſe of them, we are no vſurpers, but indeed right owners of them, not onely before men, but alſo before God. 3. *Queſt.* If the creatures muſt be made ours by Chriſt, how comes it to paſſe that the vngodly haue ſuch abundance of them? *Anſ.* We loſt the title and intereſt of the creatures in Adam: yet God of his mercie beſtowes *temporarie* bleſſings vpon the vniuſt as well as vpon the iuſt: but for all that, vnleſſe they bee in Chriſt, and hold the title of them by him, they ſhal in the end turne to their greater condemnation.

A And whereas we call it *our bread*, wee learne that euery man muſt liue of his owne calling and his owne goods. Here alſo is condemned all oppreſſion, ſtealing, lying, cogging, and other ſuch deceitfull meanes, which men vſe to get wealth and goods. Many thinke it no ſinne to prouide for their families in ſuch order, but in ſaying this petition they pray againſt themſelues. 2.Theſſ. 3.10. *He that laboureth not, let him not eate.* Eph 4.28. *He which ſtole, let him ſteale no more, but rather labour with his hands the thing that good is.*

This day] We ſay not here this weeke, this moneth, this age, but this day: what meanes this? May we not prouide for the time to come? B *Anſ.* It is lawfull, yea a man is bound in good manner to prouide for time to come. Act.11.28. The Apoſtles prouided for the Church in Iudea againſt the time of dearth foretold by Agabus. And Ioſeph in Egypt in the yeares of plenty ſtored vp againſt the yeares of famine. Wherfore in theſe words our Sauiour his meaning is onely to condemne all diſtruſtfull care, that diſtracts the mindes of men, and to teach vs to reſt on his fatherly goodneſſe from day to day in euery ſeaſon: this is noted vnto vs, Exod.16. 19.20. where the Iſraelites were commanded to gather no more Manna then would ſerue for one day, and if they did, it putrified. Whereby God taught them to reſt on his prouidence euery particular daie, and not C on the meanes.

Giue vs] Not me. This ſerues to teach vs that a man muſt not onely regard himſelfe, but alſo be mindefull of others. For a man that hath wealth is made a ſteward to diſtribute his goods to the poore and the good of Gods Church. True loue ſeekes not her owne things; the branches of the vine are loden with cluſters of grapes, not for themſelues, but for others; the candle ſpends it ſelfe to giue others light.

Giue] If bread be ours, wherefore are we to aske it? it may ſeeme needeleſſe. *Anſw.* Not ſo: for hereby we are taught to waite on God, who is the fountaine and giuer of all bleſſings. Men vſually driuen to any diſtreſſe, vſe euill D meanes, as robbing, deceiuing, conſulting with wizards, &c. 2. Againe here we learne, that though a man had all the wealth in the world, all is nothing without Gods bleſſing. *Queſt.* The rich neede not ſay, Giue vs, &c. for they haue abundance alreadie, and what neede they aske that which they haue? *Anſ.* Let a man be neuer ſo rich, and want nothing that can be deſired, yet if hee want Gods bleſſing, in effect he wants all. Wherefore euen Kings, and the greateſt perſonages that be, are as much bound to vſe this petition as the pooreſt. *Gods bleſſing is riches,* ſaith Salomon, Prou. 10. 22. Thou maieſt *eate and not haue enough, be cloathed and not warme, earne wages and put it in a broken bagge.* Hag.1.6. if God doe not bleſſe thee. This bleſſing of God is called the *ſtaffe of bread.* Eſay. 3. 1. In bread there be two

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things, the ſubſtance, & the vertue thereof proceeding from Gods bleſſing: this ſecond, that is, the power of nouriſhing, is the ſtaffe of bread. For take away from an aged man his ſtaffe, and he falls: and ſo take away Gods bleſſing from bread & the ſtrength therof is gone, it becomes vnprofitable, and ceaſeth to nouriſh. Laſtly, here we ſee that all labour & toile taken in any kind of calling is nothing and auailes not, vnleſſe God ſtill giue his bleſſing. Pſal. 127. 1.

3. *The wants which are to be bewailed.*

SInnes which we are taught in this petition to bewaile are two eſpecially. I. Couetouſneſſe, a vice which is naturally engrafted in euery mans heart; it is when a man is not content with his preſent eſtate. This deſire is vnſatiable, & mē that haue enough would ſtill haue more. Wherefore he which ſhal vſe this petition muſt be grieued for this ſinne, and pray with Dauid, Pſal. 119. 36. *Incline my heart to thy commandements, & not to couetouſnes.* And he muſt ſorrow, not ſo much for the act of this ſinne, as for the corruption of nature in this behalfe. Couetous people will plead that they are free from this vice, but marke mens liues, and we ſhall ſee it is a common diſeaſe, as Dauid noted, Pſal. 4. 6. where he brings in the people, ſaying: *Who ſhall ſhew vs any good?* This then is a common ſinne that we are taught to mourne for.

2. The ſecond want is diffidence & diſtruſtfulnes in Gods prouidence touching the things of this life. Men alſo wil ſhift this off & ſay, they would be ſorrie to diſtruſt God. But if we doe but a little looke into the corruption of our nature, we ſhall ſee that we are deceiued. For beeing in proſperity, we are not troubled: but if once we be preſſed with aduerſitie, then we houle and weepe, and as Paul ſaith. 1. Tim. 6. 10. *Men pierce themſelues through with many ſorrowes.* If a man ſhall looſe a part of his goods, what then doth he? ſtraight he goes out to a wiſe man: is this to beleeue in God? No: it is to diſtruſt God and beleeue the deuill.

4. *Graces to be deſired.*

THe grace to be deſired, is a readineſſe in all eſtates of life to reſt on Gods prouidence, whatſoeuer fall out. Pſal. 37. 5. *Commit thy way to the Lord, and truſt in him, and he ſhall bring it to paſſe.* Prou. 16. 3. *Commit or role thy workes vpon the Lord, and thy thoughts ſhall be directed.* Whereby we are admoniſhed to take paines in our callings to get meate and drinke, &c. If the Lord bleſſe not our labour we muſt be content: if he doe, we muſt giue him thankes. Now for this cauſe we are further to pray to God, that he would open our eies, and by his ſpirit teach vs in all his good creatures to ſee his prouidence, and when meanes faile and are contrarie, then alſo to beleeue in the ſame, and to follow Pauls example, Phil. 4. 12.

5. *Errors confuted.*

PApiſts teach that men by workes of grace may merit life eternall, and increaſe of iuſtification in this life. But how can this be? for heare we ſee that euery bit of bread which we eate, is the free gift of God without any merit of ours. Now, if we cannot merit a peece of bread, what madneſſe is it to thinke that we can merit life euerlaſting?

2. They alſo are deceiued who thinke, that any thing comes by meere chaunce or fortune, without Gods prouidence. Indeed in reſpect of men who know not the cauſes of things, many chaunces there are, but ſo, as that they are ordered and come to paſſe by Gods prouidence. Luk. 10. 31. *By chance there came downe a certaine prieſt that way.*

Forgiue vs our debts.

1. *The Coherence.*

THis is the fifth petition and the ſecond of thoſe which concerne our ſelues: in the former we craued temporall bleſſings, in this & the next which followeth, we craue ſpirituall bleſſings. Where we may note, that ſeeing there is two petitions, which concerne ſpirituall things, and but one for temporall; that the care for our ſoules muſt be double, to the care of our bodies. In the world men care for their bodies, their hearts are ſet for wealth and promotions: they can be content to heare the word on the Sabbath, yet neither then, nor in the weeke day doe they lay it vp in their hearts, and practiſe it, which argues, that they haue litle or no care for their ſoules.

Queſt. What is the cauſe that firſt we craue things for the body, and in the ſecond place thoſe which concerne the ſoule? *Anſw.* The order of the holy Ghoſt in theſe petitions is wonderfull: for the Lord conſiders the dulneſſe and backwardneſſe of mens natures: and therefore hee traines them vp, and drawes them on by litle, euen as a ſchoolemaſter doth his yong ſchollers: propounding vnto them ſome ſmall elements and principles, and ſo carrying them to higher points. For the former petition is a ſteppe or degree to theſe two following. The Ruler by the healing of the bodie of his child is brought to beleeue in Chriſt, Ioh. 4. 53. He then that will reſt on Gods mercie for the pardon of his ſinnes, muſt firſt of all reſt on Gods prouidence for this life: and he that cannot put his affiance in God for the prouiſion of meate and drinke, how ſhall he truſt Gods mercie for the ſaluation of his ſoule? Here we may ſee the faith of worldlings: they ſay that God is mercifull, & that they beleeue in Chriſt: which cannot be true: ſeeing in leſſer matters, as meate & drinke, they diſtruſt God, as appeares by their couetouſneſſe. Againe, by this order wee are taught as earneſtly to ſeeke for the pardon of our ſinnes, as wee ſeeke for temporall bleſſings.

2. *The Meaning.*

DEbt] By debts ſinnes are meant, as it is in Luke. 11. 4. and they are ſo called, becauſe of the reſemblance between them. For euen as a debt doth binde a man, either to make ſatiſfaction, or els to goe to priſon: ſo our ſinnes binds vs either to ſatisfie Gods iuſtice,or elſe to ſuffer eternall damnation.

Forgiue] To forgiue ſinne, is to couer it, or not to impute it. Pſal.32.1. And this is done when God is content of his mercie to accept the death and paſſion of Chriſt as a ſufficient payment and ranſome for mans ſinnes, and ſo to eſteeme them as no ſinnes. And here vnder this one benefite of remiſſion of ſinnes, all the reſt of the ſame kind are vnderſtood, as iuſtification, ſanctification, redemption, glorification,&c.

3. *The vſes of the words.*

Hence we may learne many leſſons:the firſt is, that ſeeing we muſt pray thus, *Lord forgiue,&c.* we are to hold, that there is no ſatisfaction to Gods iuſtice for ſinne by our works, no not in temporarie puniſhments: but that the doing away of our ſinnes is of Gods meere fauour,for to forgiue and to ſatisfie be contrarie: wherefore the doctrine of humane ſatisfactions, taught in the Church of Rome,is vile and deuiliſh.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience and long ſuffering of God, that ſuffers and forbeares ſtill, and doth not poure out his confuſion vpon vs, though we offend his maieſtie day by day. This teacheth vs like patience towards our brethren: we our ſelues cannot put vp the leaſt iniurie, and forbeare but one day, and yet we deſire that God would forgiue vs daily to the end of our liues.

3. Againe we may obſerue,that there is no perfect ſanctification in this life, ſeeing we muſt euery day to the end craue the pradon of our ſinnes. Therefore wicked is the opinion of the Cathariſts or Puritans, which hold that men may be without ſinne in this life.

4. And when we ſay *forgiue* not me,but *vs*: we are put in mind to pray, not onely for the pardon of our owne ſinnes, but likewiſe for our brethren and enemies, Iam.5.16. *Confeſſe one another,and pray one for another: for the prayer of the righteous auaileth much, if it be feruent,* And as ſome thinke, the prayer of Steuen was a meanes of the conuerſion of Saul.

5. Alſo we note that before prayes for pardon of ſinne, muſt goe a confeſſion of ſinne: for whereas we ſay, *forgiue our debts,* we confeſſe before God that we are flat bankrupts, and not able to diſcharge the leaſt of our ſins: this appeares, 1.Ioh.1.9. *If we confeſſe our ſinnes, he is faithfull to forgiue vs.* And it was practiſed by Dauid, Pſal.51.and 32.5. The maner of making confeſſion is this: knowne ſinnes, and thoſe which trouble the conſcience, are to bee confeſſed particularly; but vnknowne ſinnes generally, Pſal.19.12.

6. Laſtly, hence it is manifeſt,that there is no iuſtification by works. Our ſinnes are debts, and ſo alſo are all workes of the law: and it were a fond thing to imagine that a man might diſcharge one debt by another.

4. *Wants to be bewailed.*

The wants to be bewailed are the burthen of our ſinnes,and the corruptions of our natures,and the wickednes of our liues, and the ſinnes of our youth, and of our old age, Pſal. 40. 12. *My ſinnes haue taken ſuch hold vpon mee, that I am not able to looke vp:they are more in number then the haires of mine head,therefore mine heart hath failed me.* Thus with Dauid we are to trauell and grone vnder this burthen:but this griefe for ſinne,is a rare thing in the world. Men can mourne bitterly for the things of this life, but their ſinnes neuer trouble them. Againe, this ſorrow muſt be for ſinne, becauſe it is ſinne, though there were neither hell to torment, nor deuill or conſcience to accuſe, nor iudge to reuenge.

5. *Graces to be deſired.*

The grace which we muſt deſire, is the *ſpirit of grace and deprecations.* Zachar. 12. 10. which is that gift of the holy Ghoſt, whereby we are inabled to call to God for the pardon of our ſinnes. A man hauing offended the lawes of a Prince, and beeing in daunger of death, will neuer be at quiet till he haue gotten a pardon:euen ſo they which feele and ſee their ſinnes hauing this ſpirit,are ſo mooued, that they can neuer be at reſt,till in prayer they be eaſed of the burthen of their ſinnes. A man may, I graunt, babble and ſpeake many words,but he ſhall neuer pray effectually,before he haue this ſpirit of prayer to make him crie, *Abba, father.* For wordly commodities all can pray: but learne to pray for the want of Chriſt.

As we forgiue our debts.

1. *The Coherence.*

THeſe wordes bee a part of the fifth petition, which is propounded with a condition,Forgiue vs,as we forgiue others:and theſe words depend on the former as the reaſon thereof, which ſeemes to be taken from the compariſon of the leſſe to be greater, thus: If we who haue but a ſparke of mercie, doe forgiue others: then doe thou,who art the fountaine of mercie,forgiue vs: but we forgiue others: therefore doe thou forgiue vs. Thus Luke.11.4.hath it, *Forgiue vs our ſinnes,for euen we forgiue.* Rhem.Teſt.on Luk.7.47.the Papiſts take it otherwiſe, who ſay, Forgiue vs,as we forgiue, making our forgiuing a cauſe,for which God is mooued to forgiue vs in temporall puniſhments; whereas our forgiuing of men is onely a ſigne or effect that God doth forgiue vs.

The meaning.

1. *Queſt.* Whether is a man bound to forgiue all debts? *Anſ.* The word *debt*, in this place is not vnderſtood of debt that is ciuil and comes by lawfull bargaining, but of hurts and dammages which are done vnto vs in our bodies, goods, or good name. As for the for-

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A mer ciuill debts, a man may exact them, ſo he doe it with ſhewing of mercie.

2. *Queſt.* How may any man forgiue treſpaſſes, ſeeing God onely forgiues ſinne. *Anſ.* In euery treſpaſſe which any doe to their neighbours, there be two offences, one to God, another to man. In the firſt reſpect, as it is againſt God and his commaundement, it is called a ſinne; and that God onely forgiues; in the other reſpect it is called an iniurie or dammage, and ſo man may forgiue it. When a man is robbed, the law is broken by ſtealing, and the iniury that is done is againſt a man that hath his goods ſtolen. This iniury, as it is an iniury, a man may forgiue; but as it is a ſinne, he B can not but God onely.

3. *Queſt.* Whether may a man lawfully pray this petition, and yet ſue him at the law, who hath done him wrong: *Anſ.* A man may in an holy manner ſue another for an iniury: and as a ſouldier in lawfull warre may kill his enemie, and yet loue him: ſo may a man forgiue an iniury, and yet ſeeke in a Chriſtian manner the remedie: but in doing of this we muſt obſerue fiue things. 1. We are to take heed of all priuate reuenge and inward hatred; which if we conceiue, we doe not forgiue. 2. Wee muſt take heede of offence, and haue care that our doings bee not ſcandalous to the Church. 3. Our ſuites muſt bee taken in hand to maintaine godly peace: for if all iniuries were C put vp, there would bee no ciuill ſtate or gouernement. 4. This muſt be, that the partie offending may be chaſtiſed, and he brought to repentance for his fault: for if many men were not repreſſed, they would grow worſe. 5. Law muſt be the laſt remedie. As Phyſitians vſe deſperate remedies, when weaker will not ſerue: euen ſo muſt we vſe law, as the laſt meanes when all other faile. The dealing of the world in this caſe is no example for vs to follow. For through rage and ſtomacke men will abide no priuate agreement, and therefore they vſe the law in the firſt place, as the Corinthians did: but what ſaith Paul, 1.Cor.6.7. *It is vtterly a fault among you.* But if the law be vſed aright, a Chriſtian man may ſue his neighbour at law, D and loue the partie ſued: for there is difference betweene dealing againſt a man before a magiſtrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

3. *The vſe.*

The vſe of this clauſe is very profitable, for it ſhewes vs a liuely ſigne, whereby our conſciences may bee aſſured of the pardon of our ſinnes, namely, a readineſſe and willing deſire to forgiue men. Many vſe theſe words long and often, yet finde no aſſurance of pardon: and the cauſe is; becauſe they haue no deſire of Gods mercie, nor willingneſſe to forgiue others, which if indeede they had, then no doubt the forgiueneſſe of their ſinnes ſhould by this meanes be ſealed vnto them. Wherefore if any would bee perſwaded of Gods mercie in this point, let them deſcend into their owne ſoules, and ſearch narrowly, if they can find their hearts as ready to forgiue, as they are ready to deſire forgiuenes at Gods hand, then they may aſſure themſelues of God mercie in Chriſt, as we are taught by our Sauiour Chriſt, Mat. 5.7. *Bleſſed are the mercifull, for they ſhall obtaine mercie.* Conſider theſe compariſons. A man walking vnder a wall in a colde ſunny day, is heated of the wall, which firſt receiued heate from the Sunne: ſo he that ſheweth mercie to others, hath firſt receiued mercie from God. Alſo take a peece of waxe, and put to a ſeale; it leaueth an impreſſion or marke like it ſelfe in the waxe: which when a man lookes on, he doth certainely know that there hath beene a ſeale, the print whereof is left behind. Euen ſo it is in euery one that hath a readines to forgiue others: by which a Chriſtian may eaſily know that God hath ſealed to him the forgiuenes of his ſinnes in his very heart: therefore let men looke into their hearts, whether they haue any affection to forgiue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiuing them.

Many there are which pray for pardon at Gods hands, but they cannot brooke it, that they ſhould forgiue their neighbours. Herevpon come theſe ſayings: I may forgiue him, but I wil not forget him: he may come in my *Pater noſter*, but he ſhall neuer come in my *Creed.* Behold the deuils logicke, which makes malice to be charitie. Blind people play with the Lords prayer, as the flie doth with the candle till ſhe be burnt: for the more they pray theſe words, the more they call for vengeance againſt themſelues, Iam. 2.13. Neither will it helpe to omitte this clauſe, as ſome haue done in Chryſoſtomes daies: for this is euen to mocke God: and if we doe not forgiue, we ſhall not be forgiuen.

Lead vs not into temptation, but deliuer vs from euill.

1. *The Coherence.*

It might ſeeme to ſome, that this petition is ſuperfluous, for what neede he care for temptations, that hath the pardon of his ſinnes? but our Sauiour did not teach vs thus to pray without ſpeciall reaſon. I. Becauſe forgiueneſſe of ſinnes, and grieuous temptations be inſeparable companions in this life: which thing we finde to be true, both in Gods word and in Chriſtian experience: for there is no man in this world ſo beaten, and buffeted with temptations, as the penitent ſinner that cries moſt bitterly for the pardon of his ſinnes. This is the eſtate that few men in the world are acquainted with. For many are neuer troubled with temptation, but liue in all peace and quietnes both in body and ſoule. Luk. 11.21 *When the ſtrong man armed keepes his hold, the things that he poſſeſſeth are in peace.* Wherby is ſignified, that the wicked of the world beeing poſſeſſed of Satan, are not a whit moleſted by him with any temptations: neither neede he trouble

A them, ſeeing he hath them at commandement to doe what he will. But when a man once begins to make conſcience of ſinne, and to ſue vnto the Lord for pardon of his offences, and ſtill continues in diſlike of ſinne and Satan; then the enemie beſtirres him, and vſeth all meanes to bring that man to confuſion: he offereth all manner of temptations to moleſt him, and neuer affoards this poore ſinner any reſt. Hereupon, for feare of beeing ouercome, he muſt pray continually vnto the Lord, that he may not be lead into temptation.

Here ſome Chriſtian conſcience may reaſon thus. No man is ſo troubled with ſinne and Satan, as I: therefore I am not in Gods fauour, but am a plaine caſt-away. *Anſ.* If pardon of B ſinne and temptations goe togither, all is contrary. If thou hadſt no griefe for ſinne, no buffetings of thine enemies, the fleſh, the world, and the deuill, thou couldſt not be in God's fauour, but vnder the power of Satan: now this great meaſure of the ſpirituall temptations, is a ſigne rather of Gods loue. For, whome God loues, the deuill hates; and where *God* workes in loue, the deuill workes in malice.

2. Secondly, this petition is ioyned with the former, to teach vs, that as we muſt bee carefull to pray for pardon of ſinnes paſt; ſo alſo we muſt endeauour to preuent ſinnes to come: we muſt not fall againe into our old ſinnes, neither muſt we be ouertaken with new ſinnes.

2. *The meaning.* C

Theſe words be but all one petition; which hath two parts, the latter being a declaration of the former. *Lead vs not into temptation*: how is that done? *by deliuering vs from euill.*

Temptation.] Temptation is nothing els, but the enticement of the ſoule or heart, either by the corruption of mans nature, or the allurements of the world, or the deuill, to any ſinne. Iam. 1. 13. *God tempts no man*: that is, God mooues no man to ſinne.

Lead vs not] Or carrie vs not into temptation. To be lead, is to be ouercome of the temptation, when it preuailes and wholly gets the victory, ſo as men tempted are brought to perdition. Then the meaning is this; *When we* D *are mooued or enticed to ſinne, Lord keepe vs that we be not ouercome; and giue thou an iſſue with the temptation.*

Queſt. God is iuſt and cannot ſinne: but if he lead men into temptation ſhall he not be the author of ſinne? *Anſ.* Indeed many fearing to charge God with ſin, read the words thus, *Suffer vs not to be ledde.* But the text is very plaine, *Lead*, or *carry vs not.* And the Scriptures elſewhere vſe the like phraſes of God: Exod. 7. 3. God is ſaid to *harden Pharaohs heart.* 2. Sam. 24. 1. The Lord *mooued Dauid to number the people.* 2. Theſſ. 2. 11. *God ſent ſtrong deluſions that men might beleeue lies.* Theſe and ſuch places haue a ſpeciall meaning, thus to be gathered. There is no action of man, or of the deuill, abſolutely euill: but although in ſome reſpects it be euill, yet in ſome other it is good: for we are not to thinke that as there is a maine or abſolute good, ſo alſo there is a maine or abſolute euill. Thus then, temptation being an action, it is not in euery reſpect euill: but in ſome good, in ſome euill. And ſo farre forth as it is good, the Lord workes it: but as it is euill, he doth not worke it, but willingly permits it to be done by man and Satan.

And there be foure reſpects in which God may be a worker in temptations, and yet be free from ſinne. 1. Firſt, he tempteth by *offering occaſions and obiects* to trie whether a man will ſinne or not. A maſter ſuſpecting his ſeruant, which in word profeſſeth fidelitie, layes a purſe of money in his way, to trie if he wil ſteale it: which if he ſteale, he hath found by watching him, a ſecret theefe; and ſo hath laid him open for deceiuing any more. Now, this trying of him is no ſinne, though he ſinne in ſtealing. In the ſame manner tempteth God his owne ſeruants, to prooue & trie them. Deut. 13. 3. *Thou ſhalt not hearken vnto the words of the prophet or dreamer of dreames: for the Lord thy God prooueth you, to know whether yee loue the Lord your God with all your heart.*

2. Secondly, God leads into temptation by *withdrawing his grace.* Neither can this be a ſin in God: becauſe he is bound to no man to giue him grace. And here is a difference betweene the tempting of God and Satan. God holds backe grace when he tempts, the deuill ſuggeſts euill motions.

3. Euery action, ſo farre forth as it is an *action*, is good, & of God. Act. 17. 28. *In him we liue, mooue, and haue our being.* Therefore God is a worker in tẽptations ſo farre forth as they are actions. One man kils another: the very moouing of the body in the doing of this villanie is of God: but the wickedneſſe of the action is from man and the deuill. A man rides vpon a lame horſe, and ſtirres him: the rider is the cauſe of the motion, but the horſe himſelfe of the halting in the motion. So God is author of the action, but not of the euill of the action.

4. The fourth way is in regard of the *end.* God tempts his ſeruants onely to correct and humble them for their ſinnes, to trie how they will abide the croſſe, and to mooue them the more to loue him. Deut. 8. 2. God afflicts the children of Iſrael, *to trie them whether they would keepe his commandements.* 2. Chr. 32. 31. *He trieth Ezechias to ſee what was in his heart.* The deuils end in tempting, is onely to bring the partie to deſtruction. Thus we neede not feare to ſay, that God in ſome reſpects doth tempt his owne ſeruants.

Deliuer vs from euill] That is, free vs from the power of the fleſh, the deuil, & the world. Some take euill in this place onely for the deuill, but we may take it more largely for all ſpirituall enemies. 1. Ioh. 5. 19. *The whole world lieth in euill.* viz. vnder the power of ſinne and Satan. Theſe words (as I haue ſaid) are a proofe and explanation of the former: for when a man is deliuered from euill, he is not led into temptation: the cauſe being taken away, the effect ceaſeth.

3. *The*

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3. *The vſes.*

1. Hence we learne what a righteous God, *Iehovah* is , that can worke in euill actions, and yet be void of ſinne.

2. Whereas we ſay, *lead vs not,&c.* We note that the deuill in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that we be wholy freed from them: but that they doe not ouercome vs. For it is the Lords will that his Church ſhould be tempted. Nay, Dauid deſired ſome kinde of temptations. Pſal.26.1. *Prooue me, O Lord.* And Iames ſaith, *Account it for exceeding ioy, when yee ſhall fall into diuers temptations.* Iam. 1. 2.

4. Note alſo that euery man by nature is the bondſlaue of ſinne and Satan. For where is deliuerance, there was a bondage firſt. This confutes the Papiſts who maintaine freewill: for we are dead in ſinne by nature, as a man in a graue; and we muſt ſtill pray thus till we be fully deliuered.

4. *Wants to be bewailed.*

The corruption, which in this petition we ought to mourne for, is the continuall rebellion of our wicked natures; and our proneneſſe to yeeld vp our ſelues in euery temptation to ſinne and Satan. And the remnants of the old bondage vnder Satan muſt be grieuous & irkeſome vnto vs, and we muſt bewaile them bitterly. The Iewes in a bodily captiuitie, *wept when they remembred Sion.* Pſal.127. How much more ſhould we weepe, when we feele the law of our members rebelling againſt the lawe of our minds, and leading vs captiue to ſinne?

5. *Graces to be deſired.*

The contrary bleſſing to be deſired, is that God would ſtabliſh vs by his *free ſpirit*, Pſal.51.12. Which is ſo called, becauſe it ſets vs euery day more and more at libertie out of the reach of ſinne and Satan.

For thine is the kingdome, the power and glorie for euer.

1. *The meaning.*

Theſe words containe a reaſon of all the former petitions: wherby we are mooued to craue things needefull at Gods hand.

Thine is] Earthly kings haue *Kingdome, power, and glorie*, Dan.2.37. yet not from themſelues, but from God, whoſe vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power and glory, & thoſe of earthly kings, it is ſaid, *Thine is the kingdome,&c.* that is, that God hath all theſe in him ſelfe, and from himſelfe, & men from him.

The kingdome] Theſe words, 1.Chron.29.11. are fully expounded, *Thine, O Lord, is greatnes, power, and victorie, and praiſe: & all that is in heauen and earth is thine: thine is the kingdome, and thou excelleſt as head ouer all,&c.* The kingdome is ſaid to be Gods, becauſe he is abſolute poſſeſſour A and owner of all things that are; and alſo hath ſoueraigne rule ouer all things at his will. Now out of the firſt propertie of God we may gather a ſtrong motiue to induce vs to pray vnto him alone. For ſeeing all things are his, both in heauen and earth whatſoeuer; therefore we muſt come to him for the graces and bleſſings which we deſire.

The power] Oftentimes earthly princes haue kingdomes, yet want power: but God hath kingdome and power alſo: yea his power is infinite, and hee can doe all that he will, and more then he will: as for thoſe things which come of impotencie, he can not doe them; & if he could, he ſhould not be omnipotent. B And as he is omnipotẽt in himſelf, ſo al the power which any creature hath, is frõ him alone.

Queſt. How can this bee, ſeeing the deuill hath power to ſinne; which is not from God? *Anſ.* To ſinne is no power, but rather a want of power: otherwiſe all the ſtrength and power Satan hath, is of God.

And from this ſecond propertie is taken another motiue to mooue vs to pray vnto God. Becauſe all power being his, wee can neuer doe any of the things which we aske, but by power receiued from him.

Thine is the glory] The third propertie of God, ariſeth from the two former, for ſeeing the title and intereſt in all things, and the power whereby they are diſpoſed and gouerned, is C of God: therefore it followes, that all glorie is his: yea in him is fulnes of glory, & the glory of the creature is all of him. To ſinnefull men *belongs nothing but ſhame and confuſion.* Dan.9.7.

The third propertie miniſtreth a third motiue to induce men to pray vnto God alone. For ſeeing all glory by right is his, therefore we muſt inuocate his holy name, that in ſo doing, we may giue him the glory due vnto him.

For euer] The words in the originall are, *for ages.* Now an age ſignifies the ſpace of an 100. yeares: but here it is taken for eternitie; becauſe eternity is nothing but multiplication of ages. And as eternity is here noted by ages, ſo on the contrarie we read, that eternitie is taken for a certen and diſtinct time, Gen.17.8. God promiſeth D Abrahã to giue him the land of Canaan *for an euerlaſting poſſeſſion*: that is, for a long ſeaſon. For els Abrahams ſeede ſhould inherit the land vntill this time, which it doth not. Wherefore, as often the whole is put for the part: *viz.* eternitie for a certaine time: ſo here the part is put for the whole, ages for eternitie. This alſo makes a difference betweene earthly princes and the mightie *Iehovah*. They haue kingdome, power, and glorie for a ſhort time, but he abſolutely and for euer.

2. *The vſes.*

1. Here we learne in prayer to abaſe our ſelues before God, and vtterly to denie all that is in vs: Kingdome, power, and glorie is all his, not ours: we are no better then rebels and traitours to him: if we haue any good thing, it is from him, euen the grace whereby we pray.

And he that in prayer will not confeſſe this, ſhall no more be heard, then the inſolent beggar that wil not acknowledge his want.

2. Secondly, in prayer we learne, that wee muſt be perſwaded of two things, & build vpō them; Gods power & will: his power, in that hee is able; his will, in that hee is carefull to performe our requeſts, as it was noted in the preface: the firſt of theſe is ſignified by kingdome & power, the ſecōd is noted in that glory is his. 2. Cor. 1. 20. *For all the promiſes of God in him, are yea, and Amen, vnto the glorie of God.*

3. Againe, we gather that prayer & thankſgiuing muſt goe togither: for as in the ſixe petitions we make requeſt vnto God; ſo in theſe words we praiſe him, and thereby giue him thankes. Phil. 4. 6. *But in al things let your requeſts bee ſhewed to God in prayer and ſupplication with thankeſgiuing.*

There is none but in want will be ready to pray: but when we haue receiued, we are ſlacke in giuing of thankes: but he which will pray aright, muſt ioyne them both togither. And the ſumme of all Gods praiſe ſtands in theſe three points. 1. That he is an abſolute King. 2. That he hath abſolute power to rule all things. 3. That hauing power and a kingdome, he hath glory alſo, which appeares in the holding of his kindgdome, and the ſhewing of his power in gouerning of it.

4. Whatſoeuer we aske, wee muſt referre it to Gods glory: this is the firſt thing which wee are taught to craue, and the laſt wee are to performe, becauſe it is noted both in the beginning, and in the ende of the prayer.

Thus much of the vſe of theſe wordes altogither: now let vs make vſe of them particularly. 1. Whereas we ſay, *Thine is the kingdome*, Magiſtrates and rulers muſt know, that all the authoritie & rule which they haue is from the Lord; & therefore they muſt remember to order themſelues as Gods vicegerēts, vſing their power to bring men in ſubiection to Gods lawes, & referring all their callings to his glory.

2. Where we ſay, *Thine is the power*, wee are admoniſhed, when we are to performe any worke, as to doe ſeruice to God, to keepe our ſelues in the compaſſe of our callings, that we haue no power of our ſelues: and for this cauſe we muſt aske power at Gods hands, that we may be inabled to walk vprightly before him, & doe our duties. 3. In ſaying, *Thine is the glory*, we learne, that if wee would haue a good report and praiſe among men, we muſt aboue all things ſeeke Gods glory, not regarding ſo much our owne. If hee giue thee praiſe among men, giue him thanks: if not, be content becauſe all glory is his.

Amen.

1. The meaning.

VVE haue heard the Preface, & the petitions what they are: now followeth the third part, which is the aſſent or teſtification of faith required in praier in this word, A *Amen*. And it containes more then men at the firſt would imagine. It ſignifies, *certenly, ſo be it, or it ſhall be ſo.* 2. Cor. 1. 20. It is often taken for a bare aſſent of the people, ſaying *Amen* to the miniſter: but in this place it containes more: for euery point in this prayer is not onely a directiō for publike prayer, but for priuate alſo, and muſt be ſaid as well of the miniſter, as of the people. Now then there beeing two principall things in prayer: the firſt, a deſire of grace; the ſecond, faith, whereby we beleeue that God will grant things deſired; The firſt is expreſſed in the ſixe Petitions: the latter is ſet forth in this word *Amen*, carrying this ſenſe in effect. As we haue craued theſe things at thy B hands, O Lord; ſo we doe beleeue that for Chriſts ſake, in thy good time thou wilt grant thē to vs. Therefore this part is more excellent then the former, by how much our faith is more excellent then our deſire. For in this word is contained the teſtification of our faith, whereas the petitions are onely teſtifications of our deſires. And as it is the end, ſo alſo it is the ſeale of our prayers to make them authenticall, and it is not onely to be vſed (as men commonly take it) for this end to anſwer the Miniſter, praying in the Congregation; but alſo to teſtifie our faith for the thing deſired.

2. Graces to be deſired.

Hereby we are taught, what grace we are to ſhew in prayer. We muſt labour to giue aſſent C to Gods promiſes when we pray, and ſtriue againſt doubting and vnbeleefe. Mark. 9. 24. *Lord I beleeue, Lord helpe mine vnbeleefe.* Pſal. 42. 11. *Why art thou caſt downe my ſoule, & why art thou diſquieted within me? waite on God.*

Many there are that will ſtand vpon the ſtrength of their faith, and plead for themſelues that they neuer doubted, but they are far wide: for true faith beeing imperfect, is alwaies accompanied with doubting more or leſſe. Wherefore the heart that neuer felt doubting, is not filled with faith, but with preſumptiō. As for them which are moleſted with doubtings, and complaine of them, they haue leſſe cauſe to feare: for as fire and water doe neuer ſtriue till they meete; no more doth doubting and faith, till faith be wrought in the heart.

D To conclude, we ſee what an excellent work praier is: in which two moſt excellēt graces of a Chriſtian man be ſhewed forth, hungring after mercy; & faith, whereby we beleeue the obtaining of it. This might mooue men to learne to pray, prayer beeing the exerciſe of grace.

Of the vſe of the Lords prayer.

The principall vſe of the Lords prayer, is to direct Gods Church in making their prayers in all places, at all times, and vpon al occaſions, though their prayers ſhould be innumerable: and vnleſſe they be framed after this praier, they cannot be acceptable vnto God. In the vſing of it there be three things required. 1. The firſt, is the knowledge of the Lords praier, and all the parts thereof. He that would pray

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by it, muſt vnderſtand the meaning thereof, the wants therein to be bewailed, and the graces to be deſired, for which end it hath beene expounded. 2. Knowing this, there is in the ſecond place required thus much skill, that he be able to referre euery want and grace to one of the ſixe petitions; for example, feeling in himſelfe pride of heart, he muſt be able to ſay, this is a want in the firſt petition: and feeling a rebellion and ſlowneſſe in doing Gods commandements, he muſt be able to ſay, this is a ſinne to be praied againſt in the third petition. Thus euery want he muſt referre to his proper head: againe, he muſt referre euery grace to be deſired to one of the ſixe petitions: as ſtrength in temptation, to the ſixth; affiance in Gods prouidence, to the fourth; knowledge of God, to the firſt, &c. and ſo in the reſt. 3. In the third place, he muſt before he pray, conſider what be his wants and imperfections which moſt trouble him, as alſo the graces which he would obtaine: then for the helping of his memory, he muſt go to the petitions, & he muſt ſet thoſe things firſt in his minde, which concerne the firſt petition: and thoſe which concerne the ſecond petition, muſt haue the ſecond place in his mind, and ſo he muſt proceede in order as he ſhall haue occaſion. Thus a man keeping in mind the order of the petitiõs as they ſtand, ſhall be able by referring euery grace and want to his proper head, to make diſtinct prayer: and to vary as time, place, and other occaſions ſhall mooue him.

Queſt. Muſt we of neceſſitie follow all the petitions in conceiuing a prayer? *Anſ.* No, but onely thoſe which doe principally belong to the time, place, and occaſion: as Paul maketh a prayer, Coloſſ. 1. *9.* 10. and all the points of it may be referred to the third and laſt petitions.

Againe, a Chriſtian man may make an excellent confeſſion of his ſinnes by this prayer: if he ſhall, keeping the order of the petitions, confeſſe and bewaile the ſinnes which euery petition requires vs to pray againſt. And it ſerues to make a thankſgiuing to God, thus: let a man remember all the graces which he hath receiued from God, let him then referre them to the petitions, & giue thankes to God after the order of them, turning euery petition into a thankſgiuing.

Of the circumſtances of prayer.

Queſt. 1. Whether a man is to vſe a voice, in prayer? *Anſ.* In publike prayer it is requiſite that there be a voice: for the Miniſter is the mouth of the people, and to the prayer which he conceiues, they giue aſſent. For priuate prayer, vſing of a voice is conuenient; yet ſo as it may be done in ſilence. I. The Lord gaue vs the voice, as well as the heart to bleſſe him withall. Iam. 3. 9. II. God created the tongue as well as the heart; and ſo will bee praiſed by both. III. The voice often ſtirres vp the heart: and again, the vehemencie of affectiõ doth often draw out a voice: the voice then in priuate prayer is requiſite, yet in ſome caſes may be A omitted, for it is not abſolutely neceſſarie. Moſes and Anna prayed in ſilence.

Queſt. 2. What geſture is to be vſed in prayer? *Anſ.* The word doth not affoard any particular direction. Our Sauiour and his diſciples prayed in diuers geſtures: kneeling, ſtanding, groueling, looking to heauen, looking downe to the earth, ſitting, lying. &c. Luk. 11. 41. Act. 7. God reſpects not the geſture, but the affection of the heart: yet two things muſt alwaies be in geſture: firſt, that it be comely: ſecondly, that it doth fitly expreſſe the affection of the heart: as when we aske mercie, to looke to heauen: when we bewaile our ſinnes, to looke downeward, and to humble our bodies, &c. B

Queſtion. 3. What place muſt we pray in? *Anſ.* The place is ſet downe. 1. Tim. 2. 8. We may pray in all places: of which there is no difference. Some will ſay that in the time of the law the tabernacle and temple were places of diuine prayer. *Anſ.* The temple and tabernacle were types of Chriſt and his Church, and the vnity of it: but now wee hauing the thing it ſelfe ſignified thereby, may pray in all places. Our Sauiour prayed in the wilderneſſe, on the Mount. Peter on the houſe toppe, Paul by the ſea ſhore: yet ſo, that publike prayer muſt be vſed in publike places, as Churches, Chappels, &c. not becauſe in them is more holines, but for order ſake.

C *Queſt.* 4. What is the time appointed for prayer? *Anſ. Pray continually,* 1. Theſ. 5. 17. that is, vpon all occaſions: for when a man begins any buſines, whether it be in word or deede, Coloſſ. 3. 17. or as Daniel, who prayed *thriſe euery day,* Dan. *9.* 11. or as Dauid, who prayed *at euening and morning, and noone tide,* Pſal. 55. 18. and *ſeauen times a day:* that is, many. Pſal. 1*19.* 3*64.* Thus we ſhall pray continually. Euery day affoards three ſpeciall occaſions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noone tide. 3. The going to reſt at night. Againe, beſide ſet and ſolemne prayers, there be certaine kinds of ſhort prayers, which the fathers call *Eiaculationes,* that is, the lifting vp D of the heart into heauen ſecretly and ſuddenly: and this kind of praying may be vſed as occaſion is offered euery houre in the day.

Queſt. 5. Whether may we pray for all men or no? *Anſ.* We may, and we may not. We may, if all men, or mankind bee taken *diſtributiuely,* or ſeuerally. For there is no particular countrey, kingdome, towne, perſon, but we may make praiers for it. And though men be Atheiſts, Infidels, Hereticks, yea deuils incarnate, yet for any thing we know, they may belong to the election of God: except they ſin againſt the H. Ghoſt, which ſin is very ſeldome and hardly diſcerned of men. And in this ſenſe muſt the commandement of Paul be vnderſtood: *I exhort therefore that firſt of all ſupplications prayers, &c. be made for all men.* 1. Tim. 2. 1. We may not pray for all men, if all men or mankind be taken *collectiuely*, that is, if all men be conſidered wholly together as they make one bodie or company, and be taken as we ſay in groſſe: for in this body or maſſe of mankind there be ſome, though they be vnknowne to vs, yet I ſay, there be ſome whom God in his iuſt iudgement hath refuſed, whoſe ſaluation by prayer ſhall neuer be obtained.

Queſt. 6. Whether is it poſſible for a man to pray in reading of a prayer? *Anſw.* It pleaſeth ſome to moote this queſtion; but there is no doubt of it. For prayer is a part of Gods worſhip, and therefore a ſpirituall action of the heart of man ſtanding ſpecially in a deſire of that which we want, and faith whereby we beleeue, that our deſire ſhall be granted. Now the voice or vtterance, whether it be reading or otherwiſe, is no part of the prayer, but an outward meanes whereby prayer is vttered & expreſſed. Therefore there is no reaſon why a forme of prayer beeing read, ſhould ceaſe to be a prayer, becauſe it is read; ſo be it the ſpirit of grace and prayer be not wanting in the partie reading and the hearers. *Obiect.* To read a Sermon is not to preach: and therefore to reade a prayer is not to pray. *Anſ.* The reaſon is not like in both. For the gift of preaching or prophecy cannot be ſhewed or practiſed in the reading of a Sermon: and for this cauſe the reading of a Sermon is not preaching or prophecie: but the grace and gift of prayer may be ſhewed in reading of a prayer: otherwiſe it wold go very hard with thē that want conuenient vtterance, by reaſon of ſome defect in the tongue, or by reaſon of baſhfulnes in the preſence of others.

Of Gods hearing our prayers.

Hitherto we haue ſpoken of the making of prayer to God, a word or twaine of Gods hearing our prayers.

Queſt. How many waies doth God heare mens prayers? *Anſ.* Two waies. The firſt, in his mercie, when he graunts the requeſt of ſuch as cal vpon him in the feare of his name. Secondly, he heares mens prayers in his wrath. Thus he gaue the Iſraelites Quailes according to their deſire. Pſal. 78.29.30.31. Thus often men curſe thēſelues, & wiſh that they were hanged or dead, and accordingly they haue their wiſh.

Queſt. 2. Why doth God deferre to heare the prayers of his ſeruants? *Anſ.* Firſt, to prooue them by delay. Secondly, to exerciſe their faith. Thirdly, to make them acknowledge that the things which they receiue are Gods gifts, and not from themſelues. Fourthly, that graces quickly giuen might not be lightly eſteemed. Fiftly, that an hungring after grace might bee ſharpened and increaſed.

Queſt. 3. After what manner doth God heare his ſeruants prayers? *Anſ.* Two waies. Firſt, by granting the thing which was asked according to his will. Secondly, by denying the thing deſired, and by giuing ſomething proportionall to it. Thus God denies temporarie bleſſings, & in the roome thereof giues eternall in heauen. Thus he refuſeth to remooue the croſſe from his ſeruants, and giues in ſtead thereof ſtrength & patience. Chriſt prayeth that the cup might be remoued. It was not remooued, he yet in his manhood was enabled to beare the wrath of God. When *Paul prayed three times that the prick in the fleſh might be remooued, it was anſwered, My ſtrength is ſufficient for thee.* 2. Cor. 12.8.9.

Queſt. 4. Why doth not God alwaies heare mens prayers? *Anſ.* There be many cauſes of this. The firſt, becauſe oftentimes we know not to aske as we ought, Mat. 20.22. The ſecond, becauſe we aske amiſſe, Iam. 4.3. The third, becauſe otherwhiles, the things which wee aske, though they be good in themſelues, yet they are not good vnto vs, and for that cauſe are withheld. 2. Cor. 12.7. The laſt, becauſe God will for ſome long time deferre the graunting of that which we aske, that he may ſtirre vp our faith and hope, & our diligence in prayer: and that we might the better eſteeme of the gifts of God when we haue them, and ſhew our ſelues more thankfull.

To the Reader.

Paul in his Epiſtles, hath ſet downe the ſumme of many of his prayers: they are very gracious and heauenly, and I haue here ſet them downe, that thou mighteſt know them and in thy prayers follow them.

Epheſ. 1.

16. I ceaſe not to giue thankes for you, making mention of you in my prayers.

17. That the God of our Lord Ieſus Chriſt, the father of glorie, might giue vnto you the ſpirit of wiſedome, and of reuelation, in the acknowledgement of him.

18. The eyes of your mind beeing enlightened, that ye may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.

19. And what is the exceeding greatnes of his power in vs that beleeue; according to the working of his mighty power.

20. Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his right hand in heauenly places.

The Expoſition.

In this excellent prayer we are to marke two things: the firſt, to whom it is made: the ſecond, is the matter.

For the firſt, it is made to God the Father, who is deſcribed by two titles. The firſt, The God of our Lord Ieſus Chriſt, *namely, as Chriſt is man: for as Chriſt is God, he is equall with the Father. The ſecond,* The Father of glory, *that is, a glorious Father, and hee is ſo called to diſtinguiſh him from earthly fathers.*

The matter of the prayer ſtands in two principall points. Firſt, he asketh of God, the ſpirit of wiſdome, *whereby the ſeruants of God are enabled to diſcerne out of the word, in euery buſines which they take in hand, whether it be in word or deede, what ought to be done, and what ought to be left vndone: as alſo the circumſtances, the time, place, manner of doing any thing.*

Secondly, he prayeth for the ſpirit of reuela-

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tion, *whereby the faithfull haue their whole eſtate before God, reuealed vnto them according to the word: the thing it ſelfe beeing otherwiſe ſecret and hidden.* 1. Cor. 2. 9. 10. 12. *Further, the work of this ſpirit in the godly is two-fold, the one concernes God himſelfe, the other the things of God.*

The worke of the ſpirit of reuelation, which reſpects God himſelfe, is an acknowledgement of the Father, or of Chriſt. *Now to acknowledge God the Father, is not onely to know, and confeſſe that he is a father of the faithfull, but alſo to be reſolued in conſcience that he is a father to me in particular. Secondly, that Chriſt is not onely in generall a Sauiour of the elect, but that he is in ſpeciall my Sauiour and Redeemer.*

The ſecond worke of this ſpirit, is an illumination of the eyes of the mind to ſee and know the things of God which he hath prepared for them that doe beleeue: and they are two. The firſt, is life eternall, *which is deſcribed by 5. arguments. 1. It is the Epheſian* hope, *that is, the thing hoped for in this life. 2. It is* the hope of the calling of God: *becauſe in preaching of the Goſpell it is offered, and men are called to waite for the ſame.* 3. An inheritance. *properly to Chriſt, becauſe he is the naturall Sonne of God: and by him to all that ſhall beleeue. 4. The excellencie, becauſe it is a rich and glorious inheritance. 5. Laſtly, it is made proper to the Saints.*

The ſecond thing, is the greatneſſe of the power of God, *whereby ſinne is mortified, the corrupt nature renued, and mightily ſtrengthened in temptations. This power is ſet forth by two arguments. The firſt, is the ſubiect or perſons in whom this power is made manifeſt:* In them that beleeue. *Becauſe none can feele this, but they which apprehend Chriſt by faith. The ſecond, is the manner of manifeſting this power in them, which is* according to the working of his mightie power, which hee ſhewed in Chriſt. *And that was in three things. Firſt, in putting al his enemies vnder his feet.* v. 20. *Secondly, in raiſing him frõ death. Thirdly, in placing him at his right hand. Now therefore Paul prayes that this wonderful power of God, which did ſhew forth it ſelfe in the head Chriſt, might likewiſe ſhew it ſelfe in the members of Chriſt. Firſt, in treading Satan & ſin vnder their feet.* Rom. 16. 10. *Secondly, in raiſing them from ſinne, as out of a graue to holines of life. Thirdly, in aduancing them in the time appointed to the kingdome of glorie in heauen.*

Epheſ. 3.

14. For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt.

15. Of whom is named the whole family in heauen and earth.

16. That he would graunt you according to the riches of his glorie, that ye may bee ſtrengthened by his ſpirit in the inner man.

17. That Chriſt may dwell in your hearts by faith.

18. That ye beeing rooted and grounded in loue, may be able to cõprehend with all Saints, what is the breadth, and length, and depth, and height:

19. And know the loue of Chriſt, which paſſeth knowledge, that ye may be filled with all A fulneſſe of God.

20. Vnto him therefore that is able to do exceeding aboundantly, aboue al that we aske or think, according to the power that works in vs,

21. Be praiſe in the Church by Chriſt Ieſus, throughout all generations for euer, Amen.

The Expoſition.

THeſe *words containe two parts, a prayer, and a thankeſgiuing. In the prayer theſe points are to be marked. Firſt, the geſture,* I bow my knees, *whereby Paul ſignifies his humble ſubmiſſion to God in prayer. Secondly, to whom he prayes. To the Father, who is deſcribed by two titles: the firſt,* the Father of our Lord Ieſus Chriſt, *and that by nature as he is God, and as he is man by perſonal vnion.* B *The other title,* Of whom the whole family which is in heauen and earth is named: *In which words is ſet downe a deſcription of the Church: firſt, it is a* Family, *becauſe it is the companie of Gods elect children vnder the gouernment of one Father.* 1. Tim. 3. 15. *It is called the* houſe of God. Eph. 2. 19. *They that beleeue are ſaid to be of the houſhold of God: ſecondly, the parts of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints liuing on earth: thirdly, it is ſaid to be* named of the Father of Chriſt, *becauſe as the Father of Chriſt is the father of this family, ſo alſo this family is called by him.* Gen. 6. 2. Dan. 9. 19. *Thirdly, the matter of this prayer ſtands of foure moſt worthie points.*

The firſt, is ſtrength to beare the croſſe, and to re- C *ſiſt ſpirituall temptations;* v. 16. *where the ſtrength is ſet out by diuers arguments. Firſt, that it is the meere gift of God,* that he would graunt you: *Secondly, the cauſe of ſtrength,* by his ſpirit: *thirdly, the ſubiect or place where this ſtrength muſt be,* in the inner man, *that is, in the whole man, ſo farreforth as he is renued by grace,* Eph. 6. 14. *The ſecond is,* the dwelling of Chriſt in their hearts by faith: *Faith is when a man beeing ſeriouſly humbled for his ſinnes, is further in conſcience perſwaded and reſolued of the pardon of them, and of reconciliation to God. Now where this perſwaſion is indeed, there followes neceſſarily Chriſts dwelling in the heart, which ſtands in two things: the firſt, is the ruling & ordering of the thoughts, affections, and deſires of the heart, according to his will; as a maſter rules in* D *his houſe: the ſecond, is the continuance of his rule. For he cannot be ſaid to dwell in a place, who rules in it but for a day.*

The third, is the knowledge and the acknowledgement of the infinite greatneſſe of Gods loue in Chriſt, an effect of the former, v. 18. 19. *the wordes are thus explaned:* Rooted and grounded. *Here the loue of God wherwith he loues the elect, is as a root and foundation of all Gods benefits, election, vocation, iuſtification, and glorification. Men are rooted & grounded in loue, whẽ Gods ſpirit aſſures their hearts of Gods loue, & doth giue them ſome inward ſenſe and feeling of it. For then they are as it were ſenſibly put into the root, and laid on the foundation.* With all Saints: *Paul deſires this benefite, not onely to the Epheſians, but alſo to all the faithfull with them.* What is the length, the breadth. *Here is a ſpeech borrowed from the Geometricians,*

and

A
TREATISE TENDING VNTO A DECLARATION, WHETHER A MAN BE IN THE ESTATE OF DAMNATION, OR IN THE ESTATE OF GRACE: AND IF HE BE IN the firſt, how he may in time come out of it: if in the ſecond, how he may diſcerne it, and perſeuere in the ſame to the end.

Reviewed and corrected by the Authour.

The points that are handled be ſet downe
in the page following.

2.Pet. 1. verſ. 10.

Giue all diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall neuer fall.

HINC·LVCEM·ET·POCVLA·SACRA
ALMA MATER CANTABRIGIA

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1608.

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The Contents of the Booke.

How farre a Reprobate may goe in Chriſtian Religion.

The eſtate of a true Chriſtian in this life: which alſo ſheweth how farre the elect being called, goe beyond all Reprobates in Chriſtianity.

A Dialogue to the ſame purpoſe, gathered out of the ſauorie writings of Maſter *Tindall* and *Bradford.*

How a Reprobate may performe all the Religion of the Church of Rome.

The conflicts betweene Satan and a Chriſtian.

How the word of God is to be applied aright vnto the conſcience.

Conſolations for the troubled conſciences of weake Chriſtians.

A Declaration of certaine ſpirituall Deſertions.

TO THE RIGHT VVORſhipfull and my Chriſtian friend Maſter Valentine Knightly, Eſquire, one of her Maieſties Iuſtices of peace in Northampton-ſhire.

SIR, I pray you conſider with me an eſpeciall point of Gods word, carefully to be weighed: it is this, [a] *Many profeſſours of Chriſt, in the day of grace, perſwade themſelues that they are in the eſtate of grace; and ſo the true Church eſteemeth of them too: yet when the day of grace is paſt, they contrariwiſe ſhall finde themſelues to be in the eſtate of damnation remedileſſe.* A dolefull caſe, yet a moſt reſolute truth, and the reaſon is plaine. Men that liue in the Church are greatly annoyed with a fearefull ſecuritie and deadneſſe of heart, by which it comes to paſſe that they thinke it enough to make a common proteſtation of the faith, not once in all their life times, examining themſelues whether they be in the eſtate of grace before the eternall God or not. [b] And indeede it is a grace peculiar to the man elect to trie himſelfe whether he be in the eſtate of grace or not.

[a] Mat.25.1,2,3,4,5,6,7,8,9,10,11,12. Luk.13.24.

A caueat to all proteſtants, of what eſtate or condition ſoeuer.

[b] 2.Cor.13.5. Pſal.119.59.

The further opening of the truth of this point, as alſo the danger of it, I haue enterpriſed in this treatiſe; which I am willing to beſtow on you, both for the profeſſion of the faith, which you make, as alſo for that Chriſtian friendſhip, you haue ſhewed to me. Accept of it I pray you and vſe it for your edification. [c] Thus I commend you to God, and to the word of his grace, that is able to build you vp further, and giue you an inheritance among them which are ſanctified. From Cambridge this 24. of Nouember. 1586.

[c] Act.20 32.

Your VVorſhips to command,

William Perkins.

To

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To the Chriſtian Reader.

GOod Reader it is a thing to be conſidered, that a man may ſeeme both vnto himſelfe and to the Church of God to be a true profeſſour of the Goſpell, and yet indeede be none. All profeſſours that be of this ſort, are excellently deſcribed, Luk. 8. verſ. 13. in theſe words. And they which are vpon the ſtony ground are they, which when they ſhall heare receiue the word with ioy: but hauing no roote, beleeue for a time, and in the time of temptation goe away. *Where are to be noted three things. First, their faith, in that they are ſaid to beleeue for a ſeaſon. Secondly, the fruits of that faith, in that they are ſaid to receiue the word preached with ioy. Thirdly, their vnſoundnes, in that they are compared to ſtony ground, and in time of temptation goe away.*

Concerning their faith, whereas the ſpirit of God ſaith, that they doe beleeue, theſe things are to be conſidered: Firſt, that they haue the knowledge of the word of God. Secondly, that they both can and doe giue aſſent vnto the word of God, that it is moſt true. Thirdly, in more ſpeciall manner they giue aſſent vnto the couenant of grace made in Chriſt, that it is moſt certaine and ſure: and they are perſwaded in a generall and confuſed manner, that God will verifie the ſame couenant in the members of his Church. This is all their faith: which indeede proceedeth from the holy Ghoſt, but yet it is not ſufficient to make them ſound profeſſours. For albeit they doe generally beleeue Gods promiſes, yet herein they deceiue themſelues, that they neuer apply and appropriate the ſame promiſes to their own ſoules. An example of this faith we haue, Ioh. 2. 24. where it is ſaid, that when our Sauiour Chriſt came to Hieruſalem at the feaſt of Eaſter, many beleeued in his name, and yet he would not commit himſelfe vnto them, becauſe he knewe them all and what was in them.

To come to the ſecond thing: thoſe profeſſours which are indued with thus much grace, as to beleeue in Chriſt in a confuſed manner, goe yet further: for this their faith, though it be not ſufficient to ſaluation, yet it ſheweth it ſelfe by certaine fruits which it bringeth forth: for as a tree or a branch of a tree that hath no deepe rooting, but either is couered with a few moules, or elſe lieth in the water, at the ſeaſon of the yeare bringeth forth leaues and bloſſomes, and ſome fruit too, and that for one or two, or moe yeares; ſo one that is an hearer of the word, may receiue the word: and the word as ſeede, by this generall faith may be ſomewhat rooted in his heart, and ſetled for a ſeaſon, and may bring forth ſome fruites in his life peraduenture very faire in his owne and other mens eies: yet indeede neither ſound, nor laſting, nor ſubſtantiall. What theſe fruits are it may be gathered forth of theſe words, where it is ſaid, that they receiue the word with ioy,
1 *when they heare it: for here may be gathered; Firſt, that they doe willingly ſubiect themſelues to the*
2 *minſtery of the word. Secondly, that they are as forward as any, and as ioyfull in frequenting ſer-*
3 *mons. Thirdly, that they reuerence the miniſters whome they ſo ioyfully heare. Laſtly, they condemne*
4 *them of impitie, which will not be hearers, or be negligent hearers of the word.*

Now, of theſe and ſuch like fruits, this may be added though they are not ſound, yet they are void of that groſſe kinde of hypocriſie. For the mindes of thoſe Profeſſours are in part enlightened, and their hearts are indued with ſuch a faith, as may bring forth theſe fruits for a time: and therefore herein they diſſemble not that faith which they haue not: but rather ſhew that which they haue. Adde hereunto, that a man beeing in this eſtate, may deceiue himſelfe, and the moſt godly in the world, which haue the greateſt gifts of diſcerning, how they and their brethren ſtand before the Lord: like as the figgetree with greene leaues deceiued our Sauiour Chriſt as he was man: for when in his hunger he came vnto it to haue had ſome fruit, he found none.

Marke, that there is a true faith, wrought by the holy Ghoſt, very like ſauing faith, yet not ſauing faith.

If this be ſo, it may be then required, how theſe vnſound profeſſours differ from true profeſſours. I anſwer, in this they differ, that they haue not ſound hearts to cleaue vnto Chriſt Ieſus for euer. Which appeareth in that they are compared to ſtonie ground. Now ſtonie groundes mingled with ſome earth are commonly hot, and therefore haue as it were ſome alacritie and haſtineſſe in them, and the corne as ſoone as it is caſt into this ground, it ſprouteth out very ſpeedily, but yet the ſtones will not ſuffer the corne to be rooted deepely beneath, and therefore when ſummer commeth the blade of the corne withereth with rootes and all. So it is with theſe profeſſours: they haue in their hearts ſome good motions of the holy Ghoſt, to that which is good: they haue a kind of zeale to Gods glorie, they haue a liking to good things, and they are as forward as any other for a time, and they doe beleeue. But theſe good motions and graces are not laſting, but like the flame and flaſhing of ſtrawe and ſtubble: neither are they ſufficient to ſaluation.

With the true profeſſours it is farre otherwiſe: for they haue upright and honeſt hearts before the Lord, *Luk.8.15.* And they haue faith which worketh by loue: *Gal.5.6. And that Chriſtian man which loueth God, whatſoeuer ſhall befall, yea though it were a thouſand deaths, yet his heart can neuer be ſeuered from the Lord and from his Sauiour Chriſt: as the ſpouſe ſpeaketh unto Chriſt of her owne loue. Cant.8.6.7.* Set me as a ſeale on thy heart, as a ſignet vpon thy arme: for loue is as ſtrong as death: iealouſie is as cruell as the graue; the coales thereof are fierie coales and a vehement flame. Much water cannot quench loue, neither can the flouds drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

Wherefore (good Reader) ſeeing there is ſuch a ſimilitude and affinitie betweene the temporarie profeſſour of the Goſpell, and the true profeſſour of the ſame: it is the dutie of euery Chriſtian to trie and examine himſelfe whether he be in the faith or not. 2.Cor.13.5. *And whereas it is an hard thing for a man to ſearch out his owne heart, we are to pray unto God that he would giue vs his ſpirit to diſcerne betweene that which is good and euill in vs. Now when a man hath found out the eſtate of his heart, by ſearching it,* he is further to obſerue and keepe it with all diligence. *Prou.4.23. that when the houre of death, or the day of triall ſhall come, he may ſtand ſure and not be deceiued of his hope.*

And for this purpoſe I haue deſcribed the moſt of theſe ſmall treatiſes which follow, to miniſter unto thee ſome helpe in this examining and obſeruing of thine owne heart. Read them, and accept of them, and by the bleſſing of God they ſhall not be unprofitable unto thee. And if they ſhall any whit helpe thee, helpe me alſo with thy prayer. 1595.

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CERTAINE PROPOSITIONS DECLARING HOW FARRE A MAN MAY GOE in the profeſſion of the Goſpell, and yet be a wicked man and a Reprobate.

I.

A Reprobate hath in his mind a certaine[a] knowledge of God, of commō equitie among men, of the difference of good from bad: & this is partly from nature, partly from the contēplation of Gods creatures, in which the wiſedome, the power, the loue, the mercie, the maieſtie of God is perceiued.

II.

This knowledge is onely generall and imperfect, much like the ruines of a Princes pallace: it is not ſufficiēt to direct him in doing of a good worke. For example; he knoweth that there is a God, & that this God muſt be worſhipped: come to particulars, who God is? Here his knowledge faileth him, and he is altogither vncertaine what to doe to pleaſe God.

III.

By reaſon of this knowledge, the Reprobate doth giue conſent, and in his heart ſubſcribeth to the equity of Gods law; as may appeare by the ſaying of Medea: *Video meliora proboque; deteriora ſequor*. That is, I know what is beſt to be done, and like it; yet I doe the worſt. This approbation in the Reprobate commeth from conſtraint, and is ioyned with a diſliking of the lawe: in the elect beeing called, the[b] approbation of the lawe, proceedeth from a willing & ready mind, and is ioyned with loue & liking.

IV.

And by reaſon of this light of nature, a meere naturall man, and a reprobate may be ſubiect to ſome temptations: for example, he may be tempted of the deuill, and of his owne corrupt fleſh, to beleeue that there is no God at all. As Ouid ſaith of himſelfe, *Eleg*. 3. *Sollicitor nullos eſſe putare deos*: I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may be an Atheiſt: as Dauid ſaith: [c] *The foole hath ſaid in his heart there is no God*. And a man may now a daies find houſes and townes full of ſuch fooles: Nay, this glimmering light of nature, except it be preſerued with good bringing vp, with diligent inſtruction, & with good companie, it will be ſo darkened, that a man ſhall know very little, & leade a life like a very beaſt: as experience telleth, and Dauid knew very well: who ſaith, [d] *Man is in honour, & vnderſtandeth not; he is like to beaſts that periſh.*

VI.

Wherefore, this knowledge which the reprobate receiueth from nature, and from the creatures, albeit it is not ſufficient to make him doe that which ſhall pleaſe God: yet before Gods iudgement ſeat, [e] it cutteth off al excuſe, which he might alleadge, why he ſhould not be condemned.

VII.

Beſide this naturall knowledge, the reprobate may be made partaker of [f] the *preaching of the word, and be illuminated* by the holy ghoſt, and ſo may come to the knowledge of the reuealed will of God in his word.

VIII.

Thus when they heare the preaching of the word, God profereth ſaluation to them, and *calleth them*, [g] yet this calling is not ſo effectuall in them as it is in the elect children of God. For the reprobate when he is called, he liketh himſelfe in his owne blindnes, and therefore neither will he; and if he would, yet could he not anſwer, and be obedient to the calling of God. The elect beeing called, with ſpeed he anſwereth and commeth to the Lord, and his heart beeing ready, giueth a ſtrong and loud *eccho* to the voice of the Lord. This *eccho* we ſee in Dauids heart: [h] *When* (ſaith he) *thou ſaidſt, Seeke ye my face: mine heart anſwered vnto thee: O Lord, I will ſeeke thy face*. And God himſelfe ſpeaketh the ſame of his children. Zach. 13. 9. *They ſhall call on my name, and I will heare them: I will ſay, it is my people* (now marke the *eccho*) *and they ſhall ſay, the Lord is my God*.

IX.

After that he hath an vnderſtanding of Gods word, [i] he may *acknowledge the* truth of it, *and confeſſe it*: and if neede require, be *a defender of it*: As Iudas was, and Iulian *the Apoſtata*.

X.

The reprobate may haue a feeling of his ſinnes, and ſo acknowledge them: and the puniſhment due vnto them: [k] as Saul did; who ſaid, *I haue ſinned: come againe my ſonne Dauid: for I will doe thee no harme, becauſe my ſoule was pretious in thine eies this day: Behold I haue done fooliſhly, and haue erred exceedingly*. Thus did Cain, [l] when he ſaid; *My puniſhment is greater then I can beare*. [m] Galerius Maximinus, a vile perſecutor of Chriſtians, had his bowels rotting within him: ſo that an infinite number of wormes continually crawled forth of

his

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[a] Rom. 1. 21 Pſa. 19. 1. 3.

[b] Rom. 7. 15.

[c] Pſal. 14. 1. Rom. 3. 10. 11.

[d] Pſal 49. 20.

[e] Act. 14. 17. Rom. 1. 21.

[f] Heb. 6. 4. 2. Pet. 2. 21.

[g] Math. 22. 4. Luk. 13. 24. Prou. 1. 24. Ioh. 9. 41. Luk. 14. 7.

[h] Pſa. 27. 8.

[i] Heb. 10. 26. Act. 1. 16. 17.

[k] 1. Sam. 26. 21.

[l] Gen. 4. 13.

[m] Euſeb. l. 8. ca. 17. 18.

his bodie, and ſuch a poyſoning ſtinke came from him, that no man could abide him: being thus plagued with the hand of God, he began to perceiue his wickednes in perſecuting Chriſtians, and he confeſſed his ſins to the true God: and aſſembling the chiefe rulers about him, he commaunded that all within his dominions ſhould ceaſe to trouble Chriſtians, and in all haſte he made a lawe for the peace and liberty, and the publike meetings of Chriſtians.

XI.

The reprobate hath oftentimes feare and terrour of conſcience: but this is onely, becauſe he conſidereth the wrath and vengeance of God, which is moſt terrible. When Paul preached before Fœlix: and by the maieſtie of Gods ſpirit, did (as it were) thunder from heauen againſt his ſinnes, doubtleſſe he made his heart to ake, and euery ioynt of him to tremble. [a] Ecebolius a Philoſopher of Conſtantinople, in the dayes of Conſtantius, profeſſed Chriſtian religion, and went beyond all other in zeale for the ſame religion: yet afterward vnder Iulian, he fell from that religion vnto Gentiliſme. But after Iulians death making meanes to be receiued into the Church againe, ouerwhelmed with the horror of his owne conſcience for his wicked reuolting, he caſt himſelfe downe on the ground before the dores of the Church crying aloud, *Calcate me ſalem inſipidum*: Trample on me vnſauerie Salt. And the deuill beleeueth the word of God, and at his owne damnation he trembleth. Theſe ſeruile feares, though they harden the heart of the reprobate, as heate doth yron, after it hath bin in the furnace: yet theſe feares in the children of God [b] *are very* good preparations, to make them fit to receiue grace: like as we ſee the needle which ſoweth not the cloath, yet it makes a paſſage & entrance for the thread, which ſerueth for this vſe, to ſowe cloath togither.

XII.

A reprobate before he commit a ſinne, is often vexed within himſelfe, and feareth to commit it: not becauſe he hateth and diſliketh the ſinne for it ſelfe, but becauſe he cannot abide the puniſhment due vnto the ſinne. [c] When the daughter of Herodias daunced before Herod, and pleaſed him: that he might doe her a pleaſure, he bad her aske what ſhe would: ſhe asked Iohn Baptiſts head in a platter: Herod did graunt her requeſt, but yet he had a grudging in heart, and he was ſore grieued at it. [d] In like maner, Pilate was very much troubled inwardly before he condemned our Sauiour Chriſt.

XIII.

After he hath committed a ſinne, he [e] *ſorroweth and repenteth*: yet this repentance hath two wants in it. Firſt, he doth not deteſt his ſinne, and his former conuerſation when he repenteth: he doth bewaile the loſſe of many things which he once enioyed, he crieth out through very anguiſh & through the perplexities which God in his iudgment layeth on him: yet for his life, he is not able to leaue his filthy ſinne: and if he might be deliuered, he would ſinne as before. [f] Eſau wept before his father with great yelling and crying, but after he was gone from his fathers preſence he hated his brother, who had got his bleſſing, and in contempt of his father, choſe him a wife againſt his liking. Pharao, as oft as the Lord laid any calamitie on him, [g] he euermore deſired to be deliuered from it, yet afterward alwaies he returned to his old byas againe. Fœlix *trembled* before Paul: for all that, he could not leaue his couetouſnes, but euen then he ſought for a *bribe*. Secondly, the reprobate, when he repenteth he cannot come vnto God, and ſeeke vnto him: he hath no power, no not ſo much as once to deſire to giue one litle ſob for the remiſſion of his ſinnes: if he would giue all the world he cannot ſo much as giue one rap at Gods mercie gate, that he may open to him. He is very like a man vpon a racke, who cryeth and roareth out for euery paine, yet cannot deſire his tormentor to eaſe him of his paine. [h] Cain would haue bin void of his trembling, but he could not aske pardon of his ſinne from his heart: neither could Saul, or Iudas, or now can the deuill.

XIV.

The reprobate may humble himſelfe for ſome ſinnes which he hath committed, and may declare this by faſting and teares. When Eliah reprooued Ahab for his Idolatrie, and threatned him from the Lord, it is ſaid, that when he had heard theſe words, [i] *he rent his cloathes, and put ſackcloath vpon him, and faſted, and went ſoftly in token of mourning*: *and this* humiliation ſtayed Gods wrath for a time.

XV.

He may confeſſe his ſinnes, euen his particular ſinnes before men: but this is onely then, when his ſoule is tormented for them, and can find no eaſe. For then he ſticketh not to vtter his ſecret filthines to the hearing of all men, and to the open ſhaming of himſelfe. When God ſmote all that was in the fieldes of Egypt with haile, then Pharao ſent, & called for Moſes and Aaron, and ſaid vnto them, [k] *I haue now ſinned, the Lord is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mightie thunders, &c.* So Iudas, when he ſaw that Chriſt was condemned, and felt an hell in his conſcience, brake out, and ſaid, *I haue ſinned in betraying the innocent blood*. And the experience of theſe daies giueth fearefull examples for the proofe of this point.

XVI.

He hath often a deſire to bee like the children of God in happineſſe, and to be ſaued: not becauſe he hath any loue to the kingdome of God, but becauſe he is afraid of hell. As Balaam ouerpreſſed with the feare of Gods iudgement, prayed thus: [l] *Oh that my ſoule might die the death of the righteous, and that my laſt end might be like his!*

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[a] Socrat. l. 3. c. 11.

Iam. 2. 19.

[b] Act. 2. 37. Rom. 8. 15.

[c] Mark. 6. 20. 26.

[d] Math. 27. 19. 24.

[e] Math. 27. Heb. 12. 17.

[f] Gen. 27. 38. and 27. 41. & 28. 9.

[g] Exod. 8. 8.

Act. 24. 25.

Math. 7. 7.

[h] Gen. 4. 13. 1. Sam. 31. 4. Math. 27. 5.

[i] 1. Reg. 21. 27. 29.

[k] Exod. 9. 27. Num. 22. 34.

Mat. 27. 4.

[l] Num. 23. 10.

XVII.

The wicked in their diſtreſſe may pray to
God, and God may heare their prayers, and
[a] Num. 11. 18. grant them their requeſt, [a] as the Iſraelites wickedly
murmuring againſt God, deſired fleſh in
the wildernes: God heard their crie, and rained
Quailes among them. But God heareth the
wicked after one ſort, and them that feare him
after another: them that feare him, he granteth
their requeſts of loue and mercie: to the other
[b] Num. 11. 33. of indignation and anger. [b] As may appeare
in the Iſraelites, who when they were in eating
Pſal. 78. 31. of their Quailes, & the meate was within their
teeth, GOD in his anger ſtroke them with a
ſore plague. And (which is more ſtrange then
this) God hath performed that which he hath
promiſed to the vnbeleeuers, though they refuſed
to aske it at his hands, euen then when
[c] Eſa. 7. 11. they were particularly commanded: [c] of this
thing we haue a worthy example in King Achas,
who vtterly refuſed to haue a ſigne of
his deliuerance, and the confuſion of his enemies,
when GOD offered it to him, and yet
the Lord deliuered him.

XVIII.

The reprobate may goe further in the profeſſion
of religion, and may ſeeme for a time
to be planted in the Church, for he doth beleeue
the promiſes of God made in Chriſt Ieſus,
yet ſo that he cannot apply them to himſelfe.
Difference of Elect & reprobate In this thing the elect and the reprobate
differ. The reprobate [d] *generally in a confuſed*
1 *manner* beleeueth that Chriſt is a Sauiour of
[d] *Luk. 8. 13.* ſome men: and he neither can nor deſireth to
come to the particular applying of Chriſt. The
elect beleeueth that Chriſt is a Sauiour of him
2 particularly. The reprobates faith may periſh in
3 this life, but the faith of the elect cannot. The
reprobate may be perſwaded of the mercie &
goodnes of God towards him for the preſent
time in the which he feeleth it: the elect is not
onely perſwaded of the mercies he preſently
enioyeth, but alſo he is perſwaded of his eternall
election before the foundation of the
world, and of his euerlaſting life, which yet he
[e] Iob. 13. 15. doth not enioy: Yea [e] *if God would confound him,*
& he ſaw nothing but preſent death, and hell fire:
yet ſuch is his nature, that ſtill he would beleeue;
for faith and hope are not grounded vpon
ſenſe and feeling; but are the euidence of
thoſe things which were neuer yet ſeene or
felt. The life of the faithfull is hid in Chriſt, as
the ſap in the root of the tree: their life is not
in ſenſe and feeling, but in hoping and beleeuing:
which oftentimes are contrarie to mans
ſenſe and feeling.

XIX.

After that he hath receiued a generall, and
a temporarie faith in Gods heauenly word, and
his moſt mercifull promiſes of euerlaſting life
contained therein, by the power of the ſpirit of
[f] Heb. 6. 4. God, [f] *he commeth to haue a taſt in his heart* of
Mat. 13. 20. the ſweetnes of Gods mercies, and a reioycing
in conſideration of the *election, adoption, iuſtification*,
and *ſanctification*, of Gods children. But
A what is this taſt? I expreſſe it thus, after the
meaning of Gods word. Suppoſe a banquet
prepared, in which are many ſweet, & pleaſant,
and daintie meates. At this banquet, ſuch as are
the bidden gueſts, they muſt be ſet downe,
they ſee the meats, they taſte them, they chawe
them in their mouthes, they digeſt them: they
which are not bidden to this feaſt, may ſee the
meates, handle them, and taſt of them to feele
how good they are: but they muſt not eate and
and feede of them. The firſt reſemble the elect,
which truly eate, digeſt, and are nouriſhed by
Chriſt vnto euerlaſting life, becauſe they haue
great aboundance of the vitall heate of Gods
holy ſpirit in them, and doe feele ſenſibly his
B grace and vertue in them, to ſtrenghthen them
and guide them. The ſecond ſort truly reſemble
the reprobates; which neuer in truth enioy
Chriſt, or any of his benefits appertaining to
ſaluation: but onely ſee them, and haue in their
hearts a vaniſhing, but no certen or ſound feeling
of them; ſo that they may be changed &
ſtrengthened & guided thereby. To vſe another
ſimilitude. The reprobates haue no more
feeling, and enioying of Chriſt and his benefits,
then thoſe men haue of the ſunne, which
ſee onely a glimmering of his light at the dawning
of the day, before it riſeth. [g] Contrariwiſe, [g] 2. Pet. 1. 19.
the elect, they haue the *day-ſtar*, euen the
Sunne of righteouſneſſe, Ieſus Chriſt, *riſing in* 1. Ioh. 2. 8.
their hearts; the *day ſpring from an high doth viſit* Luk. 1. 78. Eſa. 60. 1. 2.
C *them, the glory of God doth riſe vpon them*: they
haue their eies *annointed with the oyntement of the*
Spirit, which is *the true eie-ſalue*, and doe plainly
behold the ſonne of righteouſneſſe; they enioy
his preſence, they effectually feele his comfortable
heat to quicken and reuiue them.

XX.

From this ſenſe and taſt of Gods grace proceede
many fruits: as firſt, generally, he may
do outwardly all things which true Chriſtians
doe, and he may lead ſuch a life here in this
world, that although he cannot attaine to ſaluatiō,
yet his paines in hell ſhall be leſſe: which
appeareth in that our Sauiour Chriſt ſaith, [h] [h] Mat. 11. 20, 21, 22, 23.
It ſhall be eaſier for Tyrus and Sydon, for Sodome
and Gomorrha; then for Capernaum, and other cities
D *vnto which he came, in the day of iudgement.*

XXI.

Alſo the reprobate may haue a loue of God:
but this loue can be no ſincere loue, for it is
onely becauſe God beſtoweth benefits and
proſperitie vpon him, as appeareth in Saul, [i] [i] 1. Sam. 10. 9.
who loued God for his aduancement to the
kingdome: and here is a difference betweene
the Elect & the Reprobate: the elect loue God,
as children their fathers: but reprobates, as
hirelings their maſters, whome they affect not
ſo much for themſelues, as for their wages.

XXII.

Alſo a reprobate hath often a reioycing in
doing thoſe things which appertain to the ſeruice
of God, as preaching & prayer. [k] Herod [k] Mar. 6. 20.
heard Ioh. Baptiſt preach *gladly*: [l] & the ſecond [l] Math. 13. 20.

kind

kind of naughtie ground receiueth the word preached *with ioy*.

XXIII.

A reprobate often deſireth them, whom he thinketh to be the children of God, to pray for him. [a] As Pharaoh deſired Aaron and Moſes to pray for him. [b] So did Simon Magus deſire Peter that none of the things which he had ſpoken againſt him, ſhould come to paſſe. But yet they cannot pray themſelues, [c] becauſe they want the ſpirit of Chriſt.

[a] Exod. 9. 27.
[b] Act.8.24.
[c] Rom.8. 16.26.

XXIV.

He may ſhewe liking to Gods Miniſters, he may reuerēce them, & feare to diſpleaſe them. [d] Thus did Simon Magus, who at Philips preaching *beleeued, wondered* at his miracles, and kept *company* with him. And [e] Herod is ſaid to *feare* Iohn, knowing that he was a iuſt man and holy: alſo he gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Chriſtian, [f] yet in a generall Parlament held at Epheſus, he made an act in the behalfe of Chriſtians: that if any man ſhould trouble or accuſe a Chriſtian, for beeing a Chriſtian; the partie accuſed ſhould goe free though he were found to be a Chriſtian, and the accuſer ſhould be puniſhed. [g] And Plinius ſecundus, gouernor of Spaine vnder Traianus the Emperour, when he ſaw an innumerable companie of Chriſtians to be executed; beeing mooued with compaſſion, he wrote in their behalfe beeing no Chriſtian, vnto Traianus to ſpare them that could be charged with no crime: and his letter is yet extant.

[d] Act.8.13.
[e] Mar.6.20.
[f] Euſ.lib.4.
[g] Plin.l.10. Epiſt.97.

XXV.

He may be zealous in the religion which he profeſſeth, and fall from that profeſſion, as the Galatians did, [h] who, after they had *receiued Paul as an Angel*, & would haue *plucked out their eies* to haue done him good: yet they fell from the doctrine which he had taught them to iuſtification by the workes of the law, which flat ouerthroweth iuſtification by faith alone. The [i] ſame appeareth in Iehu, who was very zealous for Gods cauſe, and for the defacing of idolatry, and thereupon God bleſſed him in his children: yet neuertheleſſe he was a wicked man, [k] *and followed the vile ſinnes of* Ieroboam *his father*.

[h] Gal.4.16.
[i] 2.King.10. 16.
[k] & 30.31.

XXVI.

[l] After that he hath ſinned, he doth *in many things* in which he is faultie, amend & reforme his life, and doth profeſſe great holineſſe outwardly. Herod, he did many things which Iohn Baptiſt in preaching mooued him vnto: Saul, when he was to be choſē king, profeſſed great humility. They may repreſſe their vices and corruptions, & ſo moderate thēſelues that they breake not out [m] as did Haman; of whome it is written: that when he was full of indignatiō againſt Mordecai, yet he refrained himſelfe. And herein the elect and the reprobate differ: for [n] the elect are ſomewhat reformed in euery one of their ſinnes. But the Reprobate, though he be amended in many faults: yet

A ſome one fault or other, he cannot abide to haue it reformed; and by that, in a vile manner the deuill wholly poſſeſſeth him. As Herod, who did many things, yet would not leaue his brothers wife. And no doubt, in Iudas moſt of his ſinnes in appearance were mortified: & yet by couetouſnes the deuill poſſeſſed him, & held him faſt chained in bondage vnder him. For one ſinne is ſufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honeſtly, the ſpirit of God bridleth the force of ſinne, and the corrupt nature that it breake not out, as it doth in many other. But in Chriſtians that are indeede godly, the ſame ſpirit not only repreſſeth the corruptiō of
B nature outwardly; but alſo mortifieth it within at the roote, and regenerateth the whole man into a new creature. Thus thē neither the faithfull no infidels do effect any thing that is laudable but by the ſpirit of God: the faithfull by the ſpirit of regeneration: infidels by the ſame ſpirit, onely ſuppreſſing the outward act of ſin.

[l] 2.Pet.2. 20.
Mar. 6.20.
1.Sam.9.21.
[m] Heſt.5.9. 10.
[n] 1.Theſſ. 5.23.

XXVII.

Beſide this, he may haue the gift of *working miracles*, of caſting forth deuils, of healing, and ſuch like: [o] and this power of doing ſtrange miracles, ſhall be vſed as an excuſe of ſome of the reprobates in the day of iudgement.

[o] Mat.7.22 Mar.9.38.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghoſt, to diſcharge the moſt waigh-
C ty calling that can be in any common wealth. And this is meant, when God is ſaid, [p] *to giue Saul another heart*; that is, ſuch vertues as are meete for a king.

[p] 1.Sam.10. 9.

XXIX.

A reprobate may haue the word of God much in his mouth, and alſo may be a preacher of the word: [q] for ſo *prophecying in Chriſts name*, ſhalbe vſed as an excuſe of reprobates: and we know that among the twelue Apoſtles, [r] Iudas was a reprobate. And this may be well perceiued in the reſemblance of taſting, which the *A*uthour to the Hebrewes vſeth. We knowe, that cookes commonly which are occupied in preparing of bankets, haue as much feeling & ſeeing of the meat, as any other: & yet there is
D none that eateth leſſe of it then they: for their ſtomackes are cloyed with the ſmell & taſte of it: ſo, in like manner it may come to paſſe, that the miniſter which dreſſeth and prouideth the ſpiritual food, may eate the leaſt of it himſelfe; and ſo, labouring to ſaue others, hee may be a reprobate. *A*nd it is thought, that ſome of them which built the *A*rke, were not ſaued in the *A*rke, but periſhed in the floud.

[q] Mat.7.22.
[r] Act.1.16. 17. Coloſſ. 4. 2.Tim.4.10.

XXX.

When as a reprobate profeſſeth thus much of the Goſpell, though indeede he be a goate, yet hee is taken for one of Gods ſheepe: he is kept in the ſame paſtures, and is folded in the ſame fold with them. [ſ] He is counted a Chriſtian of the childrē of God, & ſo he taketh himſelfe to be; no doubt becauſe through the dulnes of his heart, he cannot trie and examine

[ſ] Ioh.2.23. 24.25.

himſelfe, and therefore truely cannot diſcerne of his eſtate, whether he be in Chriſt or not: and it may be thought that Satan is ready with ſome falſe perſwaſion to deceiue him. For this is his propertie, that vpon whom God threatneth death, there Satan is bold to pronounce life and ſaluation: as on the contrarie, to thoſe, to whom God pronounceth loue and mercie, to thoſe (I ſay) he threatneth diſpleaſure and damnation: ſuch malice hath he againſt Gods children.

XXXI.

And hereby it commeth to paſſe, that an [a] hypocrite may be in the viſible Church, and obey it in the word and diſcipline, and ſo be taken for a true member of Chriſt: when as a man indeede regenerate may be excommunicate, and end his life before he be receiued againe: for this is the end of excommunication, [b] that *the fleſh*, that is, the part vnregenerate, *may be deſtroyed: and the ſpirit*, that is, the part regenerate, *may be kept aliue in the day of the Lord.* Now the man in whom is ſpirit and fleſh, [c] muſt needes be the child of God, becauſe this argueth that he hath the ſanctifying ſpirit of Chriſt. Againe, Paul when hee biddeth the Corinthians to comfort the inceſtious man, [d] *leaſt through the ſleight of Satan he ſhould bee ouerwhelmed of ouer much heauines*, giueth men to vnderſtand, that he might haue ended his life in great extremitie of ſorrowe, before he had beene viſibly receiued into the Church againe.

[a] The elect may be of the Catholike Church and not of the viſible, and the reprobate may be of the viſible and not of the Catholike.
[b] 1. Cor. 5. 5.
[c] Rom. 8. 9. 11.
[d] 2. Cor. 2. 7. 11.

XXXII.

Though God will neuer adopt any reprobate: yet by the adoption of the elect they may receiue profit. For they finde the bleſſing of God to be on them by reaſon that they dwell togither, and haue ſocietie with the children of [c] God. For Noahs ſake euery one in his family is ſaued in the flood. For Lots cauſe the men of *Zoar* are preſerued from the fire. And God would haue ſpared Sodom, if there had beene but ten good men in it. For Rahabs cauſe, her family and kindred are at liberty in Iericho. When Ioſeph was in Putiphars houſe, all things proſpered well. [f] For Samuels cauſe the Iſraelites were deliuered from the Philiſtimes: [g] And for Pauls cauſe they which were with him in the ſhippe were preſerued. And againe, a reprobate by meanes of the faith of either of his parents may be within Gods couenant, and ſo be made partaker of Baptiſme, one of the ſeales of the couenant. For ſo God made his couenant with Abraham, [h] that he would bee not onely his God, but alſo the God of his ſeede after him: [i] which Paul expoundeth not of a few, but of all nations. Alſo he ſaith manifeſtly that thoſe children, either of whoſe parents are beleeuers,[k] *are holy*: which *holineſſe* is not inherent in their perſons, but onely outward: and it is a ſpirituall prerogatiue graunted them of God, in that hee vouchſafeth them to be in his couenant: whereby they are diſtinguiſhed from the wicked and prophane men of the world.

[e] Gen 7. 1. & 19. 21. & 18. 32. and 39. 3.
[f] 1. Sam. 7. 13.
[g] Act. 27. 24.
[h] Gen. 17. 7. 10.
[i] Gal 3. 8.
[k] 1. Cor. 7. 14. Rom. 11. 16.

XXXIII.

Beſides this, reprobates haue ſome prerogatiues of God;[l] as that he is *patient towards them*: that before he will deſtroy them, he vſeth many meanes to winne them, that they commonly ſpend all the daies of their liues in proſperity: inſomuch, that it is ſaid of them in the Pſalm:[m] *that they goe in continual proſperity vnto their death, and pine not away as the children of God doe.* But[n] after a certaine time God in his iuſt iudgement hardneth their hearts, blindeth the eies of their mindes, he maketh their heads giddy with a ſpirituall drunkenneſſe, and by the ſtrength of their inward luſt, as alſo by the effectuall operation of Satan, they fall to open infidelitie and contempt of Gods word, and ſo run headlong to their owne damnation, and periſh finally. And in this they are like to haukes, which ſo long as they liue are carried on the hands of noblemen: but when they are dead, they are caſt on the dunghill. [o] Iulian the Apoſtata was firſt a man learned and eloquent, and profeſſed the Religion of Chriſt, but afterward he fell, and wrote a booke againſt the Religion of Chriſt, anſwered by Cyril: and on a time, in a battell againſt the Perſians, was thruſt into the bowels with a dart, no man then knewe how, which dart he pulled out with his owne hand, and preſently blood flowed, which as it guſhed out, hee tooke it in his hand, and flung it into the ayre, ſaying, *Viciſti Galilae, viciſti.* O thou Galilean (meaning Chriſt) thou art the conquerour: thus he ended his daies in blaſpheming Chriſt whome he had profeſſed. The reaſon of this apoſtacie is euident. [p] Seede, that is not deeply rooted in the earth, at the beginning of the yeare, ſpringeth vp; it is greene, and bringeth forth leaues and flowers, and (it may be) ſome kind of fruit too: when the heat of ſommer commeth, it parcheth the earth, and the corne wanting deepe rooting, and therefore wanting moyſture, withereth away. Gods word is like ſeed; which that it may bring forth fruite vnto euerlaſting life, it muſt be firſt receiued of the ground: Secondly, it muſt bee rooted: the receiuing of it, is when the mind vnderſtandeth it, and remembreth it: the rooting of it, is when being beleeued, it pierceth to the heart, and taketh hold of the affections. This rooting is of two ſorts: the firſt, is when the word rooteth, but not deepe ynough, as when the word is receiued into the minde, and into the heart, by the ioy of the heart, but not with the reſidue of the affections. The ſecond, is a deepe and liuely rooting of the word, when the word is receiued into the mind and into the heart by the will and all the affections of the heart. The firſt kind of rooting of the word, befalleth to a reprobate, who *vnderſtandeth & reioyceth* in the promiſes of ſaluation, yet he doth not put any confidence in them: he can not reſt in them, he doth not reioyce that his name is written in the booke of life, hee doth

[l] Rom. 9. 22. and 2. 4. 5. Gen. 6. 3.
[m] Pſal. 13. 12.
[n] 2. Pet. 2. 22. 1. Tim. 1. 4. 2. Theſſ. 2. 6. Eſa. 6. 10.
[o] Theod. l. 3. Hiſt. c. 25. Iacob. Berg. Chro.
[p] Math. 13. 21.

not worke out his ſaluation with feare and trembling. In a word, his heart is in part ſoftned to reioyce at the preaching of the word of God: [a] yet *his heart is not opened* as Lydias was; nor *enlarged* (as Dauid ſaith) to imbrace the truth: but the Elect, he receiueth the word, not only into his mind, leaſt it ſhould be onely an imagination, but alſo it is deepely rooted in his heart. For,

[a] Act.16.14 Pſal.119.32.

1. In ſure confidence he reſteth himſelfe on Gods promiſes. Rom. 8.38. Heb. 10.22.
2. He hopeth and longeth to ſee the accompliſhment of it. 1. Theſſ. 1.10.
3. He heartily loueth God, for making ſuch a promiſe to him in Chriſt. 1. Ioh. 4.10.
4. Hee reioyceth in it, and therefore doth meditate on it continually, Luk. 10.20. Rom. 5.2.
5. He hateth all doctrines which are againſt it.
6. He is grieued when he doth any thing that may hinder the accompliſhment of it. Math. 26.75.
7. He vſeth the meanes to come to ſaluation, but with feare and trembling. Phil. 2. 12.
8. He burneth with zeale of the ſpirit, &c.

And ſo the reſt of the affections are exerciſed about the promiſes of God in Chriſt, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to paſſe, that the Reprobate falleth away from faith in the day of triall and temptation, but the Elect cannot be changed.

XXXIIII.

Thus it appeareth, how farre a reprobate may proceede in religion; the conſideration of this point I direct vnto two ſorts of men. Carnall Goſpellers, and Papiſts. Carnall Goſpellers are ſuch among vs, as know the word, but obey it not; or ſuch, as bearing a profeſſion neither know it, nor obey it. And the beſt of theſe come ſhort of reprobates in two points. 1. In faith, they come ſhort of the deuill moſt of them. The deuill *beleeueth and trembleth*: but they contrariwiſe liuing in their ſins, *beleeue, and hope*. How comes this to paſſe? The deuill knoweth the Goſpell, & the points of it: and withall he beleeueth the terrible threatnings of the law, & therefore trembleth. Drowſie Proteſtants beleeue the Goſpell as the deuill doth; though he conceiues the points of it better then they doe: as for the law and the threatnings thereof, they doe not beleeue them: and that makes them euen when they liue in their ſinnes to hope and preſume of mercie. Therefore the deuill beleeues more of Gods word then they doe. Secondly, they come ſhort of wicked men in outward obedience. The young man not yet conuerted to Chriſt, when he was bidden to keepe the commaundements of the ſecond Table, anſwered, that *he had kept them from his youth*: and therefore our Sauiour Chriſt looked vpon him, and *loued him*: although this externall obedi-A ence was not ſufficient: for Chriſt telleth him, that *one thing is wanting vnto him*. And in another place he ſaith, *except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, you cannot enter into the kingdome of heauen.* Now the careleſſe Goſpeller is farre from performing this; in ſo much that commonly hee makes an open practiſe of ſinne one way or other.

Iam.2.19.

Mark.10.20.21.

Mat.5.20.

The cauſes of their careleſnes are, firſt a perſwaſion that a man may repent when he will: becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinnes from the bottome of his heart, God will put all his wickedneſſe out of his remembrance.* But indeede late B repentance is ſeldome true repentance; and it may be iuſtly feared, leaſt that repentance, which men when they are dying frame to themſelues, die alſo with them. Secondly, they flatter themſelues, imagining that the beſt man that is, hath ſeuen fals euery day into groſſe ſinnes: whereas the place which they abuſe out of the Prouerbes, *The righteous man falleth ſeuen times in a day and riſeth againe*: is rather to be vnderſtood of falls into affliction, then fals into actuall ſinnes. Thirdly, they deceiue themſelues, moſt falſly thinking, ſmall ſinnes, or hidden ſinnes, to be no ſinnes: and groſſeſt ſinnes in which they liue and lie moſt dangerouſly, to bee but ſinnes of infirmity.

Pro.24.16.

XXXV.

C By this which hath beene ſaid, the profeſſours of Chriſtian religion are admoniſhed of two things. Firſt, [b] that they vſe moſt painfull diligence in working their ſaluation, in attaining to faith, in dying to ſinne, in liuing to newneſſe of life: and their hearts be neuer at reſt, till ſuch time as they goe beyond all reprobates in the profeſſion of Chriſt Ieſus. Seeſt thou how farre a reprobate may goe? preſſe on to the ſtraight gate with maine and might, with all violence lay hold on the kingdome of heauen. Shall Herod feare and reuerence Iohn Baptiſt, and heare him gladly? and wilt thou neglect the Miniſters and the preaching of the word? Shall Pharao confeſſe his ſinne, nay ſhall Satan beleeue and tremble? and wilt not D thou bewaile and lament thy ſinnes, and thy wicked conuerſation? It behoooueth thee to feare and take heede, leaſt wicked men, and the deuill him ſelfe riſe in iudgement & condemne thee. For if thou ſhalt come ſhort of the duties of a reprobate, and doe not goe beyond him in the profeſſion of the Goſpell, ſure it is, thou muſt looke for the reward of a reprobate.

[b] Phi.2.12. 1.Pet.2.17. Rom.11.20

Mat.6.20.

The ſecond thing is, that the profeſſour of the Goſpell, [c] diligently trie and examine himſelfe, whether he is in the ſtate of damnation, or in the ſtate of grace: whether he yet beare the yoke of *Satan*, or is the adopted child of God. Thou wilt ſay, this neede not, thou profeſſeſt the Goſpell, and art taken for a Chriſtian: yet marke and conſider, that this often befalleth reprobates to bee eſteemed Chriſtians:

[c] 1.Cor.11.31. Pſal.16.12. and 119.59.

and they are often ſo like them, that none [a] but Chriſt can diſcerne the ſheepe from the goates, true Chriſtians from apparant Chriſtians. Wherefore it behoooueth all men that ſhewe themſelues to be Chriſtians, to lay aſide all pride, and ſelfeloue, and with singleneſſe of heart to put themſelues into the ballance of Gods word, and to make iuſt triall, whether in them, repentance, faith, mortification, ſanctification, &c. giue weight anſwerable to their outward profeſſion: which if they doe, let them praiſe God: if not, let them with all ſpeede vſe the meanes that they may be borne anew to the Lord, and may bee inwardly guided by his holy ſpirit, to giue obedience to his will, leaſt in the day of Gods triall, they ſtart aſide from him like a broken bow, and fall againe to their firſt vncleannes.

[a] Math. 25. 32. 33.

XXXVI.

To come to the ſecond ſort of men and to conclude; let the moſt zealous papiſt that is, trie himſelſe and his whole eſtate with a ſingle heart as in the preſence of Gods maieſtie, and he ſhall finde that by his whole religion & profeſſion he doth come ſhort of a reprobate, or at the leaſt not goe beyond him in theſe points before named: The Lord open their eies that they may ſee it. *Amen.*

A caueat to them of the religion of the Church of *Rome*.

The eſtate of a Chriſtian man in this life, which alſo *ſheweth how farre the Elect may goe beyond the Reprobate* in Chriſtianitie, and that by many degrees.

I.

THe [b] Elect are they whome God of the good pleaſure of his will hath decreed in himſelfe to chooſe to eternal life, for the praiſe of the glorie of his grace. For this cauſe the Elect onely are ſaid to haue their names written in [c] the Booke of life.

Election.
[b] Eph. 1. 4. 5, 6, 7.
[c] Apoc. 20. 15.

II.

Whome God electeth, them he *calleth* in the time appointed for the ſame purpoſe. This *calling* of the Elect is nothing elſe but a [d] ſingling and a ſeuering of them out of this vile world, and the cuſtomes thereof, to bee [e] *citizens* of the kingdome of glory after this life. And the time of their calling is tearmed in Scripture, [f] *the day of viſitation, the day of ſaluation, the time of grace.*

Vocation.
[d] 2. Theſ. 2. 13. 14.
[e] Eph. 2. 19.
[f] 2. Cor. 6. 2. Luk. 19. 42.

III.

This [g] *ſeuering* and *chooſing* of the elect out of the world, is then performed, when God by his holy ſpirit indueth them with *true ſauing faith*: a wonderfull gift, peculiar to the elect. For the better knowing of it, there is to be conſidered: Firſt, what faith is: Secondly, how God doth worke it in the hearts of the elect: Thirdly, what degrees there be of faith: Fourthly, what are the fruits & benefits of faith

[g] Col. 2. 7. Ioh. 15. 19.

IV.

Faith is a wonderfull grace of God, by which the elect doe apprehend and apply Chriſt and all his benefits vnto themſelues particularly.

What faith is.

Here firſt it is to be conſidered, that the very nature of faith ſtandeth in a certaine power of apprehending and applying Chriſt. This is declared by Paul when he ſaith, [h] *Ye are buried with him through baptiſme, by whome ye are alſo riſen againe with him by the faith of the power of God, who raiſed him from the dead.* Where it appeareth that faith is made a meanes to communicate Chriſt himſelfe, his death and buriall, and ſo all other benefits to the beleeuer. Againe, to *beleeue in Chriſt*, and to [i] receiue or to *lay hold on Chriſt*, are put one for another by Saint Iohn: which declareth that there is a ſpeciall applying of Chriſt; euen as wee ſee, when a man hath any thing giuen him, he reacheth out his hand and pulleth it to himſelfe, and ſo makes it his owne. Moreouer, faith is called the [k] *putting on of Chriſt*: which cannot bee vnleſſe Chriſts righteouſneſſe be ſpecially applyed to the heart, as the garment to the backe, when it is put on. Laſtly, this may appeare, in that faith is called [l] *the eating and drinking of Chriſt*: for there is no eating of meate that nouriſheth, but firſt it muſt bee taſted and chewed in the mouth, then it muſt be conueied into the ſtomacke, and there digeſted: laſtly, it muſt be applyed to the parts of the body that are to be nouriſhed. And Paul prayeth for the Epheſians, that Chriſt [m] may *dwell in their hearts by faith*: which plainey importeth, this apprehending and applying of Chriſt.

[h] Col. 2. 12.
[i] Ioh. 1. 12. Rom. 5. 17.
[k] Gal. 3. 27.
[l] Ioh. 6. 36.
[m] Eph. 3. 17.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: firſt, in that Paul calleth it [n] *the faith of Gods power*, becauſe the power of God is eſpecially ſeene in the begetting of faith. Secondly, experience ſheweth it to bee a wonderfull gift of God: when a man neither ſeeth, nor feeleth his ſinnes, then to ſay he beleeueth in Gods mercie, it is an eaſie matter; but when a man ſhall feele his heart preſſed downe with the weight of his ſinnes, and the anger of God for them; then to apply Gods free mercie to his owne ſoule, it is a moſt hard matter: for then it is the property of the curſed nature of man, to blaſpheme God, and to deſpaire of mercie. Iudas, who (no doubt) often preached mercie and redemption by Chriſt in the ſecuritie of his heart, when Gods hand was vpon him, and the Lord made himſee the vileneſſe of his treacherie; he could not comfort himſelfe in Chriſt, if one would haue giuen him ten thouſand worlds, but in an helliſh horror of conſcience hanged himſelfe deſperately: which ſheweth what a wonderfull hard thing it is at the ſame inſtant when a man is touched for his ſinnes, then to apply Gods mercie to himſelfe. Yet a true Chriſtian by the power of faith can doe this, as it may appeare in Dauid, [o] *In the day of my trouble*

[n] Col. 2. 12.
[o] Pſa. 77. 2. 3.

trouble (ſaith he) *I ſought the Lord: my ſore ranne and ceaſed not in the night: my ſoule refuſed comfort: I did thinke vpon God and was troubled: I prayed and my ſpirit was full of anguiſh*: and addeth the word *Selah*, a note (very likely) of ſome wonderfull thing. [a] Againe, he being almoſt in the gulfes of hell, euen then cried to the Lord for helpe. Iob ſaith, [b] *If God ſhould deſtroy him, yet hee would for all that beleeue in him ſtill*. Vndoubtedly, ſtrange is the band of faith knitting Chriſt and his members togither, which the anguiſh of ſpirit cannot, and the ſtrokes of Gods hand doe not vnlooſe.

[a] Pſal. 103. 1.
[b] Iob. 13. 15.

V.

This apprehending of Chriſt is not done by any corporall touching of him, but ſpiritually by *aſſurance*, which is, when the elect, are perſwaded in their hearts by the holy Ghoſt, of the forgiueneſſe of their owne ſinnes, and of Gods infinite mercie towards them in Ieſus Chriſt. According to that of [c] Paul, *Now we haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might knowe the things which are giuē vs of god.* The things which the ſpirit of God maketh knowne to the faithfull particularly, are their iuſtification, adoption, ſanctification, eternall life: and thus when any are perſwaded of theſe things concerning themſelues, they doe in their hearts diſtinctly apply and appropriate Chriſt and his benefits to themſelues.

[c] 1. Cor. 2. 12.

VI.

How God worketh faith in the heart.

The manner that God vſeth in the begetting of faith is this. Firſt, he prepareth the heart that it may bee capable of faith. Secondly, he cauſeth faith by little and little to ſpring and to breed in the heart. The preparation of the heart is by humbling and ſoftning of it: vnto the doing of this there are foure things requiſite. The firſt of them, is the knowledege of the worde of God, both of the law and the Goſpell, without the which there can bee no faith; according to that ſaying of Eſaiah: [d] *By his knowledge ſhall my righteous ſeruant iuſtifie many*. And that of Iohn: [e] *This is eternall life, that they know thee to be the onely very God, and whome thou haſt ſent Ieſus Chriſt*. The [f] onely ordinarie meanes to attaine faith by, is the word preached: which muſt bee heard, remembred, practiſed: and continally hid in the heart. The leaſt meaſure of knowledge without which a man cannot haue faith, is the knowledge of Elements, or the fundamentall doctrines of Chriſtian Religion. A fundamentall doctrine is that, which beeing obſtinately denied, all religion, and all obtaining of ſaluation is ouerthrowne. This knowledge hath a generall faith going with it, which is an aſſent of the heart to the knowne truth of Gods word. This faith when it is growne vp to ſome gteat meaſure, is called πληροφορία τῆς συνέσεως, the [g] *full of aſſurance of vnderſtanding*, and it is to be ſeene in the Martyrs who maintained Gods truth againſt the perſecutions of the falſe Church, vnto death.

1. knowledge.
[d] Eſa. 53. 11.
[e] Ioh. 17. 3.
[f] Iob. 33. 23. Rom. 10. 14.
[g] Col. 2. 2. Rom. 14. 14.

VII.

Although both Elect and Reprobate may be enlightened to know the word of God: yet the Elect in this thing goe farre beyond all reprobates: for it is ſpecially ſaid of them, that God is their *ſchoole-maſter*, that *he ſofteneth* their ſtony hearts, and maketh them pliable, that he *draweth* them, that he *openeth their ſenſes, hearts, eares, vnderſtandings*: that the holy Ghoſt is their *annointment*, and their *eie-ſalue*, to cleare the eies of their mind, to conceiue the myſteries of Gods word. And the difference of illumination in them is three-fold.

I. Firſt, the knowledge which the reprobate hath concerning the dingdome of heauen, is only a general & confuſed knowledge: but the knowledge of the elect is pure, certain, ſure, diſtinct, & particular: for [h] it is ioyned with a feeling & inward experience of the thing known: though indeed the mind of man is able to conceiue more then any Chriſtian heart can feele: & this is to be ſeene in [i] Paul, who vſeth not onely to deliuer the points of Gods word in a generall manner, but alſo ſetteth thē down ſpecially in his own experience. So that the enlightning of the reprobate may be compared to the ſight of the [k] *blind man, who ſaw men walking like vnto trees*, that is, in motion like men, but in forme like trees: and the elect are like the *ſame blind man, who afterward ſaw men a far off cleerely*.

[h] Phil. 1. 9.
[i] Gal. 5. 17. cum Rom. 7. 23. & Rom. 3. cum Rom. 8. 38.
[k] Mar. 8. 24. 25.

II. Secondly, the knowledg of the wicked [l] *puffeth them vp*: but the knowledge of the godly *humbleth them*.

[l] 1. Cor. 8. 2. & 14. 23.

III. Laſtly, the elect, beſides the knowledge of Gods word, haue [m] a *free* & franke heart to performe it in their liues and conuerſations, which no reprobate can haue: for their illumination is not ioyned with true and ſincere obedience. By this is eaſie to diſcerne of the illumination of Anabaptiſts, or Familiſts, and many other, which brag of the ſpirit.

[m] Pſal. 40. 6. 2. Tim. 3. 5. Tit. 1. 16.

VIII.

Sight of ſinne.

The ſecond, is the *ſight of ſinne* ariſing of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, ſaying, [n] *Know thine iniquitie, for thou haſt rebelled againſt the Lord thy God, &c.* The chiefe cauſe of the ſight of ſinne, is Chriſt by his holy ſpirit, [o] *who detecteth the thoughts of many hearts, and iudgeth the world of ſinne*. The manner of ſeeing our ſinnes muſt be, to know them particularly: for the vileſt wretch in the world can generally and confuſedly ſay, *he is a ſinner*: but that the ſight of ſinne may be effectuall to ſaluation, it muſt be more ſpeciall and diſtinct euen in particular ſinnes, ſo that a man may ſay with Dauid, [p] *My ſins haue taken ſuch hold of me, that I am not able to looke vp: they are more in number then the haires of mine head: therefore my heart hath failed me.* Againe, a man muſt not barely ſee his particular ſinnes, but he muſt alſo ſee the circumſtances of them, as namely, the fearefull curſes & iudgments of God, which accompanie euery ſinne: for the conſciences of many tell of their ſinnes in particular, yet they cannot be humbled for them, and leaue them; becauſe they

[n] Jer. 3. 13.
[o] Luk. 2. 35. Ioh. 16. 8.
[p] Pſal. 40. 12.

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haue not ſeene that ougly taile of the curſe of God, that euery ſinne draweth after it.

IX.

The means to attaine to the ſight of ſin, is by a diligent examination of a mans owne ſelfe. This was the practiſe of the children of Iſrael in affliction: [a] *Let vs trie* (ſay they, *and ſearch our waies, and turne againe to the Lord.* And Dauid giueth the ſame counſel to Sauls Courtiers: [b] *Tremble and ſinne not, examine your owne heart on your bed, and be ſtill.* This examination muſt be made by the commandements of the Law, but ſpecially by the tenth, which ranſacketh the heart to the very quicke: and was the meanes of Pauls conuerſion. For he being a proud Phariſie, [c] this commaundement ſhewed him ſome ſins, which otherwiſe he had not known, and *it killed him*, that is, it humbled him. If ſo be it, that after examination a man cannot find out his ſinnes (as no man ſhall find out all his ſinnes, for [d] the heart of man is a vaſt gulfe of ſinne, without either bottome or banke, and hath infinite and hidden corruptions in it) then he muſt in a godly iealouſie, ſuſpect himſelfe of his vnknowne ſinnes: as Dauid did, ſaying, [e] *Who can vnderſtand his faults? cleanſe me from my ſecret faults.* And as Paul did, [f] *I know nothing by my ſelfe, yet I am not thereby iuſtified.* And good reaſon it is why men ſhould ſuſpect themſelues of thoſe ſinnes which as yet they neuer ſaw in themſelues: [g] *for that which is highly eſteemed amongſt men, is abominatō in the ſight of God:* and the very [h] *Angels are not cleane in his ſight.*

[a] Lam. 3. 40.
[b] Pſal. 4. 4.
[c] Rom. 7. 7. 10.
[d] Ier. 17. 9.
[e] Pſal. 19. 12.
[f] 1. Cor. 4. 4.
[g] Luk. 16 15.
[h] Iob. 4. 18.

X.

3. Sorrow for ſinne.

The third, is a ſorrowe for ſinne, which is a paine and pricking in the heart ariſing of the feeling of the diſpleaſure of God, and of the iuſt damnation which followeth after ſinne. This was in the [i] Iewes after Peters firſt ſermon: and in Habacuk at the hearing of Gods iudgements: [k] *When I heard* (ſaith he) *my belly trembled: my lippes ſhooke at thy voice: rottennes entred into my bones: and I trembled in my ſelfe, that I might reſt in the day of trouble.* This ſorrow is called the [l] *ſpirit of bondage to feare:* becauſe when the ſpirit hath made a man ſee his ſinnes, he ſeeth further the curſe of the Law, & ſo he findes himſelfe to be in bondage vnder Satan, hell, death, and damnation: at which moſt terrible ſight his heart is ſmitten with feare and trembling, through the conſideration of his helliſh and damnable eſtate.

This ſorrow if it continue and increaſe to ſome great meaſure, hath certaine ſymptomes in the body, [m] as *burning heat*, [n] *rouling of the intralls*, [o] a *pining and fainting of the ſolide parts.*

[i] Act. 2. 37.
[k] Hab. 3. 16.
[l] Rom. 8. 15.
[m] Iob. 30. 30
[n] Lam. 1. 20. & 2. 11. Oſe. 11. 8.
[o] Pſal. 32. 4.

XI.

In the feeling of this ſorrow, three things are to be obſerued. The firſt; al men muſt looke, that it be ſeriouſly and ſoundly wrought in their hearts: for looke as men vſe to breake hard ſtones into many ſmall peeces and into duſt; ſo muſt this feeling of Gods anger for ſin bruiſe the heart of a poore ſinner and bring it to nothing. And that this may be ſo, ſorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man [p] *frō his youth ſuffereth the terrours of GOD.* Iacob wreſtling with the Angel gets the victory of him, [q] but he is faine to *goe halting to his graue*, and traile one of his loynes after him continually. [r] The *paſchall lamb* was neuer eaten without *ſowre hearbes*, to ſignifie that they which will be free from the wrath of God by Ieſus Chriſt, muſt feele continually the ſmart and bitternes of their owne ſinnes. The ſecond, all men muſt take heede, leaſt when they are touched for their ſinnes, they beſnare their owne conſciences: for if the ſorrow be ſomewhat ouer-ſharpe, they ſhall ſee themſelues euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he ſhall find it a moſt hard matter to be freed from it, without the marueilous power and ſtrength of Chriſt Ieſus, who onely is able to helpe him and comfort him: yea many when they are once plunged in this diſtreſſe and anguiſh of ſoule, ſhal neuer eſcape it, as may appeare in *Cain*, Saul, Achitophel; Iudas, and now of late in Iohn Hoffmeiſter a Monke, and Latomus, who for the ſpace of certaine daies neuer left crying that hee was damned, becauſe that he had wilfully perſecuted the Goſpell of Chriſt, and ſo he ended his life. Therefore moſt worthy is Pauls counſell for the moderating of this ſorrow: [s] *It is ſufficient* (ſaith he) *vnto the inceſtuous man, that he was rebuked of many, ſo that now contrariwiſe ye ought rather to forgiue him and comfort him, leaſt he ſhould be ſwallowed vp with ouermuch heauineſſe.* And further he giueth another reaſon, which followeth, *leaſt Satan ſhould circumvent vs: for we are ignorant of his* [*] *enterpriſes.* And indeede common experience ſheweth the ſame, that when any man is moſt weake, then Satan moſt of all beſtirreth himſelfe to worke his confuſion. The third is, that all men which are humbled haue not like meaſure of ſorrow, but ſome more, ſome leſſe. Iob felt the hand of God in exceeding great meaſure, when he cried, [t] *O that my griefe were well wayed, and my miſeries were laid togither in the ballance, for it would be now heuier then the ſand of the ſea: therefore my words are now ſwallowed vp, for the arrowes of the Almightie are in mee, and the venome thereof doth drinke vp my ſpirit, and the terrours of God fight againſt mee.* The ſame did Ezechias, when on his death-bed he ſaid, [u] *He brake al my bones like a Lyon, and like a crane or a ſwallow, ſo did I chatter: I did mourne like a doue, &c.* Contrariwiſe, the *theefe* vpon the croſſe, and *Lydia* in her conuerſion neuer felt any ſuch meaſure of griefe: for it is ſaid of her, that *God* [x] *opened her heart to be attentiue to that which Paul ſpake*, and preſently after ſhe intertained Paul and Silas cheareſully in her houſe, which ſhe could not haue done if ſhee had bene preſſed downe with any great meaſure of ſorrow: neither are any to diſlike themſelues, becauſe they are not

[p] Pſal. 88. 15.
[q] Gen. 32. 25.
[r] Exod. 12. 8 Zac. 12. 10.
[s] 2. Cor. 2. 6. 7.
[*] Or policies.
[t] Iob. 6. 2. 3. 4.
[u] Eſay. 38. 13. 14.
[x] Act. 10. 14

ſo much humbled as they ſee ſome others: for God in great wiſedome giueth to euery one which are to be ſaued, that which is conuenient for their eſtate. And it is often ſeene in a feſtered ſore, that the corruption is let out as well with the pricking of a ſmall pinne, as with the wide lance of a raſer.

XII.

4. Good deſpaire.

The fourth thing in true humiliation, is an *holy deſperation*: which is, when a man is wholly out of all hope euer to attaine ſaluation by any ſtrength or goodnes of his owne: ſpeaking and thinking more vily of himſelfe then any other can doe; and heartily acknowledging himſelfe to haue deſerued not one onely, but euen ten thouſand damnations in hell fire with the deuill and his angels. This was in Paul, when he ſaid of himſelfe that he was the [a] *cheife of all ſinners*. This was in Daniel, when in the name of the people of Iſrael he prayed and ſaid, [b] *O Lord, righteouſnes belongeth vnto thee, and to vs open ſhame, as appeareth this day, &c.* The ſame was in the prodigall child, who ſaid, [c] *Father, I haue ſinned againſt heauen and againſt thee, and I am no more worthy to be called thy ſonne.* Laſtly, it was in Ezra, [d] who ſaid, *O my God I am confounded, and am aſhamed to lift vp mine eies vnto thee, my God: for our iniquities are increaſed ouer our head, and our treſpaſſe is growne vp vnto the heauen.*

XIII.

Sorrow for ſinne, no melancholie.

Many are of opinion that this ſorrow for ſin is nothing els but a melancholike paſſion: but in truth the thing is farre otherwiſe, as may appeare in the example of Dauid: who by all coniectures was leaſt troubled [e] with melancholy, and yet neuer any taſted more deepely of the ſorrow and feeling of Gods anger for ſinne then he did, as the booke of Pſalmes declareth. And if any deſire to know the difference, they are to be diſcerned thus. 1 Sorrow for ſinne may be where health, reaſon, ſenſes, memorie, and all are ſound: but melancholike paſſions are where the bodie is vnſound, and the reaſon, ſenſes, memory dulled and troubled. 2 Secondly, ſorrow for ſinne is not cured by any phyſicke, but onely by the ſprinkling of the blood of Ieſus Chriſt: melancholike paſſions are remooued by Phyſicke, dyet, muſicke, and ſuch like. 3 Thirdly, ſorrow for ſinne ariſeth of the anger of God, that woundeth and pierceth the conſcience: but melancholike paſſions riſe onely of meere imaginations ſtrongly conceiued in the braine. 4 Laſtly, theſe paſſions are long in breeding, and come by little and little: but the ſorrow for ſinne vſually commeth on a ſuddaine as lightening into a houſe. And yet howſoeuer they are differing, it muſt be acknowledged that they may both concurre together: ſo that the ſame man which is troubled with melancholie, may feele alſo the anger of God for ſinne.

XIIII.

How faith is bred in the heart.

1. Conſideration of Gods mercie.

2. Feeling of the want of Chriſt.

3. Deſire.

4. Prayer for the pardon of ſin.

A liuely aſſurance.

Thus it appeareth how God maketh the heart fitte to receiue faith, in the next place it is to be conſidered how the Lord cauſeth faith to ſpring and to breed in the humbled heart. For the effecting of this ſo bleſſed a worke, God worketh foure things in the heart. Firſt, when a man is ſeriouſly humbled vnder the burden of his ſinne, the Lord by his ſpirit makes him lift vp himſelfe to conſider and to ponder moſt diligently the great mercie of God offered vnto him in Chriſt Ieſus. After the conſideration of Gods mercie in Chriſt: he comes in the ſecond place to ſee, feele, and from his heart to acknowledge himſelfe to ſtand in neede of Chriſt, and to ſtand in neede of euery drop of his moſt pretious blood. Thirdly, the Lord ſtirreth vp in his heart a vehement deſire and longing after Chriſt and his merits: this deſire is compared to a [f] thirſt: which is not onely the feeling of the drineſſe of the ſtomacke, but alſo a vehement appetite after drinke, and Dauid fitly expreſſeth it when he ſaith, [g] *I ſtretched forth my hands vnto thee: my ſoule deſireth after thee as the thirſtie land.* Laſtly, after this deſire he begins to pray, not for any worldly benefit, but onely for the forgiuenes of his ſinnes, crying with the poore Publican, *O God be mercifull to me a ſinner.* Now this prayer, it is made, not for one day onely, but continually from day to day: not with lips, but with greater ſighes and groanes of the heart then that they can be expreſſed with the tongue. Now, after theſe deſires and prayers for Gods mercie, ariſeth in the heart a liuely aſſurance of the forgiuenes of ſinne. For God, who cannot lie hath made this promiſe, [h] *Knock, & it ſhall be opened*: and againe, *before they call I will anſwer, & while they ſpeake I will heare.* Therefore when an humbled ſinner comes crying and knocking at his mercie gate for the forgiuenes of ſinne, either then or ſhortly after the Lord worketh in his heart a liuely aſſurance thereof. And [i] whereas he thirſted in his heart, beeing ſchorched with the heat of Gods diſpleaſure beating vpon his conſcience, Chriſt Ieſus giueth him to drinke of the well of the water of life freely: and hauing drunken thereof, he ſhall neuer be more athirſt, but ſhall haue in him a fountaine of water ſpringing vp into euerlaſting life.

XV.

For the better vnderſtanding of this, that God worketh *ſauing faith* in the heart of man after this manner; it muſt be obſerued, that a ſinner is compared [k] to *a ſicke man* oft in the Scriptures. And therefore the curing of a diſeaſe fitly reſembleth the curing of ſinne. A man that hath a diſeaſe or ſore in his body, before he can be cured of it, he muſt ſee it, and bee in a feare leaſt it bring him into danger of death: after this he ſhall ſee himſelfe to ſtand in neede of Phyſicke, and he longeth till he be with the Phyſitian: when he is once come to him, he deſireth him of all loues to helpe him, and to ſhewe the beſt skill he can: he will not ſpare for any coſt; then he yeelds himſelfe into the Phyſitians

[a] 1.Tim.1.15.

[b] Dan.9.7.

[c] Luk.15.19.

[d] Ezra.9.6.

[e] 1.Sam.16.23.

[f] Reu.21.6. Eſa.55.1. Luk 1.53.

[g] Pſa.143.6

[h] Mat.7.17. Eſay.65.24.

[i] Reu.21.6. Ioh.4.14.

[k] Luk.4.18. Mat.9.11,12.

hands,perſwading himſelfe,that by God bleſſing he both can and will helpe him: after this he comes to his former health againe. On the ſame manner,euery man is wounded with the deadly wound of ſinne at the very heart: and he that would be ſaued and eſcape damnation,muſt ſee his ſinne, be ſorrowfull for it, and vtterly deſpaire of his own ſtrength to attaine ſaluation thereby: furthermore, he muſt ſee himſelfe to ſtand in neede of Chriſt, the good Phyſitian of his ſoule,and long after him, and crie vnto him with deepe ſighes and groanes for mercie: after this,Chriſt Ieſus will temper him a plaiſter of his owne heartblood; which beeing applied,he ſhall find himſelfe reuiued, and ſhall come to a liuely aſſurance of the forgiuenes of all his ſinnes. So it was in Dauid, when he repented of his adulterie and murther. Firſt,God made him ſee his ſinnes: for he ſaith, [a] *I know mine iniquities,& my ſins are euer before me.* Secondly, he felt Gods anger for his ſinnes, [b] *Make me* (ſaith he) *to heare ioy and gladneſſe, that the bones which thou haſt broken may reioce.* Thirdly, he vtterly deſpaired of his owne ſtrength,in that he ſaid, [c] *Stabliſh me with thy free ſpirit*; ſignifying thereby, vnleſſe the Lord would ſtay him with his glorious power, he ſhould runne headlong to his owne confuſion. Fourthly, he comes to ſee himſelf ſtand in great neede of Gods fauour: [d] one mercie will not content him:he prayeth for the whole innumerable *multitude of his mercies* to be beſtowed on him, to doe away his iniquities. Fiftly, his deſire and his prayer for the forgiueneſſe of his ſinne, are ſet downe in the whole Pſalme. And in his prayer he gathereth ſome comfort and aſſurance of Gods mercie towards himſelfe, in that he ſaith, *The ſacrifices of God are a contrite ſpirit:* [e] *a contrite, and a broken heart O God,thou wilt no deſpiſe.* Againe, the like appearth in Dauid,Pſal.32.3.*When I held my tongue,my bones conſumed in my roring all the day.* 4. *For thy hand was heauie vpon me day and night:my moiſture was turned into the drought of ſommer. Sela.* 5.*I confeſſed my ſinnes vnto thee, neither hid I mine iniquities: I ſaid I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaueſt the iniquitie of my ſinne.*

[a] Pſa. 51.3.
[b] ver.8.
[c] verſ.12.
[d] verſ.1.
[e] verſ.17.

To this purpoſe is the example of R. Glouer, Martyr, who beeing ſomewhat troubled at his entrance into priſon, teſtifieth thus of himſelfe. *So* (ſaith he) *I remained without any further conference of any man by the ſpace of eight daies,and till the biſhops comming: in which time I gaue my ſelfe continually to prayer, and meditation of the mercifull promiſes of God made to all without exception of perſons that call vpon the name of his deare ſonne Ieſus Chriſt. I found in my ſelfe daily amendment of health of body, increaſe of peace of conſcience,and many conſolations from God by the heple of his ſpirit: and ſometime as it were a taſt and glimmering of the life to come: all for his onely ſonne Ieſus Chriſts ſake.*

XVI.

There are diuers degrees and meaſures of this vnfained faith,according as there be diuers degrees of Chriſtians: ſome [f] are yet in the wombe, and haue *their mother* the Church *traueling of them*: ſome [g] are *newe borne babes feeding on the milke* of the word: ſome are [h] *perfect men in Chriſt, come to the meaſure of the age of the fulneſſe of Chriſt.*

Degrees of faith.

[f] Reu.12.2. Gal.4.19.
[g] 1.Cor.3.2.
[h] Eph.4.13.

XVII.

The leaſt meaſure of faith that any Chriſtian can haue, is compared to the [i] *graine of muſtardſeed,* the leaſt of all ſeedes: and to *flaxe* [k] that hath fire in it,but ſo weake that it can neither giue heat nor light, but onely maketh a *ſmoke,* and is called by the name of a [l] *little faith:* and it may bee thus deſcribed. When a man of an humble heart doth not yet feele the aſſurance of the forgiuenes of his owne ſinnes, and yet he is perſwaded that they are *pardonable,* deſiring that they might be pardoned: and therefore prayeth to God that he would pardon them, and giue him ſtrength to leaue them.

The leaſt meaſure of faith.

[i] Mat.17.20.
[k] Eſa.43.2.
[l] Mat.8.26.

XVIII.

A litle faith may more plainely be knowne by conſidering of theſe foure points: firſt, that it is onely in his heart, who is humbled for his ſinne: [m] *For the Lord dwelleth with him that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* Secondly,it is in a man eſpecially at the time of his conuerſion,and calling to Chriſt,after which he is to grow from faith to faith. Thirdly,this faith though *it be in the heart,* yet it is not ſo much *felt in* the heart: this was in Dauid at ſome times [n] *My God, my God,why haſt thou forſaken me,* ſaith he? The firſt words, *my God, my God,* are ſpeches of faith: yet the latter, *why haſt thou forſaken me?* ſhew that then he had no feeling of Gods mercie. A *litle* faith then is in the heart of man, as in the ſpring time the fruit is in the budde, which yet appeareth not, but onely hath his nature and ſubſtance in the budde. Laſtly, the beginnings and ſeedes of this faith, or at the leaſt,ſignes and effects thereof,are three.

[m] Eſa.57.15.
[n] Pſal.22.1.

The firſt is a perſwaſion, that a mans owne ſinnes are pardonable: this perſwaſion though it be not faith,yet it is a good preparation to faith: for the wicked cutte themſelues off quite from Gods mercie, in that with Cain [o] they ſay,their ſinnes are greater, then that they can bee forgiuen. The ſecond, is a deſire of the fauour and mercie of God in Chriſt, and of the meanes to attaine to that fauour. [p] This deſire is a ſpeciall grace of God, and it hath the promiſe of bleſſednes; and it muſt bee diſtinguiſhed from that deſire which wicked men haue: who though they deſire life eternall, as Balaam did, yet they cannot ſincerely deſire the meanes, as faith, repentance,mortification, reconciliation, &c. The third, is prayer for nothing in this world, but onely for the forgiueneſſe of their ſinnes, with great ſighes and groanes, from the bottome of the heart, which they are not able

1.A perſwaſion that ſinne is pardonable.
2.A deſire of reconcilation to God in Chriſt for ſinne.
3.Prayer for pardon.

[o] Gen.4.13.
[p] Mat.5.6. Luk.1.53. Pſal.145.19. Pſal.10.17. & 38.9. Num.23.10.

to expreſſe, as they feele them. Now this heartie praying and deſire for the pardon of ſinne can neuer come from the fleſh, but onely from the ſpirit, who [a] ſtirreth vp theſe heauenly motions of longing, deſiring, ſighing after remiſſion of ſinne, and all other graces of God, which he beſtoweth vpon his children. And where the ſpirit of Chriſt dwelleth there muſt needes be faith: for [b] Chriſt dwelleth in the hearts of the faithfull by faith. Therefore as Rebecca, [c] when ſhe felt the Twinnes ſtriue in her wombe, though it pained her, yet ſhee knew, both that ſhee had conceiued, and that the children were quicke in her: ſo they who haue theſe motions, and holy affections in them before mentioned, may aſſure themſelues that the ſpirit of God dwelleth in them; and conſequently that they haue faith, though a weake faith.

a Rom.8.25.
b Eph.3.17.
c Gen.25.22.

A
B

XIX.

Examples of this ſmall faith are euident in the Apoſtles, who though [d] they beleeued that Chriſt was the Sauiour of the world, yet they [e] were ignorant of his death and reſurrection, which are the chiefe meanes of ſaluation. After his reſurrection they were ignorant of his aſcenſion, and of his ſpirituall kingdome, for the dreamed [f] of an earthly kingdome: & at his death they all fled from him, & Peter fearfully denied him. They beeing in this eſtate, are not ſaid to haue no faith, but to be of [g] little faith. Another example we haue in Dauid, who hauing continued a long ſpace in his two great ſinnes, adultery, and murther, was admoniſhed thereof by Nathan the prophet: beeing admoniſhed he confeſſed his ſinnes, & ſtraightway Nathan declared vnto him from the Lord the forgiueneſſe of them. Yet afterward Dauid humbleth himſelfe, as it appeareth in the 51. Pſalme, and prayeth moſt earneſtly for the forgiueneſſe of thoſe and all other his ſinnes, euen as though it had not bin true, that they were forgiuen, as Nathan told him: the reaſon is: howſoeuer they were remitted before God, yet Dauid at his firſt repenting of them felt none aſſurāce in his heart of the forgiuenes of them, onely he had a perſwaſion, that they might be pardoned: And therefore he vehemently deſired and prayed to the Lord, to remit them, and to ſanctifie him anew. This then beeing the leaſt meaſure of faith, it muſt be remembred, that he who hath not attained to it, hath as yet no ſauing faith at all.

d Mat.16.16.
e Mat.17.23 Luk 9.45.
f Act.1.6.
g Mat.8.25.

C
D

XX.

The greateſt meaſure of faith, is *a full perſwaſion of the mercie of God.* For it is the ſtrength and ripenes of faith, Rom. 4.20.21. *Abraham not weake in faith, but beeing ſtrengthned in the faith, was fully perſwaded, that he who had promiſed was able to doe it.* This full aſſurance is when a man can ſay with Paul, [h] *I am perſwaded that neither life, nor death, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* And leaſt any ſhould thinke, this ſaying is peculiar to Paul, he [i] teſtifieth of himſelfe that for this cauſe hee was receiued to mercie, that he might be an *example* to them which after ſhould beleeue in Chriſt to life eternall: and the whole Church, in the Cantic. vſeth the ſame in effect: ſaying, [k] *Loue is as ſtrong as death, iealouſie is as cruell as the graue, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floudes drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would contemne it.*

The greateſt meaſure of faith
h Rom.8 38.
i 1.Tim.1.16.
k Cant.8.6,7.

A

XXI.

No Chriſtian attaineth to this full aſſurance at the firſt, but in ſome continuance of time, after that for a long ſpace he hath kept a good conſcience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Chriſt. This Paul declareth to the Romanes: [l] *in afflictions God ſheddes abroad his loue in their hearts, by the holy Ghoſt, which is giuen to them:* but how? by degrees: for from affliction ariſeth *patience*, from *patience* commeth *experience*, from *experience*, *hope:* and *hope* neuer maketh aſhamed, or diſappointeth him of eternall life. This is euident in Dauids practiſe: [m] *Doubtleſſe,* ſaith hee, *kindnes and mercie ſhall follow me all the daies of my life, & I ſhall liue a long ſeaſon in the houſe of the Lord.* Marke this his reſolute perſwaſion: & conſider how he came vnto it, namely, by experiēce of Gods fauour at ſundry times, & after ſundry manners. For before he ſet down this reſolutiō, he numbred vp diuers benefits receiued of the Lord: that [n] *he fed him in greene paſtures, and led him by the refreſhing waters* of Gods word: that he *reſtoreth him and leadeth him* in the paths of righteouſnes: that he ſtrengtheneth him in great daungers, euen of death, and preſerueth him: that in deſpight of his enemies, he inriched him with many benefits. By meanes of all theſe mercies of God beſtowed on him, he came to be perſwaded of the continuance of the fauour of God towards him. Againe, Dauid ſaid before king Saul, [o] *Let no mans heart faile becauſe of Goliah: thy ſeruant will goe and fight with the Philiſtime.* And Saul ſaid [p] to Dauid, *thou art not able to goe againſt this Philiſtine to fight with him: for thou art but a boy, and he is a man of warre from his youth.* Dauid anſwered, that he was able to fight with, and to ſlay the vncircumciſed Philiſtine. And the ground of his perſwaſion was taken from experience: for thus he ſaid, [q] *Thy ſeruant kept his fathers ſheepe, and there came a Lyon, and likewiſe a Beare, and tooke a ſheepe out of the flocke, and* [r] *I went out after him and ſmote him, and tooke it out of his mouth, and when he aroſe againſt mee, I caught him by the beard, and ſmote him and ſlew him.* [ſ] *So thy ſeruant ſlew both the Lyon and the Beare: therefore this vncircumciſed Philiſtine ſhall be as one of them, ſeeing hee hath railed on the hoſt of the liuing God.* The like proceeding muſt bee in matters concerning eternall life. Little Dauid reſembleth

B
C
D
l Rom.5.4,5
m Pſa.23.6.
n Pſal.23.2,3,4.
o 1.Sam.17 32.
p Verſ.33.
q ver.34.
r verſ.35.
ſ verſ.36.

euery Chriſtian: Goliah and the armie of the Philiſtines, reſembleth Sathan and his power. He therefore that will bee reſolued, that he ſhall be able to ouercome the gates of hell, and attaine to life euerlaſting, muſt long keepe watch and ward ouer his owne heart, and hee muſt fight againſt his owne rebellious fleſh, and crucifie it: yea hee muſt haue experiences of Gods power ſtrengthening him in many temptations, before he ſhall bee fully aſſured of his attaining to the kingdome of heauen.

XXII.

Fruites of faith.

[a] Eph.1.17.
Vnion with Chriſt.
Communion with Chriſt.
[b] Eph.3.20.
Eph.1.19.
1 Cor.3.16.
[c] Eph.1.22.23.
[d] Rom.6.4.5.
Ioh.15.1.2.
Eph.4.15.16.
[e] Act.15.9

Thus much concerning faith it ſelfe: now follow the fruites and benefits of faith. By meanes of this ſpeciall faith, the Elect are truly [a] *ioyned* vnto Chriſt, and haue an heauenly *communion* & fellowſhip with him; & therefore doe [b] in ſome meaſure inwardly feele his holy ſpirit moouing and ſtirring in them, as Rebecca felt the Twins to ſtirre in her wombe. Chriſt is as [c] the *head in the bodie:* euery beleeuer as a member of the ſame body: now as the head giueth ſenſe and motion to the members, and the members feele themſelues to haue ſenſe, and to mooue by meanes of the head: ſo doth Chriſt Ieſus reuiue and quicken euery true beleeuer, and by his heauenly power maketh him to doe the good which he doth.[d] And as from the ſtocke, ſappe is deriued to the grift, that it may liue and grow, and bring forth fruit in his kinde: ſo doe all the faithfull that are grafted into Chriſt the true vine. And as the grift looſeth his wild nature, and is changed into the nature of the ſtocke, and bringeth forth good fruit: ſo in like manner it is with them that are in Chriſt, who by little and little are wholly renued [e] from euill to good.

XXIII.

Iuſtification.

[f] 1.Cor.1.30.
2.Cor.5.21.

The Elect beeing thus ioyned vnto Chriſt, receiue three wonderfull benefits from him, *Iuſtification, Adoption, Sanctification.* Iuſtification is, when the Elect beeing in themſelues rebellious ſinners, and therefore firebrands of hell fire, and Gods owne enemies, [f] yet by Chriſt they are accepted of the Lord, as perfectly pure and righteous before him.

XXIIII.

[g] Luk.1.35
Coloſſ.2.9.
Ioh.4.14.
Mar.2.17.

[h] Col.2.14.
Gal.3.13.
Eph.1.7.
[i] Rom.4.18.19.
Math.3.15.
Eſa.53.11.
Phil.2.8.
[k] Rom.8.1.2.3.
Ioh.17.19.

This iuſtification is wrought in this manner. Sinne is that which maketh a man vnrighteous, and the childe of wrath and vengeance. In ſinne, there are three things which are hurtfull to man: the firſt, is *condemnation*, which commeth of ſin: the ſecond, is *actuall diſobedience* of the lawe in ſinne: the third, is the roote and fountaine of ſinne, *originall corruption.* Theſe are three deadly wounds, and three running ſores in the hearts and conſciences of all ſinners. [g] Now Chriſt Ieſus is perfectly righteous, and in him a ſinner may finde three ineſtimable benefits anſwerable to the three former euils. Firſt, the *ſufferings of Chriſt* vpon the Croſſe, ſufficient for all mens ſinnes. Secondly, *the obediēce of Chriſt* in fulfilling the law. Thirdly, *the perfect holines* of the humane nature of Chriſt: theſe are three ſoueraigne medicines to heale all wounded conſciences: and they are three running ſtreames of liuing water to bathe and to ſupple the bruiſed and contrite heart. [h] Now then commeth faith, and firſt layeth hold of the ſufferings of Chriſt, and ſo a ſinner is freed from the *puniſhment* and *guilt of ſinne*, and from eternall damnation, and thus the firſt deadly wound is cured. [i] Againe, faith layeth hold on the perfect obedience of Chriſt, in fulfilling the law, and thus the ſecond wound is cured. [k] Thirdly, faith applieth the *holineſſe of Chriſts humane nature* to the ſinner, and then he is accepted of God as perfectly righteous, and ſo his third deadly wound is cured. Thus a ſinner is made righteous by the righteouſneſſe of Chriſt imputed to him.

XXV.

[l] Rom.5.1.2.4.5.6.
1. Reconciliation.
[m] 2.Cor.5.18.
[n] Rom.5.10.11.
2.Cor.6.9.
Heb.12.6.
2.Sam.7.14.
2.Sam.12.13.14.
2. Afflictions onely chaſtiſements.
3. Merit in Chriſt.
[o] Mat.19.28.29.
Apoc.2.10. and 22.12.

From true iuſtification, proceede [l] many other benefits, and they are either outward, or inward. Outward benefits are three. The [m] firſt is *Reconciliation*, by which a man inſtified is perfectly reconciled to God; becauſe his ſinne is done away, and he is araied with the perfect righteouſnes of Chriſt. The [n] ſecōd, is that afflictions to the faithfull are *no puniſhments* for ſin, but onely fatherly and louing *chaſtiſements.* For the guilt and puniſhment of ſin was borne of Chriſt. Now therfore, if a Chriſtian be afflicted, it is no puniſhment: for then God ſhould puniſh one fault twiſe, once in Chriſt, and the ſecond time vpon the Chriſtian: which thing doth not agree with his iuſtice: it remaineth therefore that afflictions are onely corrections in the faithfull. The third benefit, is that the man iuſtified doth [o] *deſerue* and *merit at Gods hands* the kingdome of heauen. For beeing made perfectly righteous in Chriſt and by his righteouſnes, he muſt needes *merit eternall life, in and by the merits of Chriſt.* And therefore Paul calleth it the *iuſtification of life.* Rom.5.18.

XXVI.

I
Peace of conſcience.
[p] Heb.10.22.
Rom.5.1. and 15.16.

Inward benefits proceeding from iuſtification, are thoſe which are inwardly felt in the heart, and ſerue for the better aſſurance of iuſtification, and they are principally fiue. The firſt is, *Peace and quietneſſe of conſcience.* As all men naturally in Adam are corrupt, ſo al men naturally haue corrupt and defiled conſciences, accuſing them & arraigning them before Gods iudgement for their ſinnes: in ſuch wiſe that euery ſuſpition of death and feare of imminent danger maketh a naturall man ſtand agaſt at his wits end, knowing not what to doe: [p] but by faith in Chriſt, the Chriſtian is perſwaded of remiſſion of his ſinnes, and ſo the diſquietneſſe of his conſcience is appeaſed and he hath an inward peace in all extremities, which cannot be taken from him.

XXVII.

A differēce betweene a dead conſcience, and a quiet conſcience.

The ſlumbering & dead conſcience is much like to the good conſcience pacified, & many through ignorance take the one for the other. But they may be ſeuered and diſcerned thus. First, let the beleeuing Chriſtan examine himſelfe, whether his conſcience was afflicted with

the

the ſenſe of Gods iudgements and preſſed downe with the burthen of his ſinne before hee came to that quietnes: for then he may be in good hope, that it was the Spirit of God who brought that peace, becauſe God hath promiſed,[a] *That he will dwell with the humble & contrite,to reuiue and quicken them* But if he haue alwayes had that peace from the beginning of his dayes,he may eaſily deceiue himſelfe, by taking the numneſſe and ſecuritie of a defiled conſcience, for the true peace of conſcience. Secondly, let him ſearch from whence this peace of his conſcience proceedeth. [b] For if it come from any thing els but from the certentie of the remiſſion of ſinne,it is no true peace: as many, flattering themſelues in ſinne, and dreaming of a pardon, are thereupon quiet, and the deuill is readie enough to put this into their mindes: but this can be no true peace. Thirdly,let him examine himſelfe if he haue a care to keepe a good conſcience: which if he haue, he hath alſo receiued from the Lord a good and a quiet conſcience.[c] For if God beſtow vpon any man a gift concerning his ſaluation, he giueth him alſo care to keepe it.

[a] Ioh.7.37. Eſa.57.15.

[b] Rom.5.1. Heb.9.14.

[c] Act.2.3. and 14 16.

XXVIII.

The ſecond inward benefit is, [d] *An entrance into Gods fauour*, and a perſeuerance in it, which is indeede a wonderfull benefit. When a man commeth into fauour with his Prince, then he is bold to come vnto him, and he may haue free acceſſe vnto his preſence, and hee may ſue to his Prince for any benefite or preferment whereof he ſtandeth in neede, and may obtaine it before any other:ſo they which are in Gods fauour by reaſon that they are freely pardoned,and iuſtified in Chriſt, doe boldly approach into Gods preſence,and they are readie to aske,and ſure to obtaine any benefit that is for their good.[e]

II.
Entrance with boldnes,into Gods preſen e.

[d] Eph.3.12 Rom.5.2.

[e] Rom.5.3. and 14.17.

The third is a *ſpirituall ioy in their hearts*,euen then when they are afflicted: becauſe they looke certainely to obtaine the kingdome of heauen: The fourth, [f] is that *the loue of God is ſhedde in the hearts* of the faithfull by the holy Ghoſt:that is,that the holy Ghoſt doth make the faithfull very euidently to feele the loue of God towardes them, and doth as it were, fill their hearts with it.

III.
Ioy.

IIII.
Feeling of Gods loue.

[f] Rom.5.5.

XXIX.

The ſecond maine benefit is [g] *Adoption*, whereby they which are iuſtified, are alſo accepted of God as his owne children. From *Adoption* proceed many other benefits. Firſt,the elect child of God hereby is *made a brother to Chriſt*. Secondly,he is a King, & the Kingdome of heauen is his inheritance. Thirdly,he *is Lord ouer all creatures* ſaue Angels. Fourthly,the holy *Angels miniſter* vnto him for his good: they guard him and watch about him. Fifthly,all things,yea grieuous afflictions & ſinne it ſelfe, turne to his good;though in his own nature it be neuer ſo hurtful:[h] & therfore death(which is moſt terrible)vnto him is no entrance into hel, but a narrow gate to let him into euerlaſting life. Laſtly,beeing thus adopted, he may looke for comfort at Gods hand, anſwerable to the meaſure of his afflictiō:as God hath promiſed.

[g] Ioh.1.12. Gal.3.26. Heb.2.11, 12. Pet.2.9 Heb.6.7.8. Cor.3.22. Heb.1.14. Rom.8.28. Cor.12.7.

1 2 3 4 5

[h] Heb.2.15 Cor.15. 55. Rom.5.6. Cor.10.10

XXX.

The inward aſſurance of Adoption is by two witneſſes. The firſt is our ſpirit,that is,an heart and conſcience ſanctified, by the ſprinkling of the blood of Chriſt. Now becauſa it commeth to paſſe that the teſtimonie of our ſpirit is often feeble & weake, God of his goodnes hath giuen his owne ſpirit to bee a fellow witneſſe with our ſpirit:for the Elect haue in themſelues the ſpirit of Ieſus Chriſt, teſtifying vnto them & perſwading them that they are the adopted children of God. [i] For this cauſe the H. Ghoſt is called the *ſpirit of adoption*, becauſe it worketh in vs the aſſurance of our adoption: [k] and it is called a *pawne* or *earneſt*. For as in a bargaine, when part of the price is payed in earneſt,then aſſurance is made,that men wil pay the whole: ſo when the child of God hath receiued thus much from the H. Ghoſt,to be perſwaded that he is adopted & choſen in Chriſt, he may be in good hope,and he is already put in good aſſurance, fully to enioy eternall life in the kingdome of heauen.

Aſſurance of adoption.

[i] Rom.8.16. Gal 4.6. 1.Pet.3.21.

The ſpirit of adoption.

[k] 2.Cor.1.21.

[l] Indeede this teſtimonie is weake in moſt men and can ſcarce be perceiued becauſe moſt Chriſtians,though they may be olde in reſpect of years,yet generally they are babes in Chriſt, and not yet come to perfect growth; and may find in themſelues great ſtrength of ſinne, and the graces of God to be in ſmall meaſure in them. And againe, the children of God beeing moſt diſtreſſed, as in time of triall, and in the houre of death, then the inward working of the H.Ghoſt is felt moſt euidently. But a reprobate cannot haue this teſtimonie at all: though indeed a man flattereth himſelfe and the deuil, *imitating the ſpirit of God*,doth vſually perſwade carnal men and hypocrites that they ſhall bee ſaued. But that deuilliſh illuſion, and the teſtimonie of the ſpirit may be diſcerned by two notes. The I.is,hearty & feruent prayer to God in the name of Chriſt. For the ſame ſpirit that teſtifieth to vs that wee are the adopted children of God, doth alſo make vs cry,that is,feruenly with groanes and ſighs filling heauen & earth,pray to God. Now,this hearty,feruent,& loud crying in the eares of God, can the deuill giue to no hypocrite:for it is the ſpeciall mark of the ſpirit of God. The other note is,that they which haue the ſpeciall teſtimonie from the ſpirit of God,haue alſo in their hearts the ſame affections to God,which children haue to their father:namely,loue,feare reuerēce,obedience, thankfulnes, for they call not vpon God, as vpon a terrible Iudge,but they crie Abba, that is,father. And theſe affections they haue not, whom Satan illudeth with a phantaſticall imagination of their ſaluation:for it may be, that through *hypocriſie*,or through *cuſtome*,they may call God father,but in truth they can not do it.

[l] Rom.8.29 1.Ioh.3.2. Coloſſ.3.3. 1.Cor.3.1. Eph.4.14.

Labour in prayer:for it is the proper ſpirit of adoption: and in prayer, wee ſhall moſt of all feele the ſpirit of adoption.

XXXI.

The elect being thus aſſured of their adoptiō

19649a

Hope.

[a] Rom. 8. 25. and 5. 5. 2. Cor. 5. 6. 7. Heb. 11. 2.

[b] 1. Theſſ. 1. 3. Rom. 8. 38.

A and iuſtification, are indued with hope: [a] by which they looke patiently for the accompliſhing of all good things which God hath begunne in them. And therefore they vndergoe all croſſes and afflictions with a quiet and contented mind: becauſe they know that the time will come when they ſhall haue full redemption from all euills. This was [b] *the patience of Pauls hope*, when he ſaid, that nothing in the world could ſeuer him from the loue of God in Chriſt. And like to this was the patience of Policarpe, and of Ignatius, who when he was condemned and iudged to be throwne to wild beaſts, and now heard the Lions roaring, he boldly and yet patiently ſaid; *I am the wheat* B *of Chriſt, I ſhall be ground with the teeth of the wild beaſts, that I may be found good bread.* Alſo the ſame was the patience of the bleſſed Martyr S. Laurence, who like a meeke lambe ſuffered himſelfe to be tormented on a fiery gridyron: and when he had bin preſſed downe with fire pikes for a great ſpace, in the mighty ſpirit of God, ſpake vnto the Emperour that cauſed him thus to be tormented, on this wiſe,

This ſide is now roſted enough,
turne vp, O tyrant great:
Aſſay, whether roſted or rawe,
thou thinkeſt the better meate.

XXXII.

Sanctification.

[c] Act. 15. 9. Pſal. 103. 5. Eze. 11. 19. Pſal. 51. 12.

[d] Gal. 5. 24. Col. 3. 5.

[e] Eph. 1. 1. 1. Cor. 15. 45.

The third maine benefit, is [c] inward *ſanctification:* by which a Chriſtian in his mind, in his C will, and in his affections is freed from the *bondage* and *tyrannie* of ſinne and Satan, & is by little & little inabled through the ſpirit of Chriſt to deſire and approoue that which is good, and to walke in it. And it hath two parts. [d] The firſt, is *mortification*, when the power of ſinne is continually weakened, conſumed, and diminiſhed. [e] The Second, is *viuication*, by which *inherent righteouſnes* is really put into them, and afterward is continually increaſed.

XXXIII.

How ſanctification is wrought.

[f] Rom. 6. 3. 4. Col. 2. 12. & 3. 3. 5.

[g] Phi. 3. 10. Rom 6. 4.

Ioh. 11. 39.

This ſanctification is wrought in all chriſtians after this manner. After that they are ioyned to Chriſt, and made myſtically bone of his bone, & fleſh of his fleſh, Chriſt worketh in thē effectually by his holy ſpirit, and his works are principally three. Firſt, [f] he cauſeth his owne D death to worke effectually the death of all ſin, and to kill the power of the fleſh. For it is a coraſiue, which being applied to the part affected, eateth out the venome and corruption: and ſo the death of Chriſt by faith applyed, fretteth out and conſumeth the concupiſcence and the corruption of the whole man. Secondly, his buriall cauſeth the buriall of ſinne, as it were in a graue. [g] Thirdly, his reſurrection ſendeth a quickning power into them, & ſerueth to make them riſe out of their ſinne, in which they were dead & buried, to worke righteouſenes, and to liue in holines of life. Lazarus body lay foure daies, & ſtanke in the graue, yet Chriſt raiſed it, and gaue him life againe, & made him doe the ſame works that liuing men doe: ſo alſo Chriſt dealeth with the ſoules of the faithfull; they rot A and ſtinke in their ſinnes, and would periſh in them, if they were left alone: but Chriſt putteth a heauenly life into them, & maketh thē actiue and liuely to do the will of God in the workes of chriſtianity, and in the workes of their callings. And this ſanctification is throughout the whole man in the *ſpirit*, *ſoule*, and *bodie*, 1. Theſſ. 5. 23. And here the *ſpirit* ſignifieth the mind & memory; the *ſoule*, the will and affections.

XXXIV.

Sanctification of the minde.

[h] Col. 1. 9.

[i] Pſal. 119. 105.

[k] v. 98. 99.

[l] 100.

[m] 18.

[n] Ioh. 9. 41.

[o] Pſal. 1. 2.

The ſanctification of the mind is the enlightning of it with the true knowledge of Gods word. It is of two ſorts, either *ſpirituall vnderſtanding*, or *ſpirituall wiſedome*. *Spirituall vnderſtanding*, is a generall conceiuing of euery B thing that is to be done, out of Gods word. *Spirituall wiſedome*, is a worthy grace of God, by which a man is able to vnderdſtand out of Gods word, what is to be done or not to be done in any particular thing, or action, according to the circumſtances of perſon, time, place, &c. Both theſe are in euery Chriſtian, otherwiſe Paul would neuer haue prayed for the Coloſſians, [h] *that they might be fulfilled with knowledge of Gods will, in all wiſdome and ſpirituall vnderſtanding*. In both theſe excelled Dauid, who teſtified of himſelfe, that *Gods word* [i] *was a lanterne to his feete, and a light to his paths*: and that *God* [k] *by his commaundements had made him wiſer then his enemies*: that *he had more vnderſtanding then all his teachers, becauſe Gods teſti-* C *monies were his meditations*, [l] *that he vnderſtood more then the auncient, becauſe he kept Gods precepts.* The properties of the minde enlightened are ſpecially two. The firſt is, that by it a Chriſtian ſees his owne blindnes, ignorance, and vanitie, as appeareth in Dauid, who beeing a Prophet of God, yet praied, [m] *Open mine eyes (O Lord) that I may ſee the wonders of thy law.* And thence it is that the godly ſo much bewailed the blindnes of their minds. Contrariwiſe, the wicked [n] man in the middeſt of his blindnes, thinks himſelfe to ſee. The ſecond is, that the mind runneth & is occupied in a continuall meditation of Gods word. So Dauid ſaith, the [o] *righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night.*

D

XXXV.

Sanctification of the memory.

[p] Pſal. 119. 11.

[q] Luk. 2. 1

[r] Prou. 3. 1

The memorie alſo is ſanctified in that it can both keepe and remember that which is good and agreeable to Gods will; whereas naturally it beſt remembreth lewdneſſe, and wickednes, and vanitie. This holy memorie was in Dauid: [p] *I haue hid thy promiſes in mine heart, that I might not ſinne againſt thee.* And Marie [q] *kept all the ſayings of Chriſt and pondered them in her heart*. And to the exerciſe of this memorie, Salomon hath a good leſſon, *My ſonne hearken vnto my wordes, incline thine eares vnto my ſayings* [r] *let them not depart from thine eyes, but keepe them in the middeſt of thine heart.*

XXXVI.

Sanctification of the will.

Furthermore, the will of a Chriſtian is renued and purified by Chriſt, which appeareth

in that it is ſo farre forth freed from ſinne, that
it can will and chooſe that which is good and
acceptable to God, and refuſe that which is euill,
a Phil.2.13. according to that of Paul, [a] *It is God which
worketh in you the will and the deed, euen of his
good pleaſure.* Nowe, if a man be conſidered as
he is naturally, he can neither will, nor performe
b Iob.15.16 that [b] which is good, but onely that
Ephe.2.2. which is euill: for he is ſold vnder ſinne, as the
Luk.11.21. oxe or the aſſe, and committeth iniquity, as the
fiſh draweth in water; yea he is in bondage vnder
Satan, who inſpireth his mind with vile
motions, and boweth his will, affections & the
members of his body to his curſed will: ſo that
for his life, he is not able to doe any thing but
ſinne and rebell againſt God. And it muſt be
remembred, that although the Chriſtian mans
will be freed *in part from the bondage* of ſinne in
this life, yet it ſhall *not be free from the power* of
c Rom.7.14 ſinne vntil the life to come: for [c] Paul that worthie
Saint *ſaith of himſelfe being regenerate, that
he was carnall and ſold vnder ſinne.*

XXXVII.

Sanctifica- Sanctified affectons are knowne by this, that
ion of the they [d] are mooued and inclined to that which
ffections. is good, to embrace it: and are not commonly
d Rom.12.9 affected and ſtirred with that which is euill,
vnleſſe it be to eſchewe it. Examples hereof
e Rom.12. are theſe which followe. [e] *To reioyce with them
5. that reioyce, and to weepe with them that weepe.*
Luk.10. [f] *To reioyce becauſe a mans name is written in heauen.*
o. [g] *To deſire Gods preſence and fauour, as the drie*
Pſa.143.6 *land deſireth water.* [h] *To feare and tremble at Gods*
Eſa.66.2. *word.* [i] *To long and to faint after the places*
Pſal.48.2. *where God is worſhipped.* [k] *To be vexed in ſoule*
2.Pet.2.8 *from day to day in ſeeing and hearing the vnlawfull*
Pſal.119. 36. *deedes of men: and to ſhedde riuers of teares becauſe*
Rom.12. *men breake Gods commandements.* [l] *In feruencie*
Col.3.12 *of ſpirit to ſerue the Lord.* [m] *To put on the bowels*
Eph.4.26 *of compaſſion towards the miſeries of men.* [n] *To*
2.Cor.7. *be angrie and ſinne not.* [o] *To ſorrow for the diſpleaſing*
1.Ioh.3. 4. *of God.* [p] *To loue the brethren in Chriſt.*
Pſal.119. [q] *To admire at the word of God.* [r] *To loue Gods*
28. *commandements aboue gold.* [ſ] *To admire the*
verſ.127. *graces of God in others.* [t] *In feare to ſerue God,*
Mat.8.10. *and to reioyce in trembling.* [u] *To walke in the*
Pſal.2.11. *feare of God, and to be filled with the ioy of the holy*
Act.9.31. *Ghoſt.* [x] *To be heauie through manifold temptations.*
1.Pet.1.6 [y] *To reioyce in being partaker of the ſufferings*
1.Pet.4. 3. *of Chriſt.* [z] *To waite on the Lord, to reioyce in him,*
Pſal.33. *and to truſt in his holy name.* [a] *To wait for the full*
20,21. *redemption.* [b] *To ſigh, deſiring to enioy eternall life.*
Rom.8.23 [c] *To loue the habitation of Gods houſe, and the*
2.Cor.5. *place where his honour dwelleth.* [d] *To eſteeme all*
Pſal.86.8. *things as loſſe and dung in reſpect of Chriſt.*
Phil.3.8.

XXXVIII.

Zeale for But among all theſe ſanctified affections,
Gods glory. there are foure ſpecially to be marked. The firſt,
is a *zeale* for Gods glory: by which a Chriſtian
is thus affected, that rather then God ſhould
looſe his glory, he could be content to haue his
owne ſoule damned. As it was with Moſes, who
feared leaſt God ſhould looſe his glorie, if he
did vtterly deſtroy the Iſraelites for their idolatrie,
whom he had choſen to be his people:
A and therefore in this reſpect prayed vnto the
Lord, [e] *Therefore now if thou pardon their ſinne,* e Exod.32.
thy mercie ſhall appeare: but if thou wilt not, I pray 32.
thee raiſe me out of the booke which thou haſt written.
[f] And Paul could haue wiſhed with all his f Rom.9.3.
heart to be cut off from all fellowſhip with
Chriſt, and to be giuen vp to eternall deſtruction,
for his countrey men the Iewes, and for
Gods glory ſpecially. Some may ſay, this affection
is not common to all, but peculiar to
ſuch as are lead with ſuch an exceeding affection,
as theſe holy men were, and which haue
their hearts ſo pierced and kindled with diuine
loue, and ſo rauiſhed with the ſame out of
themſelues, that they forget all other things,
yea themſelus, hauing nothing before their eies
B but God, and his glory. To this I anſwer, that
this affection is cōmon to all, though the meaſure
of it be diuers, in ſome more, in ſome leſſe:
which appeareth in that our Sauiour Chriſt teacheth
euery one in his prayer which he made,
before he craue any other thing, either concerning
God, or himſelfe, to pray that Gods
name may be ſanctified. For by this all Chriſtians
are taught that they are to ouerpaſſe all
conſiderations of themſelues, their owne pleaſure
and profite; their ſaluation or damnation:
and abſolutely with an heartie affection, to
ſeeke after the glorie of God in all their doings,
that as Gods glorie is moſt deare vnto
himſelfe, ſo it may appeare alſo that it is moſt
C deare vnto them. If any thinke it ſtrange that
Moſes, Paul, or any other ſhould be content to
fall into miſerie, to looſe their liues, and to be
caſt into eternall perdition in hell fire, with reprobate
aud damned ſpirits, rather then Gods
honour ſhould be turned into diſhonour and
blaſphemie: let them conſider that wonderfull
is the power of true loue, [g] *which maketh all* g 1.Cor.13.
things eaſie: [h] which is *as ſtrong as the graue,* that verſ.7.
ouercomes all, and was neuer yet ouercome: h Can.8.
which is as a flaming fire, that a whole ſea of wa- verſ.6.7.
ter cannot quench. And the loue which theſe
men had to God did ſo rauiſh them, that they
felt no feare of hell fire.

XXXIX.

The ſecond affection is the *feare of God,* a The feare
D moſt excellent and wonderfull grace of God: of God.
Salomon [i] matcheth it, yea preferreth it too, i Eccl.12.
before all things in this world, making it the 14.
ende of all. Without it a man cannot be wiſe,
it is the firſt ſtep to wiſdome, [k] *in it is aſſured* k Prou.14.
ſtrength: alſo it is *a welſpring of life to eſchew the* 26.27.
ſnares of death. The Churches of Iudea beeing
in peace, were edified, and walked in the [l] l Act.9.31.
feare of God, and were aboundantly filled with
the comfort of the holy Ghoſt. In this feare
of God there be two parts: the firſt, is a perſwaſion parts of
in the heart, that a man is in Gods preſence Gods feare.
whereſoeuer he is, and when he by infirmitie
forgets God, a drawing of himſelfe into
Gods preſence. As it was in Dauid, [m] *I haue* m Pſal.16.8
(ſaith he) *ſet the Lord alwaies before me. For he
is at my right hand, therefore I ſhall not ſlide.*
And this his being in the preſence of God,

he ſetteth downe moſt excellently in the 139. Pſalme. [a] *Enoch walked with God.* [b] *Abraham is commanded to walke before God & to be vpright.* The ſecond part of the feare of God, is in Gods preſence to ſtand in awe of him; which is when a man takes heede to his wayes leaſt he offend God. This aduiſe, Dauid giues to Sauls Counſellers. [c] *Stand in awe and ſinne not.* Pharao commanded the midwiues of Egypt, to kill all the male children of the Iſraelites at their birth: they did it not, becauſe [d] *they ſtood in awe of God,* fearing to diſpleaſe him. And hence it is, that the [e] godly heare *Gods word with feare and trembling.*

[a] Gen 5. 22.
[b] Gen.17.1.
[c] Pſal.4.4.
[d] Exod.1. 17.
[e] Eſa.66. 3.

XL.

Hatred of ſinne.

The third, is the *hatred* and *deteſtation of ſinne*, becauſe it is ſinne, and ſpecially of a mans owne corruptions: wherewith a Chriſtian is ſo turmoiled, that in regard of them and for no other cauſe, he moſt heartily deſireth to be forth of this moſt miſerable world, that he may be diſburdened of his ſinne, and leaue off to diſpleaſe God. Paul feeles in himſelfe a huge maſſe of deadly corruption, it makes him deeme himſelfe moſt miſerable, and to mourne becauſe he was not deliuered from it, ſaying, [f] *Oh miſerable man that I am! who ſhall deliuer me from this bodie of death?* Againe, it is ſinne that makes the Church complain *that* [g] *ſhe is black, that the ſunne hath looked vpon her,* and therefore ſhe cryes, [h] *Come Lord Ieſus, come quickely.*

[f] Rom.7.24
[g] Can.1.4.
[h] Reue. 22. 20.

XLI.

Ioy in Chriſts Comming to iudgment.

The fourth, is *ioy* of heart in conſideration of the neerenes or preſence of the terrible day of iudgement. The [i] reprobate either trembleth at the conſideration of the day of iudgement, or els in the ſecuritie of his heart he regardeth it not. And when he ſhall ſee the ſignes of the comming of Chriſt, [k] *his heart ſhall faile him* for very feare, and *he ſhall call the hills to fall vpon him*: but contrariwiſe, the faithfull *loue the ſecond comming of Chriſt*, and therfore wait and long for it, they ſhall [m] *lift vp their heads*, becauſe the ful accompliſhment of their redemption is at hand.

[i] Luk.21. 27.
[k] 2.Tim. 4. 8.
2.Cor.5.6 7.
[l] Luk.21.26.
[m] Luk.21. 28.

XLII.

Sanctification of the bodie.

The ſanctification of the bodie, is when [n] all the members of it are carefully preſerued from being meanes to execute any ſinne: and are made the inſtruments of righteouſnes and holines. So Paul prayed for the Theſſalonians [o] *that they might know how to poſſeſſe their veſſels in holines, and in honour, and not in the luſt of concupiſcence, as the Gentiles doe which know not God.* And Iob [p] *made a couenant with his eies not to look on a woman*: In whoſe example it appeareth how euery member is to be kept pure & holy.

[n] Rom.6. 19.
[o] 1. Theſſ. 4.4.5.
[p] Iob. 31.1.

XLIII.

A conſolation.

If any humbled Chriſtian finde not this meaſure of ſanctification in himſelfe, yet let him not be diſcouraged. For if any man haue a [q] willingnes & a deſire to obey all Gods commandements, he hath the ſpirit; and he who hath the ſpirit is in Chriſt, & he who is in Chriſt ſhall neuer ſee damnation. And though hee faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable vnto him. God will approoue of thee for his owne worke which he hath wrought in thee, and not reiect thee for thine.

[q] Rom.8.5.
verſ.1.

XLIV

Repentance.

From ſanctification ariſeth *repentance*. For a man cannot hate his owne ſinnes before he be ſanctified: and he cannot truly repent for them before he hate them. *Repentance is, when a man* [r] *turnes to God, and brings foorth fruits worthie amendment of life.* This turning vnto God hath two parts. The firſt, a purpoſe and reſolution of heart neuer to ſinne any more, but to lead a new life. This was in Dauid, who fully *purpoſed to keepe Gods commandements; and* [s] *applied his heart to fulfill his ſtatutes vnto the ende.* And vnto this did Barnabas exhort the brethren at Antioch, [t] *that with full purpoſe of heart, they would cleaue vnto the Lord.* The ſecond part is an holy labour in mans life and conuerſation to purifie and clenſe himſelfe from ſinne: of this ſpeaketh Iohn, [u] *And euery one that hath this hope in him, purgeth himſelfe euen as he is pure.* This did Dauid practiſe, as may appeare in that he ſaide, [x] *Certenly, I haue clenſed my heart in vaine, and waſhed my hands in innocencie.* If any maruaile howe repentance followeth ſanctification, conſidering it is the firſt thing of all, that the Prophets, Apoſtles, and Miniſters of God preach vnto the people whome they would winne to Chriſt: I anſwere, that all other graces are more hidden in the heart, whereas repentance is open, and ſooner appeareth to a mans owne ſelfe, and to the eyes of the world. It is like the budde in the tree, which appeareth before the leafe, the bloſſome, the fruit: and yet in nature, it is the laſt: for a man muſt be renewed, and come to an vtter diſliking of his owne ſinnes, before hee will turne from them, and leaue them.

[r] Act.26. 26.
[s] Pſal.119. 112.6.
[t] Act.11.23
[u] 1 Ioh.3.3.
[x] Pſal.73. 13.

Repentance after faith and ſanctification in nature, but firſt in ſenſe and apearance.

XLV.

Godly and vngodly differ in ſinning

By this it may appeare, that there is one manner of ſinning in the godly, and another in the vngodly, though they fall both into one ſinne. A wicked man when hee ſinneth in his heart he giueth full conſent to the ſinne: but the godly though they fall into the ſame ſinnes with the wicked, yet they neuer giue full conſent: for they are in their mindes, willes, and affections partly regenerate, and partly vnregenerate, and therefore their willes doe partly will and partly abhorre that which is euill: according as Saint Paul ſaith of himſelfe, [y] *I delight in the law of God according to the inner man, but I ſee another law in my members rebelling againſt the law of my minde, and leading me captiue, &c.* And that the godly man neuer giueth full conſent to ſinne, it is euident by three tokens. Firſt, before hee commeth to doe the ſinne, he hath no purpoſe nor deſire to doe it: but this purpoſe & deſire is to doe the will of God contrary to that ſinne. Secondly, in the act or doing of the ſinne, his heart ariſeth againſt it, yet by the ſtrength of temptation, & by

[y] Rom.7.22. 23.

A

the mightie violence of the fleſh, he is haled and pulled on to doe wickednes. Paul ſaith of himſelfe, that *he was ſold vnder ſinne*, that is, he was like a ſlaue, who deſireth to eſcape out of his maſters hands, and yet is faine in great miſerie to ſerue him. Thirdly, after he hath ſinned he is ſore diſpleaſed with himſelfe for it, and truely repenteth. As [a] Peter before the denying of his maſter, had no purpoſe to doe it, but rather to die in his cauſe. In the act he had a ſtriuing with himſelfe, as appeareth by this, that firſt he anſwered faintly, *I know not what thou ſayeſt*: and yet after when the aſſault of Satan more preuailed, he fell to ſwearing, curſing, and banning. And after his fall he repented himſelfe and wept bitterly for it. All was contrary in Iudas, who went to betray his maſter with full intent and purpoſe: for the deuill long tempting him vnto it, *entred into him*, that is, made him yeelde, and reſolue himſelfe to doe it. [b] Afterward when Chriſt was betrayed and condemned, Iudas was not ſorrowfull for his ſinne with a godly ſorrow, but in deſpaire of mercie hanged himſelfe.

[a] Math.26.69.70.71.72.

[b] Math.27.5.

B

XLVI.

Fruits of repentance.

[c] Eſa.61.3 1.Tim.1.5.

Good works

Fruites worthie of amendment of life, are ſuch fruites as the [c] *trees of righteouſneſſe beare*, namely, good workes: for the doing of a good worke there be three things requiſite: Firſt, it muſt proceede from iuſtifying faith. For the worke cannot pleaſe God except the perſon pleaſe him, and the perſon cannot pleaſe him without this faith. Secondly, it is to be done in obedience vnto Gods reuealed word, [d] *To obey is better then ſacrifice, and to harken is better then the fatte of Rams*. Thirdly, it is to be referred to Gods glorie, [e] *Whether ye eate or drinke* (ſaith Paul) *or whatſoeuer ye doe, doe all to the glory of God.* The ſpeciall workes of Chriſtians, which they and none but they truely performe, are theſe fiue which follow.

[d] 1.Sam.15.22.

[e] 1.Cor 10.31.

C

XLVII.

Hearing of the word.

[f] Ioh.10.27. Ioh.8.47.

The firſt, is the good hearing of the word, [f] *My ſheepe* (ſaith Chriſt) *heare my voice and follow me.* And againe: *he which is of God heareth his voice.* And this was one note of the faithfull in the primitiue Church to aſſemble to heare the word. This good hearing of the word, is the ſauing hearing that bringeth life eternall. In this action, Chriſtians are vſually thus diſpoſed. Before they come to heare the word of God they make themſelues readie to heare it, as the men of Berea did, [g] *who receiued the word with al readines*. This preparation ſtandeth in two points: Firſt, they diſburden themſelues of all impediments, that like vnto runners in a race, they *may* [h] *be ſwift to heare*: theſe impediments, are ſinne and troubled affections: and they come with humble hearts [i] *as fooles, that they may become wiſe*. Secondly, they quicken vp themſelues, and come vnto the aſſemblies, hungring and thirſting after the word of God as men do after meate and drinke.

D

How good Chriſtians heare the word.

[g] Act.17.11.

[h] Iam.1.19. Pſal.26.67.

[i] 1.Cor.3.18.

When they are in hearing Gods word, firſt, their mindes are fixed and *attentiue* onely to that which is ſpoken, as [k] Lydias was. Secondly, they truly beleeue the word of God, and carefully apply it to their owne ſoules. Thirdly, they feele the liuely power of it in themſelues: it is as [l] *ſalt* in them, to draw out their inward corruption; it is to them the [m] *ſword of the ſpirit*, and as a [n] ſacrificing knife in the hand of Gods miniſter, by which their fleſh is killed, and they *are offered vp in a liuing ſacrifice* to God: it is [o] *ſpirit and life* to quicken and reuiue their ſoules that are dead in ſinne: and the reaſon of this is plaine: The word of God preached is as a cup of wine: the true chriſtian is the Lords gueſt, but he that hath ſauce of his owne, he bringeth his ſugar with him, namely, his true faith, which [p] *he tempereth and mingleth* with Gods word, and ſo it becommeth vnto him as a cup of ſweet wine, and as water of life. Now the hypocrite, becauſe he bringeth no faith with him, drinketh of the ſame, but he findeth the wine to be ſowre and tart, and void of relliſh, and in truth it is vnto him as a cup of ranke poiſon. Againe, [q] they heare the word of God *as in Gods preſence*, and therefore their hearts are full of *feare and trembling*. And they receiue the Word, *not* [r] *as from man, but as from Chriſt Ieſus* the onely [s] *Doctor of the Church*: & they regard not ſo much the Embaſſadour, or his ability, as the Embaſſage of reconciliation ſent from the king of heauen.

[k] Act.16.14

[l] Mar.9.40.

[m] Eph.6.17.

[n] Rom.15.16.

[o] Ioh.6.63.

[p] Heb.4.2.

[q] Act.10.33. Eſa.66.2.

[r] 1.Theſſ.2.13.

[s] Mat.17.5. 1.Pet.5.4.

After they haue heard the Word, they are bettered in knowledge and in affection, and they [t] remember it, and meditate vpon it continually, that they may frame all their doings by it. Wordly men vſe to buy bookes of ſtatutes, and to haue them in their houſes to read on, that they may know how to auoid danger of law. And ſo the faithfull doe alwaies ſet before them Gods word, and in all their doings it *is* [u] *their Counſeller*, leaſt they ſnould come into danger of Gods diſpleaſure.

[t] Pſal.119.11.

[u] Pſal.119.24.

XLVIII.

Receiuing of the Sacraments.

The ſecond worke is, the receiuing of the Sacrament, of Baptiſme once onely, when a man is openly and ſolemnely admitted into the Church: and of the Lords ſupper often. The firſt ſealeth vp to the heart of a Chriſtian, that he is vnited vnto Chriſt, and hath true fellowſhip with him in beeing fully iuſtified before God, and inwardly ſanctified. The ſecond ſerueth to ſeale vp in the heart of a Chriſtian the continuall growing and increaſing of the ſame graces. This thing euery true beleeuer ſhall haue often experience of, either in or after the receiuing of the Sacrament: and yet it ſhall not be ſo alwaies, for ſometimes the Church being [x] *brought into Chriſts wine-ſeller, ſhall fall into a ſwowne* and not feele any refreſhing there. Yet the beleeuer is not to be diſmaied, if he feele not alwaies comfort preſently after the Sacrament. A ſicke man feeles no comfort or nouriſhment, when he eateth meat, and yet it preſerueth his life: So the weake Chriſtian though he feele himſelfe not nouriſhed at the Sacrament by Chriſts body and

[x] Cant.2.5.

blood, yet he ſhall ſee in time that his ſoule ſhall be preſerued thereby vnto euerlaſting life. Furthermore, when a chriſtian feeleth no comfort by the Sacrament, let him then humble himſelfe before the Lord more heartilie then euer before, confeſſing his ſinnes and praying for increaſe of grace, and then he ſhall feele the fruite of the *S*acrament.

XLIX.

Reliefe of the poore.

The third worke, is a relieuing of the poore brethren in Chriſt, proceeding of a brotherly kindneſſe towards them. This is a ſpeciall work not to be done to all men alike, as Saint Paul ſaith, [a] *Do good to all men, but eſpecially to them of the houſhold of faith.* Directions for this matter are the faithfull of Hieruſalem, [b] *who were all in one place, and had all things common:* namely, *in vſe: And they ſold their poſſeſſions and goods and parted them to all men, as euery one had neede.* Alſo the brethren at Corinth in their extreame pouertie, [c] relieued the Churches of Macedonia liberally, not onely *according to their power,* but alſo ſtraining themſelues *beyond their power.* Yea this reliefe muſt goe further, euen to the beſtowing of a mans life, if neede ſo require, (as Saint Iohn ſaith) [d] *Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought alſo to lay downe our liues for the brethren.*

[a] Gal.6.10.
[b] Act.2.44. Act.4.32.
[c] 2.Cor.8.23.
[d] 1.Ioh.3.16.

Prayer.

The fourth worke, is true praier: and Saint Luke ſetteth out the faithfull, and the children of God, by this deſcription: [e] *That they call on the name of the Lord:* As on the contrary it is ſaid of the wicked, [f] *That they call not vpon God.* [g] The true Chriſtian *calleth on the Lord in truth.* For [h] *the ſpirit of adoptiō, which is the* [i] *ſpirit of praier*, is his Schoolemaſter to teach him to doe it.

[e] Act.9.14.
[f] Pſal.14.4.
[g] Pſal.145.18.
[h] *Rom.*8.26.
[i] Zach.12.10.

How the chriſtian prayeth.

In praier he is thus diſpoſed: firſt, before he prayeth, [k] he is ſtricken with ſome feare and reuerence in regard of Gods maieſtie, for he conſidereth that praier is a familiar talking with God.

[k] Eccl.5.1. Dan.9 4.

Secondly, he is inwardly [l] touched with a liuely feeling of his wants, but eſpecially he is vexed and grieued at his owne ſinne and rebellion: and this ſenſe of his miſerie is as a ſpurre to quicken his benummed heart.

[l] Dan.9.4.

Thirdly, he humbleth himſelfe before his God, and layeth [m] open his heart before the Lord, ſhewing a feruent and longing deſire to obtaine thoſe things of which he findeth an extreame want in himſelfe, as the Prophet Dauid did, whoſe [n] *deſire was like the yawning of the drie ground*; and this proceedeth from [o] the ſpirit of God which a man oftentimes for his life cannot expreſſe.

[m] 1.Sam.1.15.
[n] Pſal.143.6.& 42.1.2.
[o] Rom.8.26.

Fourthly, when he maketh his requeſt, he doubteth not, but by [p] faith he beleeueth that God will graunt his requeſt, which he maketh according to his word. The ground of his perſwaſion is double: the firſt is, [q] Chriſt Ieſus, by whoſe merits as he hath obtained remiſſion of ſinnes, ſo hee looketh to obtaine all things elſe: The [r] other ground is, the comfortable promiſes of God which he hath made, that he

A

will heare them who truely call vpon him.

[p] *Mark.*11.28.
[q] Rom.8.32
[r] Ioh.5.14.15.

Fiftly, he praieth not for a brunt or two, but he continueth in prayer: And although God ſeeme not to heare him at the firſt, [s] yet he patiently waiteth on the Lord, and ſtill calleth vpon him.

[s] 1.Theſſ.5.17.

LI.

A lawfull calling

The fift worke, is to walke in ſome lawfull calling with painefulneſſe, and vprightneſſe, ſo that in performing all the duties of it, a [t] man may keepe a good conſcience before God and man. Thus Dauid determined to walke in the gouernement of his houſe & kingdome. [u] *I will doe wiſely* (ſaith he) *in the perfect way till thou commeſt to me; I will walke in the vprightneſſe of mine heart, in the middeſt of mine houſe: I will ſet no wicked thing before mine eyes: I hate the worke of them that fall away: it ſhall not cleaue vnto me.* This ſincerity of Dauids behauiour in his calling made him bolde to offer himſelfe to be tried not onely by men, but much more by the Lord God himſelfe, and to be puniſhed accordingly. [x] *Iudge me O Lord* (ſaith he) *for I haue walked in mine innocencie: Prooue me, O Lord, and trie me, examine my reines and mine heart*: So vpright and cleere was he in all his doings.

B

[t] Act.14.10.
[u] Pſal.101.2.
[x] Pſal.26.1.2. Pſal.119.2 Pſal.18.22.24.

LII.

Spirituall exerciſe in temptations.

Thus much of faith and the benefits that come by faith: Nowe followeth the ſpirituall exerciſe of a Chriſtian in his manifold temptations, which are in this life inſeparable companions of grace. The reaſon is, becauſe the deuill hateth Chriſt with a deadly hatred, and ſheweth this hatred in a continuall perſecution of his members: (as *S*aint Iohn ſaith) [y] *the dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, which kept the commandements of God, and haue the teſtimonie of Ieſus Chriſt.* Now therefore as ſoone as Chriſt Ieſus beginneth to ſhew any token of his loue to any man, the deuill contrariwiſe ſheweth forth his enmitie, and ſtirres vp his fellow champions the fleſh and the world to warre againſt him for his confuſion. And furthermore the Lord in great wiſedome permits temptations to the laſt end of a Chriſtian mans life [z] to trie his faith, to purge him of his ſin, to humble him, and to make him depend of his Maieſtie; to quicken and reuiue the graces of his ſpirit, which otherwiſe would be dead and decay.

C

D

[y] Reu.12.17.
[z] Deu.8.2.3. 1.Cor.16.12.13.

LIII.

Inward motions of the fleſh.

The temptations of a Chriſtian are ſpecially ſixe. The firſt, is when inwardly in his heart, [a] he is drawne away and intiſed by his owne *concupiſcence* vnto any ſinne. The Chriſtians exerciſe in temptation, is [b] a fight and battell betwixt the fleſh and the ſpirit. And this fighting ſtandeth in foure things: Firſt, the fleſh ſtirres vp euill thoughts and deſires as a burning furnace continually ſendeth vp ſmoke & ſparkes of fire: and it eggeth a man forward to euill words and deedes, according to that of Saint Marke, [c] *For from within, euen from the*

[a] Iam.1.14.
[b] Gal.5.17.
[c] Mar.7.21.22.

heart

heart of a man proceed euill thoughts, adulteries, fornications, murders, thefts, couetouſnes, wickednes, deceit, vncleannes, a wicked eie, backbiting, pride, fooliſhneſſe.

II. The fleſh hindereth & choketh the good motions and deſires of the heart, as Paul ſaith. [a] *I ſee another law in my members rebelling againſt the lawe of my mind, and leading me captiue to the law of ſinne which is in my members.* Againe, the ſame fleſh mingleth euery good motion and deſire with ſome corruptions: ſo that the godly miſlike the beſt things that they doe. Eſay ſaith of his own and the peoples righteouſnes, that it is but a [b] *menſtruous clout*: [c] the praiers of the Saints muſt be perfumed with *ſweet odours*, before they can aſcend vp ſweet and ſauourie into the noſthrils of God. And Paul said of himſelfe, [d] *he did that which he diſliked*: not that he was ouertaken with groſſe ſins: but becauſe when he was to doe his dutie, the fleſh hindred him, that he could not doe that which he did *exactly and ſoundly* according to his will and deſire: euen as a man who hath a iourney to goe, his mind is to diſpatch it in all haſt, yet when he is in his trauell, he goes but ſlowely by reaſon of a lameneſſe in his ioynts.

[a] Rom.7.23.
[b] Eſa.64.6.
[c] Rom.8.3.4.
[d] Rom.7.15

III. The ſpirit on the contrary, kindles in the heart good motions and deſires, and puts a man forward to good wordes and deedes, as it was in Dauid, [e] *I will praiſe the Lord* (ſaith he) *who hath giuen me counſell: my raines alſo teach me in the night ſeaſon.*

[e] Pſal.16.7.

IV. The ſpirit rebukes a man for his euill intents and deſires, and repreſſeth the force of them, and as it were nips them in the head. Thus Eſay deſcribeth the inward motions of the ſpirit, [f] *And thine eares ſhall heare a word behind thee, ſaying, this is the way, walke yee in it, when thou turneſt to the right hand, and when thou turneſt to the left.* And Saint Iohn ſaith, *The ſpirit* [g] *iudgeth the world of ſinne.* This was in Dauid, who when he did any euill, *his heart ſmote him.* 2.Sam.24 10. Out of this doctrine iſſueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to ſinne, there is a fight betweene the heart and the heart; that is, betweene the heart and it ſelfe: In the wicked alſo there is a fight, when they are tempted to ſinne: but this fight is only betweene the heart & the conſcience. The wicked man whatſoeuer he is hath ſome knowledge of good and euill: and therefore when he is in doing any euil, his conſcience accuſeth, checketh, and controuleth him, and he feeles it ſtirring in him, as if it were ſome liuing thing that crauled in his body, and gnawed vpon his heart, & thereupon he is very often grieued for for his ſins, yet for al that he liketh his ſins very well, & loueth them, & could find in his heart to continue in them for euer: ſo that indeed when he ſinneth, he hath in his heart a ſtriuing & a conflict, but that is only betweene himſelf & his conſcience. But the godly haue another kind of battell and conflict, for not only their conſciences pricke them & reprooue them for ſinne, but alſo their hearts are ſo renued, that they riſe in hatred and deteſtation of ſinne; and when they are tempted to euill by their fleſh and Satan, they feele a luſt and deſire to doe that which is good.

[f] Eſa.30.21
[g] Ioh.16.8.
Difference betweene the godly and wicked in ſinning.
Rom.2.14.15.
1.Pet.3.3.4.
Pſal.97.10.
Pſal.119.104.128.
Rom.7.15.

LIV.

Little feeling.

The ſecond temptation, is a diſquietnes in the heart of a Chriſtian, becauſe he cannot according to his deſire, haue fellowſhip with Chriſt Ieſus, he is exerciſed in this temptation on this manner.

I. [h] Chriſt lets him ſee his excellencie and how he is affected towards him.

[h] Cant.2.1.2.

II. [i] Then the Chriſtian conſidering this, deſireth Chriſt and his righteouſneſſe.

[i] verſ.3.

III. He delighteth himſelfe in Chriſt, and hath ſome inioying of his benefits.

IV. [k] Then he comes into the aſſemblie of the Church as into Gods wine-ſeller, that in the word and Sacraments he may feele a greater meaſure of the loue of Chriſt.

[k] verſ.4.

V. But he [l] falls loue-ſicke: that is, he becomes troubled in ſpirit, becauſe he cannot enioy the preſence of Chriſt in the ſaid maner, as he would.

[l] verſ.5.

VI. [m] In this his ſpirituall ſickenes he feeles the power of Chriſt ſupporting him, that the ſpirit be not quenced, and he heares Chriſt as it were whiſpering in his heart, as a man ſpeaks to his friend when he is comming towards him a farre off.

[m] verſ.6.7. verſ.8.

VII. [n] After this Chriſt comes neerer, but the Chriſtian can no otherwiſe enioy him, then a man enioyes the companie of his friend, who is on the other ſide of a wall looking at him through the grate or latteiſe.

[n] verſ.9.

VIII. Then his eies are opened, to ſee the cauſes, why Chriſt ſo withdrawes himſelfe; to be his [o] owne ſecurity and negligence in ſeeking to Chriſt, his ſlackneſſe in ſpirituall exerciſes, as in praier and thankſgiuing, the deceitfulnes and malice of falſe teachers.

[o] 10.11.12.13.14.15.

IX. [p] Then he comes to feele more liuely his fellowſhip with Chriſt.

[p] verſ.17.

X. Laſtly, he prayeth that Chriſt would continue with him to the end.

LV.

No feeling

The third temptation, is trouble of minde, becauſe there is no feeling of Chriſt at all, who ſeemeth to be departed for a time. The exerciſe of a Chriſtian in this tentation is this.

1 [q] The poore ſoule lying as a man deſolate in the night without comfort ſeekes for Chriſt by priuate praier and meditation, but it will not preuaile.

[q] Can.c.3. verſ.1.

2 [r] He vſeth the helpe, counſel, and praier of godly brethren, yet Chriſt cannot be found.

[r] verſ.2.

3 [ſ] Then he ſeekes to godly miniſters, to receiue ſome comfort by them, by their meanes he can feele none.

[ſ] verſ.3.

4 [t] After that all meanes haue beene thus vſed, and none will preuaile, then by Gods great mercie, when he hath leaſt hope, he finds Chriſt, and feeles him come againe.

[t] verſ.4.

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5 Preſently his faith reuiueth, and layeth faſt hold on Chriſt.

6 And he hath as neere fellowſhippe with Chriſt in his heart as before.

[a] verſ.5.

7 [a] Then comes againe the ioy of the holy Ghoſt: and the peace of conſcience as a ſweete ſleepe fals vpon him.

[b] verſ.6.

8 [b] Then his heart ariſeth vp into heauen by holy affections and prayers, which doe as pillars of ſmoke mount vpward, ſweet as mirrhe and incenſe.

[c] verſ.8.9.10.

9 [c] Alſo he is rauiſhed there with the meditation of the glorious eſtate of the kingdome of heauen.

[d] verſ.11.

10 [d] He labours to bring others to conſider the glorie of Chriſt and his kingdome.

[e] Cap.4. verſ.1. to the 15.

11 [e] After all this Chriſt reueales to his ſeruant, what his bleſſed eſtate is, both in this life, and in the life to come, more cleerey then euer before, and makes him ſee thoſe graces which he hath beſtowed on him.

[f] verſ.16.

12 [f] Then the Chriſtian prayeth that Chriſt would breath on him by his holy ſpirit, that he may bring forth the fruites of thoſe graces which are in him.

[g] verſ.1.c.5.

13 [g] Laſtly, Chriſt graunteth him this his requeſt.

LVI.

4 A ſpirituall ſlumber in worldly pleaſures. Cant.5.

The fourth temptation, is ſecurity of heart, riſing of ouermuch delight in the pleaſures of the world. The exerciſe of a Chriſtian in this temptation is this.

Math.25. Cant.5.

1 He ſlumbers and is halfe aſleepe in the pleaſures of this world.

[h] verſ.2.

2 Chriſt by his word and ſpirit labours to withdrawe him from his pleaſures, & [h] to make him more heartily receiue his beloued.

[i] verſ.3.

3 But he [i] delaieth to doe it being loath to leaue his eaſe and ſweete delights.

[k] verſ.4.

4 [k] Then Chriſt awakes him and ſtirres vp his heart: by making him to ſee the vanity of his pleaſures.

5 He then begins to be more earneſtly affected towards Chriſt.

[l] verſ.5.

6 [l] With ſorrowe he ſets his heart to haue fellowſhip with Chriſt after his olde manner: and this he expreſſeth by bringing forth ſweet fruites of righteouſneſſe.

[m] verſ.6.

7 [m] Then he feeleth that Chriſt hath withdrawne his ſpirit.

8 He almoſt deſpaires for this.

9 Yet by priuate prayer ſeekes for Chriſt.

[n] verſ.7.

10 [n] When that will not helpe, he reſorts to the miniſters of the word, at whoſe hands he findes no comfort.

[o] verſ.8,9,10,11,12,13,14,15,16.

11 [o] Not recouering his firſt eſtate, through impatience of the loue of Chriſt, he makes his miſery knowne to ſtrangers, to ſee if they can comfort him, and he ſomewhat comforts himſelfe in deſcribing Chriſts excellencie to them.

[p] verſ.17.

12 [p] They then are rauiſhed with him to ſeeke Chriſt, and require then to know where to finde him.

[q] cap.6.1.

13 [q] Anſwer is made in the aſſemblies of the Church.

[r] verſ.2.

14 [r] After this communication the Chriſtians faith and feeling reuiueth, Chriſt returning to him againe.

[ſ] verſ.3. to the 7. verſe of cap.7.

15 [ſ] Then Chriſt aſſureth him in his heart of his loue and liking towards him.

16 Giuing further aſſurance to him that he ſhall grow vp and be made fruitfull in euery good grace.

17 After this, the Chriſtian comes in ſuch a high meaſure to loue Chriſt, that nothing ſhall be able ſo ſeuer him from Chriſt.

LVII.

5. A fall into ſome ſinne.

The fift temptation is a fall into ſome great ſinne, as *Noah* into drunkennes, *Dauid* into Adulterie, and murder, *Peter* into the deniall of Chriſt. The exerciſe of a Chriſtian in this temptation is this.

1 At the firſt his heart is vſually dulled and made ſecure with ſinne.

2 Yet after a while, there by ſome meanes ariſeth in his heart a *godly ſorrow*: which is when he is grieued for this onely cauſe, that by his ſinne he hath diſpleaſed God, who hath beene to him ſo louing and mercifull a father, whoſe fauour he would be content to purchaſe, (ſo he might haue it and obtaine it) euen with the damnation of his owne ſoule.

[t] 2.Cor.7.11.

3 [t] Then he beginnes to repent himſelfe of his ſinnes, renuing afreſh his former repentance.

4 This repentance he ſheweth by ſeauen ſignes.

1 A *care* to leaue that ſinne into which he is fallen. As they which crucified our Sauiour Chriſt, when they were *pricked in their hearts* at Peters ſermon, they ſhewed this *care* in ſaying, [u] *Men and brethren what ſhall we doe to be ſaued?*

[u] Act.2.37.

2 An *Apologie*, which is when a man in the heauineſſe of his heart, ſhall not excuſe or defend his ſinne, but confeſſe it to the Lord, and vtterly condemne himſelfe for it: acknowledging withall that there is no way to eſcape the wrath of God, but by hauing Gods free pardon in Chriſt.

[x] Mat.26.75.

3 *Indignation*, which is an inward anger & fretting againſt his owne ſelfe, becauſe he was ſo careleſſe in looking to his owne waies. [x] Peter when he had denied his maſter, *he wept*, and that *bitterly*, which ſheweth that with ſorrowe, he had alſo an anger againſt himſelfe.

4 A *feare* riſing not ſo much from the iudgemēts of God, as from this, leaſt he ſhould hereafter fall into the ſame ſinne againe, and by ſo doing more grieuouſly diſpleaſe God.

5 A deſire euer after more careſully to pleaſe God.

6 *Zeale* in the ſeruice of God.

7 *Reuenge* vpon himſelfe for his former offences: for example, if a man ſinne in ſurfetting and drunkennes, if he euer repent, he wil bring vnder his corrupt nature by ſparing and moderating himſelfe.

LVIII.

Outward afflictions.

The ſixt temptation is outward afflictions, which the godly in this life muſt ſuffer.[a] *If any will goe after Chriſt he muſt denie himſelfe, take vp his owne croſſe and follow him.* And S. Peter ſaith, [b] *that iudgement beginnes at Gods houſe.*[c] And Paul, *that we muſt enter into the kingdome of heauen thorough manifold temptations.* The excerciſe of a Chriſtian in affliction is this:

[a] Math. 16. 24.
[b] 1 Pet. 4.17
[c] Act. 14. 22.

1 [d] At the firſt they are very heauy and bitter.

[d] Heb. 12. 11, 12.

2 He ſuffereth them with great lenitie and patience, ſubmitting himſelfe vnder the hand of God. Yet [e] if they be in great meaſure, they will driue him to impatience.

[e] Iob. 3. 3. 4.

3 If they continue he ſhall feele (according to his owne iudgement) the [f] wrath and diſpleaſure of God in his heart.

[f] Ioh. 6. 2. 3

4 [g] His old ſinnes will come a freſh into his remembrance, and trouble him. Hee is ſleepie, [h] and in his ſleepe he hath viſions, & dreames, and anxietie of ſpirit.

[g] Iob. 13. 26.
[h] 1. Reg. 19. 4, 5. 7.

5 [i] In this miſery God ſupports his faith, that it faile not, and he then forſake Chriſt.

[i] Iob. 13. 15.

6 [k] Hee feeling thus Gods power to ſtrengthen him, hath experience of it in himſelfe.

[k] Rom. 5. 4

7 From experience proceeds hope, that the grace of God ſhall neuer be wanting vnto him in any afflictions to come: and as he hopeth, ſo it comes to paſſe.

8 With this hope is ioyned [l] a ſerious humiliation before the Lord [m] with the fruit of peace and righteouſneſſe.

[l] Iob. 42. 5. 6.
[m] Heb. 12. 11.

If the afflictions be for Chriſts cauſe vnto death, then he in more ſpeciall manner is filled with the ioy of the holy Ghoſt, and he is then ſtabliſhed with the greateſt meaſure of the ſtrength of Chriſt, that no torment is able to foile and to bring him from Chriſt, though the Chriſtian ſhould die a thouſand times for it. According to that of Paul, [n] *To you it is giuen for Chriſt, not onely to beleeue in him, but alſo to ſuffer for his ſake.* And this is grounded vpon the promiſe of God, [o] *When thou paſſeſt through the waters I will be with thee, and through the flouds that they doe not ouerflowe thee: when thou walkeſt through the very fire, thou ſhalt not be burnt: neither ſhall the flame kindle vpon thee.*

[n] Phil. 1. 29
[o] Eſa. 43. 2

LIX.

Godly and wicked differ in their ſuffering.

Hence ariſeth a notable difference, between the godly and the wicked, in the ſuffering of afflictions. A reprobate the more the Lord laieth his hand on him, the more he [p] murmureth and rebelleth againſt God: it is contrarie with the true Chriſtian: none feeleth more the power and rebellion of ſinne then he, none is more aſſaulted by Satan then he, & oftentimes it commeth to paſſe that God withdraweth the ſignes of his fauour from him, & lets him feele his wrath. And this is the greateſt temptation of all other, when a man ſhall ſee the Lord to be his enemie, and to his thinking to arme himſelfe againſt him to his deſtruction. As [q] Eze-did who ſaith, *that the Lord did craſh his bones* chias *like a Lyon.* Or [r] as Iob ſaith, *that the arrowes of the almightie were in him, and the venime thereof drunke vp his ſpirit, and the terrours of God did fight againſt him.* Yet the true Chriſtian when the world, the fleſh, and the deuill, and God himſelfe too are againſt him, doth euen then moſt of all reſt in the Lord, and by faith cleaue to him. [s] *Though God ſhould deſtroy me yet would I truſt in him,* (ſaith Iob.)[t] And Dauid ſaith, *My God, my God, why haſt thou forſaken me?* When he ſaith that God had forſaken him, it may ſeeme to be the complant of a deſperate man, not hauing ſo much as one ſparke of faith: yet then he ſaith, *My God, my God:* which words containe a confeſſion proceeding from true faith: ſo that in Dauid it appeareth, that the faithfull when they feele themſelues forlorne, and vtterly reiected of God, according to the ſenſe and iudgement of the fleſh, yet by faith they can apprehend his hidden mercie, and behold it a farre off in the glaſſe of his promiſe. And ſo they doe often ſhew contrarie affections in their praiers as Dauid doth. [u] Iacob when he wraſtled with the Angel for life & death, neuer gaue ouer: and when he was foild he would not ceaſe before the Lord had bleſſed him. This his wraſtling is a type of the conflicts which the faithfull are to haue with the Lord himſelfe, who vſeth to bring his own children (as it were) to the field: and aſſaileth them with the one hand, and with the other he holdeth them vp, that ſo he may prooue and exerciſe their faith. And for this cauſe the Church [x] is called by the name of *Iacob*. An example may be had in the *woman of Canaan*.[y] Firſt, our Sauiour Chriſt gaue her faith, and by that faith ſhee was mooued to ſeeke to him: but when ſhee was once come to him, he gaue her three repulſes. Firſt, by ſaying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Chriſt in appearance made ſhew, as though he would neuer haue graunted her requeſt. But ſhee at euery repulſe was more inſtant, crying more earneſtly vnto him: and ſhee plainely oppoſed her ſelfe to him, and would take no deniall: for ſuch is the nature of true faith. Wherefore the faithfull when they feele themſelues ouerwhelmed with ſinne, turmoiled with conflicts of Satan, when they feele the anger of God offended with them, yet they can euen then lift vp their eie lids, and giue a glimps at the brazen ſerpent Ieſus Chriſt, and can fling themſelues into the armes of Gods mercie, and catch hold on the hand of God buffeting them, and kiſſe it.

[p] Exod. 8. 32.
[q] Eſa. 38. 13
[r] Iob. 6. 4.
[s] Iob. 13. 15.
[t] Pſal. 22. 1.
[u] Gen. 32. 28.
[x] Pſal. 130.
[y] Mat. 15. 22, 23, 24, 25, 26, 27.

LX.

Dangerous fall of a Chriſtian.

By theſe temptations it comes to paſſe, that a Chriſtian though he cannot fall finally from Chriſt, yet he may fall very dangerouſly from his former eſtate. Firſt, the graces of God may be by his default leſſened in him: elſe Paul would not haue giuen out theſe exhortations, [z] *quench not the ſpirit.* [a] *Grieue not the holy ſpirit of God, by whome ye are ſealed vnto the day of redemption.* Secondly, the graces of God may be buried in him, and couered for a time, ſo that he may bee like a man in a traunce, who both by his owne ſenſe and by the

[z] 1. Theſſ. 5. 19.
[a] Eph. 4. 30.

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iudgement of the Phyſitian is taken for dead. This was the eſtate of Peter, who though he confeſſed that Chriſt was the Sonne of the liuing Lord, [a] yet he denied him and forſwore him at the voice of a damſell. Thirdly, he may fall againe into the ſame ſinne after repentance. Indeede this is a dangerous caſe; yet it may befall a true Chriſtian. Otherwiſe when as the Iſraelites (Gods people) had fallen away from him by their ſinnes, and idolatries, he would not ſtill haue offered them mercie, [b] as he doth by his prophets. And [c] Paul prayeth the Corinthians *in Chriſts ſtead that they would be reconciled to God:* who neuertheleſſe were before reconciled to God. Fourthly, hee may commit a ſinne of preſumption, which is a fearefull ſin, being done *wittingly* of knowledge, and *willingly*, and with ſome *wilfulneſſe.* Therefore Dauid praied, [d] *Keepe thy ſeruant from preſumptuous ſinnes:* and to ſhew himſelfe to be in daunger of it, he prayeth further, *let them not haue dominion ouer me.* Laſtly, he may fall into deſpaire of Gods mercie for a time, and this is a dangerous ſinne. For he which deſpaires, makes all the promiſes of God to be falſe: and this ſinne of all other is moſt contrary to true ſauing faith. In this eſtate was Dauid when beeing in trouble, he ſaid, [e] *this is my death.* And Paul ſhewes that the inceſtuous man might haue fallen into deſperation, [f] when he ſaith, *Comfort him, leaſt he be ſwallowed vp of ouermuch heauineſſe.* And it muſt be remembred that the Church of Rome erreth in this, that ſhee teacheth deſparation to be a ſinne againſt the holy Ghoſt. This ſinne againſt the holy Ghoſt is a blaſphemie ſpoken againſt the knowne truth of Gods word, or a deniall of Chriſt, of a wilfull and obſtinate malice. But deſperation may ariſe through ignorance of a mans owne eſtate: through horrour of conſcience for ſinne: through an often relapſe into ſome ſinne: through the ouerdeepe conſideration of a mans owne vnworthineſſe: laſtly, by abiuration of the truth, through compulſion and feare. [g] This befell Francis Spira, who after his Apoſtaſie deſpaired. Yet they are much ouerſeene that write of him as a damned creature. For firſt, who can tell whether he deſpaired finally or no? Secondly, in the very middeſt of his deſperation, he complained of the hardneſſe of his heart, which made him that he could not pray: no doubt then he felt his hardneſſe of heart: and the feeling of corruption in the heart, is by ſome contrary grace; ſo that we may conueniently think, that he was not quite bereft of all goodneſſe: though he neuer felt it then, nor ſhewed it to the beholders.

[a] Mat.26.69 70.

[b] Eſ.14.18.

[c] 2.Cor.5.20.

[d] Pſal.29.13

[e] Pſa.77.11

[f] 2.Cor.2.7

Deſperation and the ſin againſt the holy differ.

[g] What is to be thought of Fr. Spira.

LXI.

The cauſe why a Chriſtian cannot quite fall away from grace, is this: after that he is ſanctified he receiueth frō God another ſpecial grace, which may be called Corroboratiō. For he hath in him not onely the ſanctifying, but alſo the ſtrengthening power of Chriſt. Therefore Paul prayeth for the Epheſians, [h] *that they may be ſtrengthened in the inner man:* for the Coloſſians, [i] *that they might be ſtrengthened with the glorious power of Chriſt.* And of himſelfe he ſaith; [k] *that he is able to doe all things through the power of Chriſt that ſtrengtheneth him.* [l] Dauid ſaith, *that God renueth them that feare him, as the Eagle renueth her decaied ſtrength.* From hence as from a ſpeciall cauſe ariſeth Patience & Perſeuerance vnto the end: for when a man is ſupported by the power of Chriſt, he may be able to beare many croſſes patiently with a contented minde, and perſeuere in bearing of it, howe long ſoeuer the croſſe endureth.

Corroboration.

[h] Eph.3.16.

[i] Col.1.9.11.

[k] Phi.4.13.

[l] Pſal.103.5.

Patience. Perſeuerance.

LXII.

Thus much of the eſtate of a Chriſtian in this life. Now I will adde ſome reaſons in the way of perſwaſion to all men, but eſpecially to worldlings, and to looſe profeſſours of the Goſpell, that they would vtterly denie themſelues, [m] and vſe all meanes to become true Chriſtians by beeing *made newe creatures in Chriſt*, and [n] by leading ſuch a life as *may adorne the Goſpell of Chriſt.*

A perſwaſion to Chriſtianitie.

[m] 2.Cor.5.17.

[n] Tit.2.10.

My firſt reaſon is this; the man that liueth in this world, not *being* a true Chriſtian, is farre more vile then the baſeſt creature of all, euen the dogge or toade. For firſt he is nothing elſe but a filthie dunghill of all abomination & vncleanneſſe, the [o] ſtinke whereof hath infected heauen and earth, and no perfumes could euer delay it in the noſthrils of God, but onely the ſuffering of Chriſt, beeing a [p] ſacrifice of a ſweet ſmelling ſauour to God. We make it very dainty to come neere a lazar man that is full of botches, blaines, & ſores; but much more are thoſe men to be abhorred, who haue lien many yeares ſtarke [q] *dead in ſinnes and treſpaſſes:* and therefore now doe nothing els but rotte & ſtinke in them like vgly loathſome carrions.

[o] Rom.8.20.

[p] Eph.5.2

[q] Eph.2.1.

Secondly, he which is no Chriſtian is vnder the power of darkeneſſe, hauing Satan for his prince [r] and God, and giuing vnto him in token of homage his beſt parts, euen his minde and conſcience [ſ] to be his dwelling place: and his whole conuerſation is nothing elſe but a perpetuall obedience to Satan. If Atheiſts and worldlings, and carnall goſpellers were perſwaded of the truth of this (as it is moſt true) it would make them howle and crie, though now they liue at eaſe without feeling any pricke of conſcience for ſinne. And if they had but the leaſt ſenſe of it in the world, it would make their flintie hearts to bleed, and it would make them ſhed riuers of teares. But how long ſhall they continue in this vile eſtate? Truely, vntill they come to Chriſt: *awake therefore thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light:* open thine heart to receiue Chriſt, and then he will come and bind the ſtrong man Satan, and caſt him out, and dwell in thee himſelfe.

[r] 2.Cor.4.4.

[ſ] Luk.11.24.

Eph.5.14.

Thirdly, he which is no Chriſtian is in dan-

ger

A ger of all the iudgements of God,ſo that euery moment ſome of them may befall him. He may periſh ſuddenly by water with the olde world, he may be conſumed with fire and brimſtone with Sodome & Gomorrha,he may be ſwallowed vp of the earth with Dathan, & Abiram, he may hang himſelfe with Iudas,hee may haue his brains daſhed againſt the groūd & be eaten vp of dogs with Ieſabel,he may dy in hardnes of heart with Pharao, he may deſpaire with Caine & Iudas, he may be ſtricken with ſuddaine death with Ananias and Saphira his wife,he may be eaten vp with worms with Herod,he may be ſmitten with trembling that he cannot heare Gods word with Fœlix, B he may void his guts at the ſtoole with Arius, hee may crie at his death that he is damned with Latomus, he may be left vnto himſelfe to mocke,blaſpheme,& renounce Chriſt with Iulian: and he may ſuffer many more fearefull iudgements, whereof the Lord hath [a] great ſtore, & all tend to the confounding of them which will not be humbled vnder his hand. Contrariwiſe,the true Chriſtian is ſo far out of the reach of Gods iudgements that they cannot hurt him:[d] Chriſt is a *conering and a cloud* againſt the heat and tempeſt of Gods iudgements,[c] when a mans heart is ſprinckled with the blood of this immaculate Lambe, all the plagues of God paſſe ouer him. In the deſtruction of Ieruſalem the [d] righteous beare a C *mark in their foreheads* and are ſaued. Therefore let him that hath regard to his own ſafetie become a Chriſtian.

[a] Deut.32.34.

[b] Eſa.4.6.

[c] Exod.12.22.

[d] Ezech.9.4.

Fourthly, the man which is no Chriſtian is in danger of eternall death and damnation in hel fire:& they which fall into this eſtate,it had been ten thouſand fold better for them if they had neuer bin borne:[e] for they are quite ſeparated *from the preſence of God and from his glorie:* all the companie they haue is with the deuill & his angels. Their bodies and ſoules are tormented with infinite horror and anguiſh ariſing of the feeling of the whole wrath of God, in which as into a bottomleſſe ſea,they are plunged. Thus they are alwaies dying, and yet are neuer dead. Furthermore, the length of this D torment muſt be conſidered which greatly aggrauates the paine. If a man might be deliuered from the paines of hell when he had ſuffered them ſo many yeares as there be droppes in the ſea, or litle ſands in the whole earth, it were ſome comfort: but after thoſe yeares be expired there ſhall come no releaſe, but the damned ſhall continue in ſhriking,yelling,and gnaſhing of teeth, enduring the conſuming heate of Gods wrath without any end for euer & euer. Yea, to goe further,a wicked man carrieth an hell about him in this life,namely, an euill conſcience, which if it be neuer ſo little touched with any part of Gods anger,a man ſhall feele himſelfe to haue euen the pangs of hell in his heart. Now therfore they that would eſcape out of this helliſh and damnable eſtate, while they haue time let thē pray for the pardon of their ſinnes in Chriſt,& walk according to the ſpirit in newnes of life;& then they may aſſure themſelues, that there is no condemnation can belong to them. And it muſt be alwaies remembred,that he which would liue when he is dead,muſt die while he is aliue,namely to ſin. And againe, hee which would riſe to eternall life in the day of iudgement, muſt riſe from ſinne before he die, vnto newnes of life.

[e] 2.Theſſ.1.9.

A godleſſe man carrieth hell in his boſome.

The fift reaſon: God hath appointed vnto euery man that liueth in the Church a certaine time of repentance,and of comming to Chriſt. And he which miſpendeth that time and is not made a Chriſtian then, can neuer bee ſaued. This made our Sauiour Chriſt weepe for Ieruſalem,and ſay, [f] *O if thou haſt knowne at the leaſt in this thy day, thoſe things which belong to thy peace, but now are they hidden from thine eyes.* And he further ſignifieth the deſtruction of Ieruſalem, [g] becauſe ſhee *knew not the time of her viſitation.* Againe, the neglecting of this time is one cauſe,why not one or two,but many [h] ſhall ſeeke to enter into the kingdome of heauē & yet ſhall not be able. It is a marueilous thing,that they which ſeek to be ſaued ſhould periſh,but the fault is theirs which ſeeke when it is too late. Now therefore thou ſecure worldling,thy conſcience telleth thee that thou haſt not yet repented, and that thou art not as yet a liuely member of Ieſus Chriſt. And thou knoweſt further,that howſoeuer thou art aliue at this time, yet thou haſt no leaſe of thy life. God may call thee forth of this world the next yeare,the next weeke, the next houre: yea he may ſtrike thee with ſudden death at this very preſent. And in very truth, if thou goeſt forth of this world being no repentant ſinner, thou goeſt damned to hell. Wherefore delay not one minute of an houre longer, but with all ſpeed repent and turne vnto God, & bring forth fruites worthy amendment of life, that all thy ſinnes may be done away, when the day of death,or the day of iudgement ſhall be. And doe not thinke with thy ſelfe that it ſhall be ſufficient to deferre thy turning vnto God till the laſt end. For late repentance is ſeldome true repentance. And he which continueth long in any ſinne,is in a dangerous caſe. If a man lie long in any diſeaſe he will ſcarce recouer his former health;& he which is growne in the cuſtome of any ſinne, and the ſinne is become ripe in him,it is a thouſand to one, he is neuer ſaued; according to that of Saint Iames, [i] *ſinne beeing perfited bringeth forth death.*

[f] Luk.19.42

[g] verſ.44.

[h] Luk.13.24

[i] Iam.1.13.

The ſixt reaſon. Eternall life is a thing deſired of all men: yet none ſhall be made partakers of it,but the true chriſtian; and the glorious eſtate of this life would moue any man to be a Chriſtian. Firſt of all,they which haue eternall life are freed from all paines,ſickneſſes,infirmities,hunger,thirſt,cold,wearineſſe;from all ſinne, as anger, forgetfulneſſe, ignorance, from hell, death, damnation, Satan, and from euery thing that cauſeth miſerie : according to that of Saint Iohn: *And*[a] *God will wipe away all teares from their eies: and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there be any more paine; for the firſt things are paſſed.* Secondly, the faithfull ſhall be in the preſence of Gods maieſtie in heauen there to *behold his face*, that is, his glory, as our Sauiour Chriſt ſaith, *Father,* [b] *I will that they which thou haſt giuen me, be with me euen where I am, that they may behold my glorie which thou haſt giuen me.* And Dauid ſaith, *In*[c] *thy preſence is fulneſſe of ioy, and at thy right hand there are pleaſures for euermore.* Thirdly, they [d] ſhall haue ſuch an excellent communion with God, that he ſhall be vnto them *all in all*. For in the end of the world when the whole number of the elect is accompliſhed, Chriſt ſhall preſent them to his father, and as he is Mediatour he ſhall ceaſe to be a King, a Prieſt, a Prophet: for though the efficacie of his offices be euerlaſting: yet the execution of them ſhall ceaſe, as Paul ſaith, [e] *Then ſhall be the end, when he hath deliuered vp the kingdome to God euen the Father, when he hath put downe all rule, all authoritie and power.* Againe, among the elect there ſhall not be king and ſubiect, father, mother, child, maſter, ſeruant, noble, ignoble, rich, poore, liuing, dead. Some will ſay, what then ſhall be? I anſwer, one glorious and euerlaſting God, the Father, the Sonne, and the holy Ghoſt ſhall be in all the elect, all that heart can wiſh and deſire. Men ſhall not be in darkeneſſe, neither ſhall they neede the light of the Sunne, Moone, or Starres. God himſelfe immediately ſhall be their light, [f] as Iohn ſaith, *And the cittie hath no neede of the Sunne, neither of the Moone to ſhine in it, for the glorie of God doth light it, and the Lambe is the light of it.* Men ſhall not then neede meate, drinke, cloathing, ſleepe, recreation, fire, ſhade, reſpiration, or any other ſuch like, but God himſelfe immediately ſhall be their life, & all things concerning life by Chriſt. Which Iohn ſignifieth when he ſaith, that he [g] *ſaw a pure riuer of water of life, cleere as Chryſtall, proceeding out of the throne of God, and of the Lambe: there beeing by either ſide of it the tree of life which bare two manner of fruits, and gaue fruit euery moneth.* And whereas God is continually to be worſhipped in heauen: they neede no other tabernacle or temple thereunto, but God himſelfe ſhall be their temple: as Iohn ſaith, [h] *I ſaw no temple therein: for the Lord God almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is betweene God and Chriſt as hee is man, and all the Saints which are his members, there ariſeth an vnſpeakable ioy and gladneſſe, wherewith they are filled. Dauid [i] ſaith, Gods children ſhall be ſatisfied *with the fatneſſe of his houſe, and that he ſhall giue them drinke out of the riuers of his pleaſures.* This vndoubtedly is infinite, and the Saints are not onely repleniſhed with it, but they are alſo ſwallowed vp of it as with an huge and infinite ſea of waters, as may appeare in Peter, who at the transfiguration of Chriſt was ſo rauiſhed out of meaſure with ioy at the ſight of it, that he quite forgot himſelfe, ſaying [k] *Maſter, it is good being here: let vs make three Tabernacles, one for thee, one for Moſes, and one for Elias.* Laſtly, out of this cõmunion ariſeth a perfect loue of God, wherby the Saints loue God with all their hearts, with all their ſoules, and ſtrength, and this loue ſheweth it ſelfe in that they are eternally occupied in [l] worſhipping God, by ſinging of ſongs of praiſe and thankſgiuing vnto him. Now then ſeeing the kingdome of heauen is ſo glorious, and none can haue it but the true Chriſtian, let all men account the beſt things in the world [m] as droſſe and dunge, ſo that they may obtaine Chriſt and his righteouſneſſe.

The laſt reaſon is the endleſſe loue of Ieſus Chriſt ſhewed in his death and paſſion. Thou art by nature the child of wrath & vengeance: Sathan hath wounded thee with many a deadly wound of ſinne: thou lieſt bleeding at the heart, and art like to die eternally. Thou beeing in this eſtate, there is no man on earth, no Saint in heauen, no Angell, no creature at all, is able to helpe thee; Chriſt onely was able: he therefore came downe from heauen and became man, for this cauſe, to worke thy deliuerance. Furthermore in the curing of the wound of ſinne, no hearbe, no water, no plaiſter, no phyſicke can doe thee any good: onely the bodie and blood of Chriſt is ſoueraigne for this matter, being ſtieped in the wrath of God. He therefore ſubiected himſelfe to the death of the croſſe, vpon which he ſuffered the wrath of God due to the ſinne of mankind: and of his owne heart blood he tempered for them a ſoueraigne medicine to heale all thy woundes and ſores. Now therfore deſpiſe not this mercie; ſeeke vnto Chriſt, lay open all thy ſores, pray him that he would vouchſafe thee if it be but one droppe of his blood; then he will come vnto thee by his holy ſpirit, he will waſh and ſupple thy wounds in his blood, and bind them vp. He is the [n] *tree of life, the leaues whereof heale the nations.* It thou get but one leafe of him thou art well, it will heale thee and reſtore thy dead ſoule, that thou maiſt liue eternally in the kingdome of heauen. If this reaſon will not mooue thee to be a Chriſtian, thy caſe is deſperate. It is the beſt reaſon that Peter could vſe to this purpoſe. *As obedient children* (ſaith he) *faſhion not your ſelues vnto the former luſts of your ignorance,* [o] *but as he which hath called you is holy, ſo be ye holy in all manner of conuerſation.* His reaſon followeth: [p] *Knowing that ye were not redeemed with corruptible things, as ſiluer and gold from your vaine conuerſation receiued by the tradition of the Fathers, but with the pretious blood of Chriſt, as a lambe vndefiled and without ſpotte.*

Thus much haue I ſpoken to the worldling,

[a] Reu.21.4.

[b] Ioh.17.24.

[c] Pſal.16.11 Reu.22.4.

[d] 1.Cor.15.28.

[e] 1.Cor.15.24.

[f] Reu.21.23

[g] Reu.22.1.2.

[h] Reu.21.22.

[i] Pſal.36.8.

[k] Mat.17.4.

[l] Reu.7.11.12.

[m] Phil.3.8.

[n] Reu.21.23.

[o] 1.Pet.1.14 13.

[p] Ver.18.19.

A who in his heart makes no more account of Chriſt then of his old ſhooes; and who had rather be without Chriſt, then be without his pigges, with the Gaderens. Mat.8.32. Now for the true Chriſtians I haue nothing to ſay but this. The Lord increaſe the number of them. And the [d] Lord fulfill them with the knowledge of his will in all wiſedome and ſpirituall vnderſtanding, that they may walke worthie of him, and pleaſe him in all things, being fruitfull in all good workes, and increaſing in the knowledge of God. And whereas they are at continuall warre againſt the fleſh, the world, and the deuill: Lord Ieſus ſtrengthen them with all might through thy glorious power, vnto all patience and long ſuffering with ioyfulneſſe. And deare Father of all mercie plant that gouernment in thy Church euery where which thou haſt reuealed in thy word, that thy Saints may worſhip thee in thoſe meanes, in that order and comelineſſe, which thou haſt appointed, abounding in righteouſneſſe, peace of cōſcience, and ioy of the holy Ghoſt. Amen, Amen.

[d] Col.1.9.10.11.

A DIALOGVE OF THE STATE OF A CHRISTIAN MAN, GATHERED HERE and there out of the ſweet and ſauourie writings of Maſter Tindall and *Maſter Bradford.*

B *Timotheus.* Becauſe of our auncient acquaintance and familiaritie (deare friend *Euſebius*) I will make bold with you to aske ſuch queſtions as may bee for my edification & comfort, and of no other matters but euen of religion, whereof I ſee you are an old profeſſour. And firſt of all, let me be bold to aske this queſtion of you, how it pleaſed God to make you a true Chriſtian, and a member of Chriſt Ieſus, whom I ſee you ſerue continually with a feruent zeale.

Euſeb. For that old acquaintance that was betweene vs, and for that you are deſirous to C liue a godly life in Chriſt Ieſus, I ſhall not conceale the good worke of my God in me: therefore I pray you marke a litle what I ſhall ſay, and I will declare vnto you the truth euen forth of the feeling of mine owne conſcience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring me into captiuitie and bondage vnder the deuill: and the deuill was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked and knit faſter vnto the wil of the deuil, then could a hundred thouſand chaines bind a man vnto a poaſt. Vnto the deuils will did I conſent with all my heart, with all my mind, with all my might, power, ſtrength, will, and life: ſo that the lawe and will of the deuill was written as well in my D heart, as in my members, and I ran headlong after the deuill with full ſaile, and the whole ſwing of all the power I had; as a ſtone caſt into the ayre commeth downe naturally of it ſelfe with all the violent ſwing of his owne waight. O with what a deadly and venimous heart did I hate mine enemies? With how great malice of mind inwardly did I ſlay and murther? With what violence and rage, yea with what feruent luſt committed I adulterie, fornication, and ſuch like vncleaneneſſe? With what pleaſure and delectation like a glutton ſerued I my belly? With what diligence deceiued I? How buſily ſought I the things of the world? Whatſoeuer I did worke, imagine, or ſpeake, was abominable in the ſight of God, for I could referre nothing vnto the honour of God: neither was his law or will written in my members, or in my heart, neither was there any more power in me to follow the will of God, then in a ſtone to aſcend vpward of it ſelfe. And beſides that, I was aſleepe in ſo deepe blindnes, that I could neither ſee nor feele in what miſerie, thraldom, and wretchedneſſe I was, till Moſes came and awaked me and publiſhed the lawe. When I heard the law truly preached, how that I ought to loue and honour God with all my ſtrength and might from the low bottome of the heart, becauſe he that did create me is Lord ouer it; and my neighbour, yea mine enemies as my ſelfe inwardly from the ground of my heart, becauſe God hath made them after the likeneſſe of his owne image, and they are his ſonnes as well as I, and Chriſt hath bought thē with his blood, and made them heires of euerlaſting life as well as I: and how I ought to doe whatſoeuer God biddeth, and to abſtaine from whatſoeuer God forbiddeth, with all loue and meekeneſſe, with a feruent and burning luſt from the center of the heart. Then began my conſcience to rage againſt the law and againſt God. No ſea, be it neuer ſo great a tempeſt was ſo vnquiet, for it was not poſſible for me a naturall man to conſent to the lawe that it ſhould be good, or that God ſhould be righteous which made the law: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer ſhewed me where to fetch helpe, nor preached any mercie, [a] but onely ſet me at variance with God, and prouoked and ſtirred me to raile on God, and to blaſpheme him as a cruell tyrant. And indeed it was not poſſible to doe otherwiſe, to thinke that God made me of ſo poyſoned a nature, and gaue me an impoſſible law to performe: I beeing not borne againe by the ſpirit, and my wit, reaſon, and will beeing ſo

[a] Rom.4.15.

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faſt glued, yea nailed and chained vnto the will of the deuill. This was the captiuitie and bondage whence Chriſt deliuered me, redeemed and looſed me. His blood, his death, his patience in ſuffering rebukes and wrongs and the full wrath of God, his prayers and faſtings, his meekeneſſe and fulfilling the vttermoſt points of the law, appeaſed the wrath of God, brought the fauour of God to me againe, obtained that God ſhould loue me firſt, & be my father, and that a mercifull father, that would conſider my infirmitie and weakeneſſe, and would giue me his ſpirit againe, which he had taken away in Adam, to rule, gouerne and ſtrengthen me, and to breake the bands of Satan, wherein I was ſo ſtraight bound. When Chriſt was on this wiſe preached, and the promiſes rehearſed which are contained in the booke of God (which preaching is called the Goſpell or glad tydings,) and I had deepely conſidered the ſame: then my heart began to waxe ſoft and melt at the bounteous mercie of God, and kindneſſe ſhewed of Chriſt. For whē the Goſpell was preached, the ſpirit of God (me thought) entred into my heart, and opened my inward eyes, & wrought a liuely faith in me, and made my wofull conſcience feele & taſte how ſweete a thing the bitter death of Chriſt is, and how mercifull and louing God is through Chriſts purchaſing merits, and made me to begin to loue againe, and to conſent to the law of God, how that it is good and ought ſo to be, and that God is righteous that made it: laſtly, it wrought in me a deſire to be whole, and to hunger and thirſt after more righteouſneſſe, and ſtrength to fulfill the law more perfectly: and in all that I doe or leaue vndone to ſeeke Gods honour and his will with meeknes, euermore condemning the imperfectneſſe of my deedes by the law.

Now then this good worke of God to my ſaluation, ſtandeth in two points, the working of the law, and the working of the Goſpell: the preaching of the law was a key that bound and damned my conſcience: the preaching of the Goſpell was another key that looſed mee againe. Theſe two ſalues (I meane the law and the Goſpell) vſed God & his preacher to heale and cure me a wretched ſinner withall. The law did driue out my diſeaſe, and made it appeare, and was a ſharpe ſalue, and fretting coraſiue, and killed the dead fleſh, and looſed and drew the ſore out by the root, and all corruption. It pulled from me all truſt and confidence I had in my ſelfe, and in mine owne workes, merits, deſeruings, and ceremonies, and robbed me of all my righteouſneſſe, and made me poore. It killed me in ſending me downe to hell, and bringing me almoſt to vtter deſperation, and prepared the way of the Lord, as it is written of Iohn Baptiſt. For it was not poſſible that Chriſt ſhould come vnto me as long as I truſted in my ſelfe or in any worldly thing, or had any righteouſneſſe of mine owne, or riches of holy workes. Then afterward came the Goſpell A a more gentle plaiſter, which ſuppled and ſwaged the wounds of my conſcience and brought me health: it brought the ſpirit of God, which looſed the bands of Satan, & coupled me to God and his will through a ſtrong faith and feruent loue. Which bands were too ſtrong for the deuill, the world, or any creature to looſe. And I a poore & wretched ſinner felt ſo great mercy, that in my ſelfe I was moſt ſure that God would not forſake me, or euer withdraw his mercie & loue from me. And I boldly cried out with Paul, ſaying, *Who ſhall ſeparate me from the loue of God? &c.* Finally, as before when I was bound to the deuill and his will, I wrought all manner of wickednes, for I could B doe no otherwiſe, it was my nature: euen ſo now ſince I am coupled to God by Chriſts blood, I doe good freely becauſe of the ſpirit, and this my nature. And thus I truſt I haue ſatisfied your firſt demaund.

Timoth. Yea, but me thinkes you doe too much condemne your ſelfe in reſpect of ſinne. For I can remember that from your childhood you were of a good and gentle nature, & your behauiour was alwaies honeſt and ciuill, and you could neuer abide the company of them that were royſters and ruffians, and ſwearers, and blaſphemers, and contemners of Gods word, and drunkards, which now are tearmed good fellowes. And your dealing with all men hath beene euer commended for good, faith- C full and iuſt. What meane you then to make your ſelfe ſo abhominable and accurſed, and to ſay you were ſo wholly addicted vnto wickedneſſe, and your will ſo fearefully, and miſerably in captiuity vnto the will of the deuill.

Euſeb. Brother *Timothie*, I know what I ſay, God giue me grace to ſpeak it with more liuely feeling of my weakneſſe, and with a more bitter deteſtation of my ſinne. By nature through the fall of Adam am I the child of wrath, heire of the vengeance of God by birth: yea & ſo from my firſt conception: and I had my fellowſhip with the damned deuils vnder the power of darkeneſſe & rule of Satan, while I was yet in my mothers wombe: and although I ſhewed not the fruits of ſinne as ſoone as I was borne nor long after: yet was I full of the D naturall poiſon, from whence all wicked deeds doe ſpring, and cannot but ſinne outwardly, as ſoone as I am able to worke (be I neuer ſo young) if occaſion be giuen: for my nature is to ſinne as is the nature of a ſerpent to ſting: and as a ſerpent yet young, or yet vnbrought forth is full of poiſon and cannot afterward (when time and occaſion is giuen) but bring forth the fruits thereof; And as an adder, a toad, or a ſnake, is hated of man, not for the euil it had done, but for the poiſon that is in it, and hurt wich it cannot but doe: ſo am I hated of God for that naturall poiſon which is conceiued and borne with me before I doe any outward euill. And as the euill which a venemous worme doth, maketh it not a ſerpent, but becauſe it is a venemous worme, therefore doth it euill, and poiſoneth: euen ſo doe not our euill deedes make vs euill firſt, but becauſe we are of nature euill, therefore doe we euill, and thinke euill, to eternall damnation by the law, and are contrarie to the will of God in our will, and in all things conſent vnto the will of the fiend.

Timoth. As yet I neuer had ſuch a feeling of my ſinne as you haue had, and although I would bee loath to commit any ſinne, yet the Law was neuer ſo terrible vnto me, condemning mee, pronouncing the ſentence of death againſt me, and ſtinging my conſcience with feare of euerlaſting paine, as I perceiue it hath bin vnto you: therefore I feare oftentimes leaſt my profeſſion of religion ſhould be onely in truth meere hypocriſie, I pray you let mee heare your minde.

Euſeb. A true ſaying it is, that the right way to goe vnto heauen, is to ſaile by hell, and there is no man liuing that feeleth the power and vertue of the blood of Chriſt, which firſt hath not felt the paines of hell. But yet in theſe paines there is a difference: and it is the will of God, that his children in their conuerſion ſhall ſome of them feele more, and ſome leſſe. *Ezechias* on his death bed complaineth that *the Lord breaketh his bones like a Lyon,* that *hee could not ſpeake by reaſon of paine,* but *chattered in his throat like a crane,* and *mourned like a Doue. Iob* ſaith, that *God is his enemie, and hath ſet him vp as a marke to ſhoote at, and that the arrowes of the Almightie are vpon him, and that the poiſon of them hath drunke vp his ſpirit.* Dauid bewaileth his eſtate in many Pſalmes, but eſpecially in the 130. Pſalme, where he beginneth on this manner: *Out of the deepe places haue I called vnto thee, O Lord:* which is as though he ſhould ſay; O my poore ſoule fall not flat downe, vexe not thy ſelfe out of meaſure: the burden of thy ſinnes preſſe thee ſore indeede, but be thou not for all that quite ouer-whelmed, thou art thruſt downe ſo low into the depth of deepes, that thou hadſt neede crie aloud to bee heard of him which dwelleth in the higheſt heights: and the euer burning hell fire is not farre from that Lake whither thine iniquities haue plunged thee, ſo that thou maieſt receiue as it were the Eccho of their cryes and deſperate howlings, which be their caſt out of all hope of euer comming forth. But the Lord which bringeth forth euen to the borders of hell his beſt beloued when they forget themſelues, knoweth alſo how well to bring them backe againe. Goe no further thẽ downward, but lift vp thy heart togither with thine eie, & ſeeke vnto the Lord, to reach vnto thee his mercifull & helping hand.

Eſa. 38. 13.
4.
ob 6.4.
ob.13.24.
Pſal.130.

Againe, in the Scriptures wee finde examples of men conuerted vnto the Lord without any vehement ſorrow of their ſinnes. What anguiſh of conſciẽce had the thiefe vpõ the croſſe for his former life in his preſent conuerſion at the houre of death? How was Lydia diſmayed and caſt downe in reſpect of her wickedneſſe, A like as Dauid was or Iob, whoſe heart God onely is ſaid to haue opened to giue attendance to the preaching of Paul and Silas, who alſo, euen preſently after was readie to entertaine them, and to make them a feaſt in her houſe, which ſhee could not haue done, if ſhe had beene in the perplexities of Ezechias, or Dauid. The ſame may be ſpoken of the Iayler, and of them which heard *Peters* ſermon at Ieruſalem, who for all that they had murdered our Sauiour Chriſt, yet in their conuerſion, their hearts were onely for the time pricked. So then God in preparing vs, which in truth are nothing but fleſhly and ſtinking dunghils of ſinne; nay, very vncleannes and pollution it ſelfe, I ſay in preparing vs to be the Temples of his holy Spirit B to dwell in, and the ſtorehouſes to hoord vp his heauenly graces in, doth otherwhiles vſe a milde and gentle remedie, and maketh the Law to looke vpon vs, though with no louing and gentle, yet with no fearefull countenance; and otherwhiles in ſome hee ſetteth a ſharpe edge vnto the Law, and maketh it to wound the heart very deepe, and as a ſtrong coraſiue to torment them, and to frette and gnaw vpon their conſciences. And we ſee by experience that a botch or a bile in a mans body, is as wel eaſed of the corruption that is in it by the pricking of the point of a ſmal needle, as by the launcing of a great raſer. Wherfore if God by his ſpirit haue wrought in you ſorrow for C ſin in any ſmal meaſure, though not in as great meaſure as you deſire, you haue no cauſe to complaine: and in that you are grieued with a godly ſorrow for our ſinnes, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, God make me thankfull for it. And I pray you more plainly ſhew me the ſtate of your life till this houre, that I and all other may take warning by it.

Euſeb. That which may doe good vnto other men I will neuer conceale, though it be to my perpetuall ſhame. As I was conceiued and borne in ſinne, ſo my parents brought me vp in ignorance, and neuer ſhewed me my ſhame, and miſerie by Gods law: and I liued D a long time, euen as a man in a dead ſleepe or trance, and in truth I liued as though there were neither heauen nor hell, neither God nor deuill. And the deuill himſelfe (as I now perceiue) did often perſwade my ſecure conſcience that I was the child of God, and ſhould be ſaued as well as the beſt man in the world: and I yeelded to his perſwaſion, and did verily thinke it: ſo that when the preacher for wickedneſſe and ſecuritie denounced Gods iudgements and hell fire, I haue ſaid vnto my neighbours that I hoped I ſhould be ſaued, and he ſhould goe to hell: and when I was asked whether I could keepe al the commandements of the law, I ſaid that I could: and being asked whether I neuer ſinned, I ſaid I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie,

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A and haue me excuſed, and all my neighbours were glad of my companie; they ſpoke well of me, and I was taken for an honeſt man, when as indeed before God; I was a vile beaſt, and the child of wrath, inſpired with the ſpirit of the deuill continually. Well, after I heard the Law preached, and ſaw and remembred many feareful iudgements of God vpon men, whom I in reaſon thought were as good men as I, thē I began to conſider mine owne eſtate, and to perceiue my ſinnes, and my curſedneſſe, and vpon a time aboue all other, the curſe of the law made me inwardly afraid, and my fleſh then began to tremble and quake: then I could not ſleepe in the night ſeaſon, I was afraid of B euery thing. If I were in my houſe, I thought the houſe would fall on my head: if abroad, I thought euery cranny of the earth would open it ſelfe wide and ſwallow me. I ſtarted at euery ſtraw, and at the moouing of a flie: my meate was loathſome vnto me, and I thought I was not worthie of ſo good a creature of God, and that God might iuſtly turne it to my bane: the griefe of my heart for my life paſt made mee ſhed aboundance of teares: and vpon that I remembred in Dauids Pſalmes, that his teares were his drinke, and that he did wet his bedde with teares. And now the deuill changed both his coate and his note, and in fearefull manner cried in my eares, that I was a reprobate, his child: that none of Gods children were as I am, that this griefe of my ſoule was the begin- C ning of hel. And the greater was my paine, becauſe I durſt not open my mind vnto any for feare they ſhould haue mocked me, and haue made a ieſt of it. Wherefore I was faine to goe to a godly learned preacher: I ſhewed mine eſtate vnto him; after I had continued with him the ſpace of two or three daies, I receiued comfort both by the promiſes of mercie, which he ſhewed me in the booke of God, & by his feruent, godly, and effectuall prayers: and I thank God euer ſince I haue had ſome aſſurance (in ſpite of the deuill) that I doe appertaine to the kingdome of heauen, and am now a member of Ieſus Chriſt, and ſhall ſo continue for euer.

Tim. How know you that God hath forgi- D uen your ſinne?

Euſeb. Becauſe I am a ſinner, and he is both able and willing to forgiue me.

Tim. I graunt that he is able to forgiue you, but how know you that he will? you know your ſinnes are very great.

Euſeb. I graunt: but Chriſts paſſion is farre greater: and although my ſinnes were as red as skarlet and as purple, yet they ſhall be as white as ſnow, and as ſoft as wooll.

Tim. Oh but you haue ſinned very often.

Euſeb. Tell me not I pray you what I haue done, but what I will doe.

Tim. What will you doe?

Euſeb. By Gods grace it is my full purpoſe, and my earneſt prayer to God is, hereafter to take better heed, and to amend my former life.

Tim. Is that enough thinke you?

Euſeb. What lacketh?

Tim. The fauour and mercie of God, that may cleane forſake you.

Euſeb. Nay, that I will neuer graunt: for I am certainely perſwaded of the fauour and mercie of God, euen to the ſaluation of my ſoule.

Tim. Oh ſhew me that, that is the thing I earneſtly deſire, to be aſſured of Gods ſpeciall goodneſſe, euen by your experience.

Euſeb. According as God hath giuen me to feele the ſame, ſo will I ſhew it you. And firſt of all the dealing of God towards me is a good argument to me. In the firſt commaundement, God hath commaunded me to take him to be B my God, and in the Lords prayer, he teacheth me to call him *father*: he hath created the word generally, and euery creature particularly for man, and ſo for me, to ſerue for my commoditie, neceſſitie, and admonition. Alſo hee hath made me for his owne image, hauing a reaſonable ſoule, bodie, ſhape, where he might haue made me a Toad, a Serpent, a Swine, deformed, franticke. Moreouer, he hath wonderfully preſerued me in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils; all which doe confirme in me a perſwaſion of Gods fatherly loue: & that I ſhould not doubt hereof: where I might haue beene borne of Turkes; loe it was the will of God that I ſhould be born of chriſtian parents, C and be brought into Gods Church by Baptiſme, which is the Sacrament of adoption, & requireth faith, as well of the remiſſion of my ſinnes, as of ſanctification, and holineſſe to be wrought of God in me by his grace and holy ſpirit: where I might haue bene borne in an ignorant time and religion, God would that I ſhould be borne in theſe daies, & in this countrie, where is more knowledge reuealed, then euer was here, or in many places elſe is. Where I might haue bene of a corrupt iudgement, and intangled with many errours of Papiſtrie, and of the Family of loue, and of the ſchiſme of *Browne*, by GODS goodnes my iudgement is reformed, and he hath lightened mine eyes to ſee, and my heart to embrace his ſincere D truth. By all which things I doe conrfime my faith of this, that God alwaies hath beene, is, and will be for euer my father, and at my departing forth of this world will giue mee the crowne of euerlaſting glorie. Secondly, when as man is euermore doubting of the promiſes of God be they neuer ſo certaine, GOD of his infinite mercie to preuent all occaſions of doubting, promiſeth to giue his owne ſpirit as a pledge, pawne, or earneſt-penny vnto his children of their adoption, and election to ſaluation. Now, ſince it pleaſed God to call me from hypocriſie to be a member of his Church, I feele that in my ſelfe which I neuer felt or heard of before. In times paſt, I came to prayers, & to the preaching of Gods word, euen as a Beare commeth to the ſtake; now the word of God is meate and drinke to me, and prayer is no burthen vnto me, but my ordinarie exerciſe. If I riſe in the morning I am not well till I haue prayed and giuen thankes to God, if I do any thing, it commeth into my mind to pray. In my prayers I find great ioy and comfort, and exceeding fauour of God, I neuer thinke I can well take my reſt, or doe any thing elſe except firſt I aſke it at Gods hand in Chriſt. Laſtly, when my minde and heart is wholly occupied in worldly matters, I am ſtirred vp, and as it were drawne to pray vnto God for the remiſſion of my ſinnes, and the aſſurance of my ſaluation, & in prayer I haue had thoſe grones which for their greatneſſe cannot be expreſſed. Now from whence commeth all this? From the deuill? No. In theſe actions I haue found him my enemie, & a continuall hinderer of them. For hee by his craft when I haue beene heauie and weake, hath aſſailed to prouoke me to ſome ſinnes whereunto my curſed nature was moſt giuen, and I hauing yeelded to him, haue beene ſo hardened and blinded by thoſe ſinnes, that for a time I haue made light account of the word of God and prayer. Well then, peraduenture this came from mine owne ſelfe: no neither. This curſed nature of mine hath beene more pleaſed and delighted with ſinne, and with the pleaſures of the world, then with ſuch exerciſes frō which it draweth me and preſſeth me downe as lead. I cannot think that ſuch a poiſoning Cockatrice can lay ſuch good egs, or that wild crab trees (ſuch as all men are in Adam) can bring forth ſweete fruites, according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercie, & ſtock them, and graft the ſpirit of Chriſt in them. Wherefore theſe are the works of Gods ſpirit, and my conſcience is thereby certified, that God hath giuen me the ſpirit of adoption, and therefore that his fauour and mercie ſhall continue towards me for euer. For the gifts of God are without repentance, and whom God once loueth, him he loueth for euer. Thirdly, there be certaine fruites of Gods children which I find in me by which I am confirmed in Gods fauor. S. Iohn in his firſt Epiſtle ſaith, that hereby we know that we are tranſlated from death to life, becauſe we loue the brethren. Truly, I feele in my heart a burning loue towards them which are good Chriſtians, though I neuer knew them nor ſaw them, and I am very deſirous to doe any good for them: and if drops of my heart blood would doe them good, they ſhould haue them. Moreouer I hate all ſinne and wickedneſſe with a bitter hatred, and I long to ſee the comming of my Sauiour Chriſt to iudgement, I am grieued and diſquieted, becauſe I cannot fulfill the law of God as I ought, all which I haue learned forth of Gods word to be tokens of Gods children. And you ſee what euidence I haue to ſhew that I am a true member of the Church militant, and in the fauour of God.

Tim. Haue you a ſtedfaſt faith in Chriſt, (as A theſe arguments ſeeme to prooue) without all wauering, doubting, and diſtruſting of Gods mercie?

Euſeb. No, no. This my faith which I haue in Chriſt is euen fought againſt with doubting, and euer aſſailed with deſperation, not when I ſinne onely, but alſo in tentations of aduerſitie, into which God brinketh me to nurture me and to ſhew me mine owne hart, the hypocriſie and falſe thoughts that there lye hid, my almoſt no faith at all, and as little loue, euen then happily when I thought my ſelfe moſt perfect of all: for when temptations come I cannot ſtand, when I haue ſinned faith is feeble, when wrong is done vnto me I cannot B forgiue, in ſickneſſe, in loſſe of goods, in all tribulation I am vnpatient, when my neighbour needeth my helpe that I muſt depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to doe good but of God onely. And in all ſuch temptations my faith periſheth not vtterly, neither my loue and conſent to the law of God: but they be weake, ſicke, wounded, and not cleane dead. As I dealt with my parents being a child, ſo now deale I towards God my louing Father. When I was a child, my father and mother taught me nurture and wiſedome, I loued my father and all his commaundements, and perceiued the goodneſſe he ſhewed me, that my father loued me, and all his precepts are vnto my wealth and profit, and that my father C commaundeth nothing for any neede he hath thereof, but ſeeketh my profit onely, and therefore I haue a good faith vnto all my fathers promiſes, and loue all his commaundements, and doe them with a good will, and with good will goe euery day to the ſchoole: And by the way happily I ſaw a companie play, and with the ſight was taken and rauiſhed of my memorie, and forgot my ſelfe, and ſtood and beheld, and fell to play, alſo forgetting father and mother, and all their kindneſſe, all their lawes, and mine owne profit alſo. Howbeit, the knowledge of my fathers kindnes, the faith of his promiſes, and the loue that I had againe vnto my father, and the obedient mind were not vtterly quenched, but lay hidden D as all thinges doe when a man ſleepeth or lyeth in a trance. And as ſoone as I had played out all my luſts, or elſe by ſome had beene warned in the meane ſeaſon, I came againe to my olde profeſſion. Notwithſtanding many tentations went ouer my heart, and the lawe as a right hangman tormented my conſcience, and went nigh to perſwade mee that my father would thruſt me away, and hang me if he catched me, ſo that I was like a great while to run away, rather then to returne to my father againe. Feare and dread of rebuke, and of loſſe of my fathers loue, and of puniſhment, wraſtled with the truſt which I had in my fathers goodneſſe, and as it were gaue my faith a fall. But I roſe againe as ſoone as the rage

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of the firſt brunt was paſt, and my minde was more quiet. And the goodneſſe of my father and his olde kindneſſe came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleeued that my father would not put me away or deſtroy me: and he hoped that I would doe no more ſo. And vpon that I gate me home againe diſmaied, but not altogither faithleſſe: the old kindnes would not let me deſpaire, howbeit al the world could not ſet mine heart at reſt, vntil the paine had beene paſt, and vntil I had heard the voice of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainely and truly ſhewed the weakeneſſe of yours, and conſequently of all mens faith, ſhew me, I pray you how by the weakenes of faith a Chriſtian is not rather diſcomforted then comforted, and aſſured of his ſaluation.

Euſeb. God doth not ſo much regard the quantity of his graces as the truth of them, he approoueth a litle faith if it be a true faith: yea, if faith in vs were no more but a graine of muſterd-ſeed (which is the leaſt of all other ſeeds) it ſhould be effectuall, and God would haue reſpect vnto it. The poore diſeaſed begger with a lame hand, hauing the palſie alſo, is able neuertheles to reach out the ſame and receiue an almes of a king: and ſo in like manner a weake and languiſhing faith is ſufficiently able to reach out it ſelfe, and to apprehend the infinite mercies of our heauenly King offered vnto vs in Chriſt. Faith in the 3. of Iohn is compared vnto the eie of the Iſraelite, which although it were of dimme ſight, or looked a ſquint, yet if it could neuer ſo litle behold the braſen ſerpent, it was ſufficient to cure the ſtings of the fiery ſerpents, and to ſaue life.

Timoth. Seeing that you ſatisfie mee in euery point ſo fully, ſhew me I pray you, whether a man may be wicked and haue faith, & whether faith entring expelleth wickednes. For I haue heard ſome ſay, that a man might beleeue the word of God, and yet be neuer the better in his life, or holier then before he was.

Euſeb. Many there are which when they heare or read of faith, at once they conſent thereunto, & haue a certaine imagination and opinion of faith: as when a man telleth a ſtory, or a thing done in a ſtrange land that pertaineth not to them at all: which yet they beleeue and tell as a true thing, and this imagination or opinion they call faith. Therefore as ſoone as they haue this imagination or opiniō in their hearts, they ſay verily, this doctrine ſeemeth true, I beleeue it is euen ſo: then they thinke that the right faith is there, but afterward when they feele in themſelues no maner of working of the Spirit, neither the terrible ſentence of the Law, & the horrible captiuitie vnder Satan, neither can perceiue any alteration in themſelues, & that any good works followe, but finde they are altogither as before, and abide in their old eſtate, then thinke they that faith is not ſufficient, but that workes muſt be ioyned with faith to iuſtification: but true faith is onely the gift of God, and is mightie in operation, euer working, beeing full of vertue: it renueth man, and begetteth him afreſh, altereth him, chaungeth him, and turneth him altogether, into a new creature and conuerſation: ſo that a man ſhal feele his heart cleane changed, and farre otherwiſe diſpoſed then before, and hath power to loue that which before hee could not but hate, and delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it ſetteth the ſoule at liberty, and maketh her free to followe the will of God, and is to the ſoule as health to the body. After that a man is pined with long ſicknes, the legges cannot beare him, he cannot lift vp his hands to helpe him, his taſte is corrupt, ſugar is bitter in his mouth, his ſtomacke longeth after ſlubberſauce and ſwaſh, at which a whole ſtomacke is readie to caſt his gorge: when health commeth ſhe changeth and altereth him cleane, giueth him ſtrength in all his members, luſt & will to doe of his owne accord that which before he could not doe, neither could ſuffer that any man ſhould exhort him to doe, and hath now luſt in wholſom things, and his members are free and at libertie, and haue power to doe all things of his owne accord which belong to a ſound & whole man to doe. And faith worketh in the ſame manner, as a tree brings forth fruit of his owne accord: and as a man neede not bid a tree bring forth fruit, ſo is there no law put to him that beleeueth and is iuſtified through faith, to force him to obediēce, neither is it needfull. For the law is written and grauen in his heart, his pleaſure is daily therein, and as without commandement euen of his owne nature he eateth, drinketh, ſeeth, heareth, talketh, goeth: euen ſo of his owne nature without any compulſion of the law, he bringeth forth good works: and as a whole man when he is a thirſt tarieth but for drinke, and when he hungreth abideth but for meate, and then drinketh and eateth naturally: euen ſo is the faithfull euer a thirſt, and an hungred after the will of God, and tarieth but for an occaſion: and whenſoeuer an occaſion is giuen he worketh naturally the will of God. For this bleſſing is giuen them that truſt in Chriſts blood, that they thirſt and hunger to doe Gods will. He that hath not this faith, is but an vnprofitable babler of faith & workes, and neither wotteth what he bableth, nor whereunto his wordes tend. For he feeleth not the power of faith, nor the working of the ſpirit in his heart, but interpreteth the Scriptures which ſpeake of faith and works after his owne blind reaſon, and fooliſh fantaſies, not hauing any experiēce in himſelfe.

Timoth. Euery member of Chriſts congregation is a ſinner, and ſinneth daily, ſome more & ſome leſſe: for it is written, 1. Ioh. 1.8. *If we ſay we haue no ſinne, we deceiue our ſelues, & the truth is not in vs.* And Paul, Rom. 7. 19.20. *That good which I would, that doe I not: but that euill which I*

would

would not, that doe I. So it is not I that doe it (ſaith he) *but ſinne that dwelleth in me.* So the Chriſtian man is both a ſinner and no ſinner: which how it can be, ſhew it me by your experience.

Euſeb. I beeing one man in ſubſtance am two men in qualitie, fleſh and ſpirit, which in me ſo fight perpetually the one againſt the other, that I muſt goe either backward or forward, and cannot ſtand long in one eſtate. If the ſpirit ouercome in tentations, then is ſhee ſtronger and the fleſh weaker. But if the fleſh get a cuſtome, then is the ſpirit none otherwiſe oppreſſed of the fleſh, then as though ſhe had a mountaine on her backe, and as we ſometime in our dreames thinke we beare heauier then a milſtone on our breaſts: or when wee dreame now and then that we would runne away for feare of ſome thing, our legs ſeem heauier then lead: euen ſo is the ſpirit oppreſſed and ouerladen of the fleſh through cuſtome, that ſhee ſtruggleth and ſtriueth to get vp, and to breake looſe in vaine, vntill the God of mercie, which heareth my groane through Ieſus Chriſt, come and looſe her with his power, & put ſomthing on the backe of the fleſh to keepe her downe, to miniſh her ſtrength, and to mortifie her. So then no ſinner I am if you regard the Spirit, the profeſſion of my hart toward the law of God, my repentance and ſorrow that I haue both becauſe I haue ſinned, and am yet full of ſinne, and looke vnto the promiſes of mercie in our Sauiour Chriſt, and vnto my faith. A ſinner am I if you looke to the frailtie of my fleſh which is a remnant of the old Adam, and as it were the ſtocke of the old oliue tree, euer and anon when occaſion is giuen, ſhooting forth his branches, leaues, bud, bloſſome, and fruite alſo: which alſo is as the weaknes of one which is newly recouered of a great diſeaſe, by the reaſon whereof al my deeds are imperfect, and when occaſions be great I fall into horrible deedes, and the fruite of the ſinne which remaineth in my members breaketh out. Notwithſtanding the ſpirit leaueth me not, but rebuketh me, and bringeth me home againe vnto my profeſſion, ſo that I neuer caſt off the yoke of God from off my necke, neither yeeld vp my ſelfe vnto ſinne to ſerue it, but fight afreſh, and begin a new battell. And I had rather you ſhould vnderſtand this forth of the Scriptures, by the example of Ionas & the Apoſtles. Ionas was the friend of God, and a choſen ſeruant of God to teſtifie his will vnto the world. He was ſent from the land of Iſrael, where he was a Prophet, to go amongſt an heathen people, and the greateſt city of the world, then called Niniue, to preach that within fourtie daies they ſhould be deſtroyed for their ſinnes: which meſſage the free will of Ionas, had as much power to doe as the weakeſt hearted woman in the world had power, if ſhee were commaunded to leape into a tubbe of liuing ſnakes and adders: as happily if God had commaunded Sarah to A ſacrifice her ſonne Iſaack, as he did Abraham, ſhe would haue diſputed with God, ere ſhe had done it, as though ſhee were ſtrong enough. Well, Ionas hartened by his owne imagination, and reaſoning after this manner; I am here a Prophet vnto Gods people the Iſraelites: which though they haue Gods word teſtified vnto them daily, yet deſpiſe and worſhip God vnder the likeneſſe of calues, and after all manner of faſhions ſaue after his owne word, and therefore are of all nations the worſt and moſt worthie of puniſhment: And yet God for loue of a few that are among them, and for his names ſake ſpareth and defendeth them: how then ſhall God take ſo B cruell vengeance on ſo great a multitude of them to whom his name was neuer preached, and therefore are not the tenth part ſo euill as theſe: If I therefore ſhall goe preach, I ſhall lie and ſhame my ſelfe and God too, and make them the more to deſpiſe God. Vpon this imagination he fled from the preſence of God, and from the countrey where God is worſhipped. When Ionas entred into the ſhip, he laid him downe to ſleepe, for his conſcience was toſſed betweene the commaundement of God which ſent him to Niniue, and his fleſhly wiſedome which diſſwaded and counſelled him to the contrarie, and at laſt preuailed againſt the commaundement, and carried him another way, as a ſhip caught betweene two C ſtreames (as the Poets faine the mother of *Meleager* to be betweene diuers affections; while to auenge her brothers death ſhe ſought to ſlay her owne ſonne) whereupon for very paine and tediouſneſſe he lay downe to ſleepe to put the commandement out of mind, which did ſo gnaw and fret his conſcience, as alſo the nature of all the wicked is, when they haue ſinned in earneſt, to ſeeke all meanes with ryot, reuell, and paſtime to driue the remembrance of ſinne forth of their hearts, as Adam did to couer his wickednes with aprons of fig-leaues. But God awoke him out of his dreame, and ſet his ſinnes before his face: for when the lot had caught Ionas, then be ſure that his ſinne came to remembrance againe, and that his conſcience raged no leſſe then the waters of the ſea. D And then he thought, he onely was a ſinner, and thought alſo that as verily as he had fled from God, as verily God had caſt him away: for the ſight of the rod maketh the naturall child not onely to ſee and acknowledge his fault, but alſo to forget all his fathers old mercie and goodneſſe. And then he confeſſed his ſinne openly, and of very deſperation to haue liued any longer, he bad caſt himſelfe into the ſea betimes, except they would bee loſt alſo; for all this God prouided a fiſh to ſwallow Ionas. When Ionas had beene in the fiſhes belly a ſpace, the rage of his conſcience was ſomewhat quieted, and he came to himſelfe againe, and had receiued a litle hope, and the qualmes and pangs of deſperation which went ouer his heart were halfe ouercome: then he prayed to God, and gaue thankes vnto him. When Ionas was caſt vpon the land againe, then his will was free, and he had power to goe whither God ſent him, and to what God commaunded him, his owne imagination laid apart: for he had bene at a new ſchoole, and in a furnace, where he was purged of much refuſe and droſſe of fleſhly wiſedome which reſiſted the wiſdome of God. For as farre as we are blind in Adam, we cannot but ſeeke and will our owne profit, pleaſure, and glory, & as far as we be taught in the ſpirit, we cãnot but ſeek & will the pleaſure of God onely. Then Ionas preached to Niniue, and they repented: then Ionas ſhewed againe his corrupt nature for all his trying in the Whales belly. He was ſo diſpleaſed becauſe the Niniuites periſhed not, that he was wearie of his life, and wiſhed death for very ſorrow, that he had loſt the glorie of his prophecying, in that his prophecie came not to paſſe, but he was rebuked of God, as in his prophecie you may reade.

The Apoſtles, Chriſt taught them euer to be meeke and to humble themſelues: yet oft they ſtriued among themſelues who ſhould bee greateſt: the ſonnes of Zebede would ſit one on the right hand of Chriſt, the other on the left. They would pray that fire might deſcend from heauen and conſume the Samaritans. Mat.16.16 When Chriſt asked, *Who ſay men that I am?* Peter anſwered, *Thou art the Sonne of the liuing God*, as though Peter had bene as perfect as an angell. But immediatly after when Chriſt preached vnto them of his death and paſſion, Peter was angrie and rebuked Chriſt, and thought earneſtly that he had raued, and not wiſt what he had ſaid: as at another time in which Chriſt was ſo feruently buſied in healing the people, that he had no leaſure to eate, they went out to hold him, ſuppoſing that he had bene beſide himſelfe. And one that caſt forth deuils in Chriſts name they forbad, becauſe he waited not on them, ſo glorious were they yet. And though Chriſt taught alway to forgiue, yet Peter after long going to ſchoole, asked whether men ſhould forgiue ſeuen times, thinking that eight times had beene too much. And at the laſt Supper, Peter would haue died with Chriſt, but yet within few houres after he denied him both cowardly and ſhamefully. And after the ſame manner, though he had ſo long heard that no man muſt auenge himſelfe, but rather turne the other cheeke to the ſmiter againe, yet when Chriſt was in taking, Peter asked whether it were lawfull to ſmite with the ſword, and tarried no anſwer, but laid on raſhly. So that although we be once reconciled to God, yet at the firſt we be but children and young ſchollers, weake and feeble, and muſt haue leaſure to grow in the ſpirit, in knowledge, loue, and deedes thereof, as young children muſt haue time to grow in their bodies: and ſo in like manner the ſting of the ſerpent is not pulled out at once, but the poyſon of our nature is miniſhed by litle and litle, and cannot before the houre of death be wholy takẽ away.

Timoth. I perceiue by your godly diſcourſe, the manifold conflicts betweene the fleſh and the ſpirit, and that the fleſh is like to a mighty gyant, ſuch an one as was Goliah, ſtrong, luſty, ſtirring, enemie to God, confederate with the deuill: and the ſpirit like to a litle child, ſuch a one as was litle Dauid, new borne, weake and feeble, not alwaies ſtirring: now then what meanes doe you vſe to weaken the fleſh, and ſtrengthen the ſpirit?

Euſeb. I vſe to tame my fleſh with prayer and faſting, watching, deedes of mercie, holy meditations, and reading the Scriptures, and in bodily labour, and in withdrawing all manner of pleaſures from the fleſh, and with exerciſes contrarie to the vices which I find my bodie moſt inclined to, and with abſtaining from all things that encourage the fleſh againſt the ſpirit: as reading of toyes and wanton books, ſeeing of playes and enterludes, wanton communication, fooliſh ieſting, and effeminate thoughts, and talking of couetouſneſſe, which Paul forbiddeth, Eph. 5. magnifying of worldly promotions. If theſe will not mortifie my fleſh, then God ſendeth me ſome troubles, and ſo maketh me to grow and waxe perfect, and fineth and tryeth me as gold in the fire of tentations and tribulations. Thus very often hee maketh me to take vp my croſſe, and naileth my fleſh vnto it, for the mortifying thereof. Marke this, if God ſend thee to the ſea, and promiſe to goe with thee, he will raiſe vp a tempeſt againſt thee, to prooue whether thou wilt abide his word, and that thou maiſt feele thy faith and weakeneſſe, and perceiue his goodneſſe: for if it were alwaies faire weather, and thou neuer brought into ſuch ieopardie, whence his mercie onely deliuereth thee, thy faith ſhould be onely a preſumption, and thou ſhouldeſt be euer vnthankfull to God, and mercileſſe vnto thy neighbour. If God promiſe riches, the way thereunto is pouertie: whom he loueth, him he chaſteneth: whom he exalteth, he caſteth downe: whom he ſaueth, hee firſt damneth: he bringeth no man to heauen, except he ſend him to hell firſt: if he promiſe life, he ſlayeth firſt: when he buildeth, hee caſteth downe all firſt: he is no patcher: he cannot abide another mans foundation: he will not worke till all be paſt remedie, and brought to ſuch a caſe that men may ſee how that his hand, his power, his mercie, his goodneſſe, his truth hath wrought all together: he will let no man be partaker with him of his praiſe & glorie: his workes are wonderfull and contrarie to mans workes: who euer (ſaue hee) deliuered hie owne ſonne, his onely ſonne, his deere ſonne, his darling vnto death, and for his enemies, to winne his enemies, to ouercome them with loue, that they might ſee loue and loue againe, and of loue likewiſe to doe to other men, and to ouercome them with well doing? Ioſeph ſaw the Sunne and the Moone and ele-

A uen ſtarres worſhipping him, neuertheleſſe ere that came to paſſe God laid him where hee could ſee neither ſunne, nor moone, neither any ſtarre of the skie, and that many yeares, and alſo vndeſerued, to nurture him, to make him apt and meete for the roome and honour againſt he came to it; that he might be ſtrong in the ſpirit to miniſter it well. God promiſed the children of Iſrael a land with riuers of milke and honie, yet he brought them forth the ſpace of fourtie yeares into a land wherein no riuers of milke and hony were, but where ſo much as a drop of water was not, to nurture and teach them as a father doth his ſonne, and to doe them good at the latter B end, to ſubdue their cankred nature, to make them ſtrong in the ſpirit to vſe his benefits aright. Laſtly, God promiſed Dauid a kingdome, and immediately ſtirred vp Saul againſt him to perſecute him, and to hunt him as men doe hares with grayhounds, and to ferret him out of euery hole, and that for the ſpace of many yeares, to turne him, to make him to mortifie his luſts, to make him to feele his own diſeaſes: in fine, to make him a good man, and a good king.

Timoth. But how if it come to paſſe that you be tempted to any great ſinne, and the fleſh ouercome the ſpirit, in what caſe are you then?

Euſeb. There is no bodie here but you and C I, and I take you to be a Chriſtian and a faithfull friend: therefore I will ſhewe a little of my experience. The laſt yeare by reaſon of the dearth, I and my familie were put to great pinches, and moſt commonly wee had nothing but Bread and Water: hereupon I bethought me how I might get ſomewhat to releeue my family: it came into my minde that in our towne a rich man had a great flocke of ſheepe, and that I might take one of them without any hurt of him. I was very loath at the firſt: but becauſe there was ſuch great ſtealing of ſheepe, and I was in extremitie, in the night I went among his ſheepe and tooke a lambe, and I told my familie that it was giuen me: I preſently killed it, the skinne and the D entrals I buried in my backeſide, the fleſh we dreſſed by quarters, and did eat it with thanksgiuing (as my manner is) but ſurely very coldly, and me thought my praier was abhominable in Gods ſight. After I had thus done: we fared well for the ſpace of two daies, but I felt my heart hardened, and my lippes were almoſt locked vp, that I could not as I was woont praiſe the Lord. The third night after, I went with a quiet conſcience (me thought) to my bed, and then I ſlept ſoundly till three of the cloake in the morning, but I dreamed that one came to carry me to priſon, vpon that on a ſudden I awaked, and being afraid looked about me, and fell to conſider why I ſhould be afraid, and I remembred that I had ſinned againſt God by robbing my neighbour: O then my feare increaſed, and I thought that hell gaped to deuoure me, and the law looked vpon me with ſuch a terrible countenance, and ſo thundered in mine eares, that I durſt not abide in my bed, but vp and to goe. Then the deuill aſſailed me on euery ſide, to perſwade me that God had caſt me away: ſaying, they that be Gods haue power to keepe his lawes, thou haſt not, but breakeſt them: therefore thou art a caſtaway & a damned creature, & hel gapeth and ſetteth open his mouth to deuoure thee. And I thought with my ſelfe that I had bin alwaies a rank hypocrite: for as the cloudes of the aire do couer the ſunne, ſo that ſomtimes a man cannot tell by any ſenſe that there is any ſunne, the clowdes and winds hiding it from our ſight: euen ſo my cecitie and blindnes, and corrupt affections, and the rage of my conſcience did ſo ouerſhadow the ſight of Gods ſeede in me, and ſo ouerwhelme his ſpirit, as though I had bin a plaine reprobate. And thus it came to paſſe that Dauid making his prayer to God according to his owne ſenſe and feeling, but not according to the truth; deſired of God to giue him againe his ſpirit, which thing God neuer doth indeede: although he made me to thinke ſo for a time: for alwaies he holdeth his hand vnder his children in their fals, that they lie not ſtill as other doe which are not regenerate. I beeing thus turmoiled and ſtung with the conſcience of ſin, & the cockatrice of my poiſoned nature, hauing beheld her ſelf in the glaſſe of the righteous law of God, there was no other ſalue or remedie but to runne to the braſen ſerpent Chriſt Ieſus which ſhed his blood, hanging vpon the croſſe, and to his euerlaſting teſtament and mercifull promiſe, that was ſhed for me for the remiſſion of my ſinnes: therefore I got me ſpeedily into a cloaſe corner in my houſe, and there vpon my face groueling, I confeſſed my ſinne, and prayed after this manner in effect: Father, what an horrible monſter am I? what traytor? what wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured me hauing deſerued a thouſand damnations. I haue ſinned againſt thy godly, holy, and righteous law, and againſt my brother by robbing him, whom I ought to loue for thy ſake as my ſelfe: forgiue me Father for thy ſonne Chriſt his ſake, according to thy moſt mercifull promiſes and teſtament: forget not good Lord thy old mercies ſhewed vpon me, let them not at this time in me be quite remooued. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, eaſed my paine, and aſſured me of the remiſſion of my ſinne. After preſently, for the more eaſing of my conſcience, I went to my neighbour, and betweene him and me vpon my knees confeſſed my fault with teares, deſiring him to forgiue me, and I would (as Gods law requireth) reſtore that which I ſtole, fourefold: he (I thank him) was contented, and tooke pitie on me, and euer ſince hath beene by Gods mercie my

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good friend. So by litle and litle, God reſtored me to my firſt eſtate: but (me thinkes) I haue not that feeling which I had before, and haue beene worſe euer ſince: God of his great mercy amend me, and increaſe his graces in me.

Timoth. But I pray you, what thinke you, will not God condemne his owne elect children if they ſinne?

Euſeb. No, for the ground-worke of our ſaluation is laid in Gods eternall election, and a thouſand ſinnes in the world, nay all the ſinnes in the world, nay, all the deuils in hell cannot ouerthrow Gods election. And it may be that ſinnes doe harden our hearts, weaken our faith, make ſad the ſpirit of God in vs: but take away faith, or altogether quench the ſpirit, they cannot. God condemneth no man for his ſinnes, if he be adopted in Chriſt. For then Ioſeph, Abraham, Dauid, Peter, Marie Magdalene ſhould be condemned. God is like a father: and a father if his childe be ſicke, and therefore be froward, and refuſe and caſt away his meate, and hauing eaten it ſpew it vp againe, and in his fit be impatient and raue, and ſpeake euill of his father, yet I ſay the father will not caſt him forth of his doores, but pitieth him, and prouideth ſuch things as may reſtore him to health, and when he is whole remembreth not his diſordered behauiour in his ſickneſſe.

Timoth. What meanes doe you finde moſt effectuall to ſtrengthen your faith, to increaſe Gods graces in you, and to raiſe you vp againe when yon are fallen?

Euſeb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am ſpiritually diſeaſed, and am prone and readie to fall, and am moſt cruelly oftentimes inuaded of the fiend, the fleſh, and the law, when I haue ſinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercie and of his infinite pity and bottomleſſe compaſſion ſet vp his Sacrament as a ſigne vpon an high hill, whence it may be ſeene on euery ſide farre and neere, to call againe them that be runne away. And with the Sacrament hee (as it were) clocketh to them, as a hen doth for her chickkens, to gather them vnder the wings of his mercy: and hath commaunded his Sacrament to be had in continuall vſe, to put vs in minde of his continuall mercy laid vp for vs in Chriſts blood, and to witnes and teſtifie it vnto them, & to be the ſeale thereof. For the Sacrament doth much more liuely print the faith, and make it ſinke downe into the heart, then doe bare words onely. Nowe when the wordes of the Teſtament and promiſes are ſpoken ouer the bread (this is my body which was broken for you: this is my blood that was ſhedde for you) they cofirme the faith; but much more when the Sacrament ſeene with the eies, and the bread broken, the wine powred out and looked on: & yet more when I taſt it and ſmell it: As you ſee when a man ma-
A keth a promiſe vnto another with light words betweene themſelues and ſo they departed, he to whome the promiſe is made beginneth to doubt whether the other ſpake earneſtly or mocked, and doubteth whether he will remember his promiſe to abide by it or no. But when any man ſpeaketh with aduiſement, the words are more credible: and if he ſweare, it confirmeth the thing more, and yet the more if he ſtrike hands, if he giue earneſt, if he call record, if he giue hand writing and ſeale it: ſo is he the more & more beleeued, for the heart gathereth: lo, he ſpake with aduiſement, deliberation and good ſadneſſe, he clapped hands, called record, and put to his hand and ſeale:
B the man cannot be ſo faint without the feare of God as to deny all this: ſhame ſhall make him abide his promiſe, though he were ſuch a man as I could not compel him, if he would denie it. And thus we diſpute: God ſent his Sonne in our nature, and made him feele our infirmities, and named his name Ieſus, that is a Sauiour, becauſe he ſhould ſaue his people from their ſinnes, and after his death he ſent his Apoſtles to preach theſe glad tidings, to thruſt them in at the eares of vs, and ſet vp a Sacrament of them to teſtifie them and to ſeale them, and to thruſt them in, not at the eares onely by rehearſing the promiſes of the Teſtament ouer it: neither at our eies onely in beholding it, but beat them in through our
C feeling, taſting, and ſmelling alſo, and to bee repeated daily and to bee miniſtred to vs. He would not (thinke we) make halfe ſo much adoe with vs if he loued vs not, and would not haue his Sacrament to be a witneſſe and teſtimonie betweene him and vs, to confirme the faith of his promiſes that we ſhould not doubt in them, when we looke on the ſeales of his obligations wherewith he hath bound himſelfe: and this to keepe the promiſes and couenants better in minde, and to make them the more deeply to ſinke into our hearts, and be more earneſtly regarded.

Timoth. Conſidering that this which you ſay is too plaine, great ſhame it is that there
D is ſuch neglect of the Sacrament as there is, and that it is ſo ſeldome vſed: but ſurely want of faith and the ſecurity which ouerſpreadeth this our countrie is the cauſe of it, the Lord if it be his will remooue the ſame. Now let me heare a little how you lead your life: and haue your conuerſation among men.

Euſeb. I haue my conuerſation among men as ſincere as I can in righteouſnes and holines, which is after Gods commandements: our Sauiour ſaith, *Let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your father which is in heauen.* Matth. 5.16.

Timoth. It is but a dimme light which wee can carrie before men, and ſmall are our good workes, and to be eſteemed of no value: if wee were preachers, or rich men, or noble men, then we might ſaue ſoules, giue good counſell, helpe many by our almes, but you & I are poore men, of baſe birth, & of low degree, how can we then doe any good workes?

Euſeb. As touching good workes by that meaſure of knowledge that God hath giuen me, I thinke that all workes are good which are done according to the obedience of Gods law in faith and with thankſgiuing to God, & with a mind deſirous of his glorie alone, and I thinke that I or any man els in doing them pleaſe God, whatſoeuer I doe within the lawe of God, as when I make water. And truſt me, if either wind or water were ſtopped, I ſhould feele what a pretious thing it were to doe either of both, and what thanks ought to be giuen God therefore. Moreouer, I put no difference betweene workes, but whatſoeuer commeth into my hands, that doe I as time, place, and occaſion giueth, and according to my degree. For as touching to pleaſe God there is no worke better then other: God looketh not firſt on my workes as the world doth, or as thongh he had need of them: but God looketh firſt on my heart what faith I haue to his word, how I beleeue him, truſt him, and how I loue him, for his mercie that he hath ſhewed to me, he looketh with what heart I worke, and not what I worke, how I accept the degree he hath put me in, not of what degree I am. Let vs take example. You are a miniſter and preach the word, I am a kitchen boy, and waſh my maſters diſhes. Of the Miniſterie harke what the Apoſtle ſaith: If I preach, I haue naught to reioyce in, for neceſſitie is put vpon me: If I preach not the Goſpell; as who ſhould ſay, God hath made me ſo, woe is to me if I preach not. If I doe it willingly (ſaith he) then I hane my reward: that is, then I am ſure that Gods ſpirit is in me, and that I am elect to eternall life. If I doe it againſt my will, the office is committed to me, that is, I doe it not of loue to God, but to get a liuing thereby, and for a worldly purpoſe, and had rather otherwiſe liue: then doe I that office which God hath put vpon me, but doe not pleaſe God. So then if you preached not, or in preaching had not your heart aright, you miniſter the office, and they that hane the ſpirit of God heare his word, yea, though it were ſpoken by an Aſſe, and the woe belongeth to you: but and if you preach willingly with a true heart and conſcience to God, then you ſhall feele the earneſt of eternall life, and the working of the ſpirit of God in you, and your preaching is a good worke in you. Now I that miniſter in the kitchin, and am but a kitchin boy, receiue all things at the hand of God, know that God hath put me in ſuch an office, ſubmit my ſelfe to his will, and ſerue my maſter not as a man, but as Chriſt himſelfe, with a pure heart according as Paul teacheth me, putting my truſt in God, and of him ſeeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therin, yea, whē I heare that the word of God is preached by A you, and ſee the people turne vnto God: I conſent to this deede, my heart breaketh out in me, yea it ſpringeth and leapeth in my breaſt that God is honoured, and in my heart I doe the ſame that you doe with the like delectation and feruencie of ſpirit. Now *he that receiueth a Prophet, in the name of a Prophet, receiueth a prophets reward*; Mat.10.41. that is, he that conſenteth to the deede of a prophet, and maintaineth it, the ſame hath the ſpirit and earneſt of euerlaſting life, which the prophet hath, and is elect as the prophet is. Now if we compare worke to worke, there is a difference betwixt waſhing of diſhes, and preaching the word of God: but as touching to pleaſe God none at all. For neither that nor this pleaſeth B God, but as farre forth as God hath choſen a man, and hath put his ſpirit in him, and purified his heart by faith and truſt in Chriſt. As the ſcriptures call him carnall which is not renued by the ſpirit and borne againe in Chriſts fleſh, and all his workes like, euen the very motions of his heart and minde, as his learning, doctrine, and contemplation of high things, his preaching, teaching, and ſtudie in the Scripture, building of Churches, founding of Colledges, giuing of almes, and whatſoeuer he doth, though they ſeeme ſpirituall and after the law of God neuer ſo much: So contrariwiſe he is ſpirituall which is renewed in Chriſt, and all his workes which ſpring from C faith ſeeme they neuer ſo groſſe, as the waſhing of the diſciples feete done by our Sauiour Chriſt, and Peters fiſhing after the reſurrection, yea deedes of matrimonie are pure and ſpirituall if they proceed of faith, & whatſoeuer is done within the lawes of God though it be wrought by the body, as the wipings of ſhoes and ſuch like, howſoeuer groſſe they appeare outwardly, yet are ſanctified.

Tim. What be the ſpeciall things in which you lead your conuerſation?

Euſeb. One thing is the reading of the ſcripture.

Timoth. It is dangerous to reade the ſcriptures, you that haue no learning may eaſily fall into errors and hereſies.

D *Enſeb.* As he which knoweth his letters perfectly, and can ſpell, cannot but reade if he be diligent: and as he which hath cleere eies without impediment or let, and walketh thereto in the light and open day, cannot but ſee, if he attend and take heede: euen ſo I hauing the profeſſion of my baptiſme onely written in my heart, and feeling it ſealed vp in my conſcience by the holy Ghoſt, cannot but vnderſtand the ſcripture, becauſe I exerciſe my ſelfe therein, and compare one place with another, and marke the maner of ſpeech, and aske here and there the meaning of a ſentence of them that be better exerciſed then I: for I feele in my heart, and haue a ſenſible experience of that inwardly, which the ſpirit of God hath deliuered in the ſcriptures. So that I finde mine inward experience as a commentarie vnto me.

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Tim. We are all baptiſed, belike then we ſhall all vnderſtand the Scripture.

Euſeb. But alas, very few there be that are taught and feele their ingrafting into Chriſt, their iuſtification, their inward dying vnto ſin, and liuing vnto righteouſneſſe, which is the meaning of their Baptiſme. And therefore wee remaine all blind generally, as well the great Rabbins which bragge of their learning, as the poore vnlearned lay man. And the Scripture is become ſo darke vnto them, that they grope for the doore & can find no way in, and it is become a maze vnto them in which they wander as in a miſt, or (as we ſay) led by Robbin goodfellow. And their darknes cannot cōprehend the light of the Scriptures, but they read them as men doe tales of Robbinhood, as Riddles, or as old Prieſts read their Ladies Mattins which they vnderſtood not. And vntil a man be taught his Baptiſme, that his heart feele the ſweetnes of it, the Scriptures are ſhut vp from him, and ſo dark that he could not vnderſtand it, though Peter, Paul, or Chriſt himſelfe did expound it vnto him, no more then a man ſtark blind can ſee though thou ſet a candle before him, or ſhew him the Sunne, or point with thy finger vnto that thou wouldeſt haue him looke vpon. As for hereſie there is no daunger if a man come to the Scripture with a meeke ſpirit, ſeeking there to faſhion himſelfe like vnto Chriſt, according to the profeſſion and vow of his baptiſme: but contrariwiſe he ſhall there find the mighty power of God to alter and chaunge him in the inner man by little and little, till in proceſſe hee be full ſhapen after the image of our Sauiour in knowledge and loue of all truth, and power to worke thereafter. Hereſies ſpring not of Scripture, no more then darkneſſe of the Sun, but are darke cloudes which ſpring out of the blind hearts of hypocrites giuen to pride and ſingularitie, and doe couer the face of the Scripture, and blind their eyes that they cannot behold the bright beames of the Scripture.

Tim. By this I alſo can gather, that the Papiſts which cannot read the Scriptures, except they fall into errours, haue not the ſpirit of Chriſt working in them, & teaching them, but the lying ſpirit of Antichriſt the deuill, & that if God would giue them any true feeling, and open their eyes, they would quite change their minds. But what other exerciſes haue you?

Euſeb. Prayer and thankſgiuing to God. For God hath promiſed very bountifully vnto them which pray in truth, and it is one of the greateſt comforts I haue at all times. Againe, God which commanded me not to ſteale, commandeth me alſo to pray, and his will is, that one commaundement ſhould be as well kept as another: & therfore I am perſwaded that cōdemnation will befall a man as wel for the one as for the other. And that prayer ought to be continually euen in euery buſines a man doth, me thinketh it moſt agreeable to Gods wil. For if I ſhould come into my neighbors houſe, and take his goods, and vſe them, not borrowing them, or asking any leaue, they would lay hands on me, and make me a theefe. The world and all the things in the world are the Lords, not mine: ſo then if I ſhall daily vſe them, neuer ſeeking to the Lord by prayer for the vſe of them, before God I am an vſurper, nay a rancke theefe, and therefore I deſire of God heartily that I may vſe all his good creatures with feare and reuerence; and that I may ſanctifie his name in them, which Paul ſheweth me to be done by the word of God & prayer, the word ſhewing me the lawfull vſe of his creatures: prayer obtaining at Gods hands, that I may vſe them aright. If this practiſe were vſed of men in their profeſsions and callings, I am perſwaded there would be a thouſand vices cut off which in men abound, and are committed without ſhame.

Timoth. I thinke the reſt of your Chriſtian exerciſes be the practiſing of the commaundements of the law.

Euſeb. Yea they are indeed.

Tim. Me thinks it is an hard point of the law for a man to loue his enemie.

Euſeb. It is indeed: yet in the faithfull it will be ſo: for they haue in their hearts a perſwaſiō, that whereas they are damned in themſelues, yet in Chriſt the mercie of God is moſt plentifull to their ſaluation, and all this God confirmeth and ſealeth vnto them by his holy ſpirit, and therefore they cannot but loue God againe, and that with a feruent loue euen aboue all things in the world, & ſo they loue al Gods creatures, and euen their enemies, becauſe they beare the image of God whom they loue: like as I haue a friend and loue him, I loue all of his name, all his kindred, and all that appertaine vnto him. And by the way, here is a good way to know whether we haue faith or not: though faith onely iuſtifie and make the mariage betweene our ſoule and Chriſt, and is properly the mariage garment, yea, and the ſigne *Tau*, that defendeth vs from the ſmiting and power of euill Angels, and is alſo the rocke on which *Chriſts Church* is built, and ſtandeth againſt all weather of wind and tempeſt: yet is faith neuer ſeuered from hope & charity: then if a man will be ſure that his faith is perfect, let him examine himſelf whether he loue the law: and in like manner if he will know whether he loue the law, that is, loue God and his neighbour, then let him examine himſelfe whether he beleeue in Chriſt onely for the remiſsion of his ſinne, and obtaining the promiſes made in the Scripture. And euen ſo let him compare his hope of the life to come with faith, and loue, and to the hatred of ſinne in this life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another all three together, then let him be ſure all is but hypocriſie.

Timoth. Yet by your leaue, faith cannot make a man iuſt before God without hope &

charitie: then they alſo with faith haue ſome ſtroke in iuſtification.

Euſeb. I anſwer, though they be inſeparable, yet I praiſe God I doe conceiue how theſe three haue three ſeparable and ſundrie offices. Faith, which onely is an vndoubted and ſure affiance in Chriſt, and in the Father through him, certifieth the conſcience that the ſinne is forgiuen, and the damnation of the law taken away. And with ſuch perſwaſions mollifieth the heart and maketh it loue God againe, and his law. And as oft as wee ſinne, faith onely keepeth, that we forſake not our profeſſion, and that loue vtterly quench not, and hope faile, and onely maketh the peace againe: for a true beleeuer truſteth in Chriſt alone, and not in his owne workes, nor ought els for the remiſſion of ſinnes. The office of loue is to powre out againe the ſame goodnes that it hath receiued of God vpon her neighbour, to be to him as it feeleth Chriſt to be to himſelfe. The office of loue is onely to haue compaſſion, and to beare with her neighbour the burthen of his infirmities. 1. Pet. 4.8. Loue couereth the multitude of ſinnes; that is to ſay, conſidereth the infirmities, and interpreteth all to the beſt, and taketh for no ſin at all a thouſand things, of which the leaſt were enough (if a man loued not) to goe to lawe for, and to trouble and diſquiet a whole towne, and ſometime a whole realme too. The office of hope is to comfort in aduerſitie, and to make patient that we faint not, nor fall downe vnder the Croſſe, or caſt it off our backs. Thus theſe three inſeparable haue ſeparable offices and effects, as heate, and drines, being inſeparable in the fire haue yet their ſeparable operations: for drines onely expelleth the moiſtnes of all that is conſumed by the fire, & heat onely deſtroieth the coldnes. And it is not all one to ſay, the drines only, and the drines that is alone, neither is it all on to ſay, faith onely, and faith that is alone.

Timoth. You are to be commended, you are ſo perfect in theſe high points of religion, but I know you ſpeake of experience, for in you faith and hope towards God, and charitie towards your neighbour are inſeparable.

Euſeb. I require no commendations: ſhame and confuſion befall me eternally, that all glorie may be vnto God.

Timoth. But let vs talke on further of our duties which we muſt performe if we will liue Chriſtian like among men. And I pray you tell me, what doe youe meane that you giue ſo much vnto the poore, conſidering you are ſo poore your ſelfe, I ſpeake my conſcience if you had abilitie, you would doe more then an hundred of thoſe rich men doe.

Euſeb. God knowes my heart, it is a hell vnto me to ſee my brother for whom Chriſt ſhed his blood, to want, if I haue any thing in the world to giue him. Among Chriſtian men, loue maketh al things common: euery man is others debter, and euery man is bound to miniſter to his neighbour, and to ſupplie his neighbours lacke of that wherewith God hath indued him. Chriſt is Lord ouer all, and euery Chriſtian is heire annexed with Chriſt, and therefore Lord ouer all, and euery one is Lord of whatſoeuer another hath: if then my brother or neighbour neede, I haue to helpe him; and if I ſhewe not mercie but withdarw my hands from him, then I rob him of his owne, and am a theefe. A Chriſtian man hath Chriſts ſpirit: now Chriſt is mercifull, if I ſhall not be mercifull, I haue not Chriſts ſpirit: if I haue not Chriſts ſpirit, then am I none of his. And though I ſhew mercie vnto my brother, yet if I doe it not with ſuch burning loue as Chriſt did it vnto mee, I muſt knowledge my ſinne and deſire mercie in Chriſt.

Timoth. If a man muſt be franke and free, then a man muſt giue of his own ſtocke to the poore members of Chriſt, and diminiſh his owne ſubſtance.

Euſeb. Yea indeed (if need ſo require) wee are made ſtewards of thoſe goods which God hath giuen vs: ſhall a ſteward take all vnto himſelfe without reproofe? I am ſure that they which were conuerted at Peters firſt ſermon after Chriſts aſcenſion, diminiſhed their ſubſtance when they ſold them and gaue them to the poore. I am ſure that the Churches which were in Macedonia, which ſent reliefe vnto other being in extreame pouertie, did diminiſh their poſſeſſions: and God graunt our conuerſations may be like theirs. And that we ſhould be like them, their examples of great compaſſion are recorded in the Scriptures.

Act. 2.45.

2. Cor. 8. 2.3.

Timoth. Many of vs haue our ſelues, wife, children, father, mother, and kinſfolke to relieue, ſo that it will be hard to deale after this maner.

Euſeb. Had not theſe men ſo? yea I warrant you had they. And the want of loue which you deeme of, the Goſpell of Chriſt knoweth not, that a man ſhould begin at himſelfe, and then deſcend I wot not by what ſteppes. Loue ſeeketh not her owne profit, but maketh a man to forget himſelfe, and turne his profit to another man, as Chriſt ſought not himſelfe or his owne profit, but ours. This tearme (my ſelfe) is not in the Goſpell, neither yet father, mother, ſiſter, brother, kinſman, that one ſhould in loue bee preferred before another. The loue that ſpringeth out of Chriſt excludeth no man, neither putteth difference betweene one another. In Chriſt we are al of one degree without reſpect of perſós. Notwithſtanding, though a Chriſtian mans heart be open to all men, and receiueth al mē, yet becauſe his abilitie of goods extendeth not ſo far, this prouiſió is made that euery man ſhould care for his owne houſhold, as father mother, thine elders that haue holpē thee, wife children, and ſeruants. When a man hath done his dutie to his houſhold, & yet hath further aboundance of the bleſſing of God, that he oweth to the poore that cannot labour, & cannot

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get worke, and yet are deſtitute of friends; to the poore I meane which he knoweth, and to them of his owne pariſh. For that prouiſion ought to be had in the Church, that euery pariſh prouide for the poore. If his neighbours which he knoweth bee ſerued,then is he a debter to the brethren a thouſand miles off, if he heare of their neceſſitie and haue himſelfe any plenty: yea, to the very Infidels hee is a debter if they need,as farre forth as he doth not maintaine them againſt Chriſt. Thus is euery man that needeth my helpe,my father,mother,ſiſter and brother in *C*hriſt: euen as euery man that doth the will of the father, is father, mother, ſiſter,and brother vnto *C*hriſt.

Timoth. Now yee ſomewhat perſwade mee of that which mee thought at the firſt bluſh was againſt common ſenſe.

Euſeb. By Gods grace I will perſwade you more yet . How if our Sauiour Chriſt Ieſus ſhould now dwell vpon the earth in pouertie and want,could not you be content to beſtow halfe your goods on him?

Timoth. Halfe my goods?Nay, truly all: and heart blood: for I know if I ſhould looſe my life for him,I ſhould ſaue it.

Euſeb. Very well, Chriſt is all in all. Euery Chriſtian man to another is Chriſt himſelfe, & whatſoeuer is done to the poore is done to Chriſt himſelfe,and therefore your neighbours neede hath as good right in your owne goods as hath Chriſt himſelfe which is heire & Lord ouer all. And looke what you owe to Chriſt, that you owe to your neighbours need:to your neighbour owe you your heart and life, and whatſoeuer you haue or can doe.

Timoth. Wee neede not giue our reliefe except the poore require it.

Euſeb. Aske or not, if they want you are bound to relieue them;As *C*hriſt loued you, ſo loue them.*C*hriſt loued you beeing his enemie, when I am ſure of it you neuer asked remiſſion of ſinnes.

Timoth. Wee neede not relieue them often, neede wee?

Euſeb. Yes,as long as you are able, & as oft as they want. If *C*hriſt ſhould forgiue vs but once,we ſhould come ſhort of heauen.

Timoth. The world is full of naughtines,and lewd people take pleaſure in doing wrong,and in ſlaundering, & in hindering their brethren: how can you liue among them in quietneſſe, doe you vſe to giue like for like?

Euſeb. No, you muſt vnderſtand that there bee two ſtates or regiments in the world, the kingdome of heauen which is the regiment of the Goſpell: and the regiment of the world, which is the temporall kingdome. In the firſt ſtate there is neither father nor mother,neither maſter miſtres, maid, nor ſeruant, nor husband,nor wife, nor Lord, nor ſubiect, nor inferiour,but Chriſt is all, & each to other is Chriſt himſelfe, there is none better then other,but all alike good,all brethren,and Chriſt onely is Lord ouer all, neither is there any A other thing to doe, or other lawe, ſaue to loue one another as Chriſt loued vs:in the temporall regiment,is husband,wife,father, mother, ſonne,daughter,miſtreſſe, maide, manſeruant, ſubiect, Lord. Now euery perſon is a double perſon, and vnder two regiments: In the firſt regiment I am a perſon of mine owne ſelfe vnder *C*hriſt and his doctrine,and may neither hate nor be angrie, and much leſſe fight or reuenge: but muſt after the example of Chriſt, humble my ſelfe,forſake and denie my ſelfe, & hate my ſelfe, and caſt my ſelfe away, and be meeke and patient, and let euery man goe ouer me, and tread me vnder foote, and doe me wrong: and yet am I to loue them, and pray for them,as *C*hriſt did for his crucifiers: B for loue is all,and whatſoeuer is not of loue is damnable and caſt forth of that kingdome.In the temporall regiment, thou art a perſon in reſpect of another, thou art husband, father, mother,daughter,wife,Lord,ſubiect,and there thou muſt doe according to thine office. If thou bee a father,thou muſt doe the office of a father and rule, or elſe thou damneſt thy ſelfe: thou muſt bring all vnder obedience, whether by faire meanes or by foule: thou muſt haue obedience of thy wife, of thy ſeruants, and of thy ſubiects:if they will not obey in loue,thou muſt chide, fight, and correct, as farre as the lawe of God and the lawe of the land will ſuffer thee. Now to the purpoſe: whether a man C may reſiſt violence, and defend or reuenge himſelfe:I ſay nay,in the firſt ſtate where thou art a perſon for thy ſelfe alone, and *C*hriſts Diſciple,there thou muſt loue,and of loue doe, ſtudie,and enforce;yea and ſuffer all things (as Chriſt did)to make peace,that the bleſſing of God may come vpon thee, which ſaith, *Bleſſed are the peacemakers, for they ſhall be the children of God.* If thou ſuffer and keepe peace in thy ſelfe onely,thy bleſſing is the poſſeſſion of this world: but if thou ſo loue the peace of thy brother,that thou leaue nothing vndone or vnſuffered to further it,thou ſhalt poſſeſſe heauen. But in this worldly ſtate where thou art no priuate man, but a perſon in reſpect of other, thou muſt,and art bound vnder paine of D damnation to execute thine office. Of thy ſeruants thou muſt exact obedience, and muſt not ſuffer thy ſelfe to be deſpiſed. If thou art a ruler, thou muſt take, impriſon, and ſley too not of malice and hate to reuenge thy ſelfe, but to defend thy ſubiects and to maintaine thine office: the ruler muſt not oppreſſe his ſubiects with rents, fines, and cuſtomes, at all: neither pill them with taxes, and ſuch like to maintaine his owne luſts: but be louing and kinde vnto them as Chriſt was to him: for they be the price of his blood. I will ſhew my mind more plainely by one example. You are in your fathers houſe among your brethren and ſiſters, there if one fight with another,or if any do you wrong,you may not reuenge or ſmite,for that pertaineth to the father onely. But if your father giue you au-

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thoritie in his abſence and command you to ſmite, if they will not be ruled but abuſe you, then you are another perſon. Notwithſtanding yet you haue not put off the firſt perſon, but are a brother ſtill, and muſt euer loue & procue all things to rule with loue: but if loue will not ſerue, then you muſt vſe the office of another perſon, or ſinne againſt your father. Euen ſo when you are a temporall perſon you muſt euer loue, but when loue will not helpe, you muſt with loue execute the office of the temporall perſon. You muſt loue your neighbour in your heart, becauſe he is your brother in the firſt ſtate; yet you muſt obey your ruler which hath power ouer you, and when neede requireth, at his commandement you muſt goe with the Conſtable or like officer and breake open your neighbours doore, if he will not open it in the kings name: yea if he will not yeeld in the kings name, you may ſmite him to the ground till he be ſubdued, and looke what harme he getteth, that be vpon his owne head.

Timoth. I vnderſtand you well. As I am a member of the ſpirituall bodie of Chriſt, I muſt in all my conuerſation follow him with patience, meekeneſſe and long ſuffering, ouercomming other mens euils, with well doing: yet if the hurt be greater then I can beare, I muſt take a new perſon on me, and if I be a Ruler, with loue ſeeke amendment: if a ſubiect, then in the feare of God, complaine to my ruler. But further I pray you ſoyle me this doubt. If I ſhall be taken for a ſouldier, me thinks that I ſhould then ſhake off all loue and meekenes, and then I could not practiſe this Chriſtian rule.

Euſeb. Yes, if our King (God ſaue his Grace) ſhould ſend you on warrefare into another country, you muſt obey at Gods commandement, and goe and auenge your Princes quarrell, which you know not but that it is right. When you come thither, remember the two ſtates in which you are: and know that in the firſt ſtate, that is, the regiment ſpirituall, you muſt loue them with whom you fight, and that they are your brethren bought with Chriſts blood, as well as you, and for Chriſts ſake hate them not, yet as you are in the ſecond ſtate, a ſouldier at your Princes commandement you muſt fight againſt them, & maintaine your Princes quarrell, and bring them vnder his power: and therewithall be content with your Princes wages, neither deſire your aduerſaries life or goods, ſaue to aduantage your prince. So then a ſouldier, neede not caſt away meekeneſſe, for hee may fight with his enemie and ſlay him, and yet loue him.

Timoth. Another thing I would knowe of you, which now commeth to my mind, I haue a Landlord, he ſeemeth to be a very good man, he countenanceth all the good preachers in our countrie, and he rideth vſually tenne miles to heare ſermons: I hold of him a houſe and a little land, not ſcarſe enough to find my poore familie: my leaſe is come out, and I haue taken a new leaſe, but I haue paid ſuch a great fine, and my yearely rents are ſo racked; that I feare I and my houſhold are like to begge our bread: this is it diſquieteth mee, and almoſt maketh me at my wits ende, what is your counſell and aduiſe?

Euſeb. Surely, it maketh my heart to bleede to ſee how many men brag of the Goſpel, & yet what litle fruit the Goſpel hath in them, & what little loue they ſhewe, euen they which abound in rents and lands. My poore aduiſe is this, that you would with patience depend vpon Gods prouidence. It is ſaid, Bleſſed are the meeke, for they ſhall inherite the earth. Then let all the world ſtudie to doe you wrong, yea let them ſtudie to bring you to extreame miſery, and doe it too: yet if you be meeke you ſhall haue foode and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promiſe) ſhall raiſe vp ſome to help you. And my counſell is, that you giue your Landlord now and then a capon, now a pigge, now a gooſe, and if you be able a lambe or a calfe, and let your wife viſit your Landladie now and then with ſpiced cakes, with apples, peares, cherries, and ſuch like: and be you readie with your oxen, or horſes, fiue or ſixe times in the yeare, to fetch home their wood, to plow their land, then no doubt God may ſoften their hearts and mooue them to haue ſome pitie and compaſſion on your poore eſtate.

Timoth. I haue done all this. Nay (may it be ſpoken betweene you and me) I am at cõmandement, & am as a drudge to them, to doe their buſineſſe, & to leaue my owne vndone, and yet haue neither meate, drinke, nor money.

Euſeb. More is the pitie. But remember that they which cannot come to ſee men deale vprightly in the world, yet doe in their hearts hunger and thirſt after righteouſneſſe, are pronounced bleſſed.

Timoth. To let this paſſe: ſhew me one rule how I might generally in all matters behaue my ſelfe among men, and then for this time I will ceaſe to trouble you.

Euſeb. Aske your own conſcience what you may or ought to doe. Would you men did ſo with you? Then doe you it. Would you not be ſo dealt with? Then doe it not. You would not that men ſhould doe you wrong and oppreſſe you. You would not that men ſhould doe you ſhame & rebuke, lie on you, kill you, hire your houſe from you, or tice your ſeruant away, or take againſt your will ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make it readie, or to lay it out for you: and you would not that men ſhould deceiue you with great oathes, ſwearing that to be good which is indeed very naught: you would not that men ſhould ſell you ware that is naught, and too deare to vndoe you: doe no ſuch thing then vnto your neighbours, but as loath as

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A you would bee to buie falſe ware, & too deare, for vndoing your ſelfe, ſo loath be you to ſell falſe ware, or too deare, for vndoing your neighbour. And in all caſes how glad would you bee to be holpen, ſo glad be to helpe your neighbour. So in all things aske your conſcience what is to be done betweene your neighbour and you, & ſhe will teach you. But becauſe you are weary of reaſoning I wil alſo end: Deſiring God to increaſe in vs his heauenly graces, as faith, and repentance, & loue, according to his good pleaſure. *Amen.*

The aſſertion.

B A Reprobate may in truth bee made partaker of all that is contained in the religion of the Church of Rome: and a Papiſt by his religion cannot goe beyond a Reprobate.

The firſt argument.

He which may in truth be made partaker of the chiefe points of the Popiſh Religion, may be made partaker of all: but a Reprobate may bee made partaker of the chiefe points of the popiſh Religion: therefore a Reprobate may bee made partaker of all.

The proofe of the Argument.

The propoſition is plaine, and euerie Papiſt will graunt it: all the controuerſie is of the aſſumption: wherefore I prooue it thus:

C The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the Church of Rome: for it is ſuch a Sacrament, [a] that by the power and efficacie of it, the blood of Chriſt is deliuered to vs to waſh away our ſinnes: and they ſay [b] it hath ſuch vertue that the kingdome of heauen is promiſed to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, & that it pardoneth ſin, as baptiſme. And as touching *Contrition*, Papiſts write, [c] it hath power to doe away ſinne, and to obtaine pardon at Gods hand: the ſame they ſpeake of *Confeſſion*, which they ſay deliuereth from death, openeth paradiſe, and giueth hope of ſaluation: and hereby it may appeare, that penance is one of the greateſt points of the popiſh religion.

D But a Reprobate may be truly be made partaker of the popiſh Sacrament of penance, & indeed performe all in it. There be three parts of penance, *Contrition* of the heart, *Confeſſion* of the mouth, *Satisfaction* in the deed All theſe three Iudas performed: firſt, he had *Contrition*: for when he ſaw that our Sauiour was condemned, [d] then he ſawe his owne ſinne, and was ſtricken with a griefe for his own treacherie, and repented, and preſently after he [e] confeſſed his ſinne openly vnto the chiefe Prieſts and Elders. Alſo he made *Satiſfaction*, when he brought againe the thirtie pieces of ſiluer which he tooke to betray his maſter.

Againe, *Contrition* of the heart is the ground of penance: & Papiſts ſay, it is not an act of the the holy Ghoſt [f] but an act of mans free will proceeding from it: and therefore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cannot doe it by himſelfe, yet he may performe it by another: for ſo they ſay [g] that one may ſatisfie by another: wherfore for any thing I can ſee, a reprobate may haue all that is contained in the popiſh Sacrament of penance.

Faith is another of the chiefeſt points, that is in the religion of the Church of Rome, for [h] they ſay, it is the foundation and groundwork of *Iuſtification*. But Reprobates may haue that faith which they meane. For they ſay, that it is nothing elſe, but [i] a gift of God, and a certaine light of the minde, wherewith a man being enlightened giueth ſure & certaine aſſent to the reuealed word of God. And the Rhemiſts ſay, it is onely an act of the vnderſtanding: and Andradius ſaith, that Faith is onely in generall actions, and cannot come to the particular applying of any things: now all this reprobates may haue, [k] for their mindes are enlightened to know the truth, and to be perſwaded of it, and therfore they haue this act of the vnderſtanding: & this is a generall faith: yea the deuill himſelfe can doe thus much, who beleeueth and trembleth. And their implicite faith which saueth the lay man, what reprobate cannot haue it? for there is nothing els required, but to beleeue as the Church beleeueth, though he know not how the Church beleeueth. And the Papiſts themſelues ſay as much: for their [l] Councels hold, that a wicked man & an heretick may haue confidence in Chriſt, & that an heathen man, by the naturall knowledge of God; & by the works of creation, might haue faith, & in a generall maner beleeue in Chriſt.

The ſecond argument.

That religion whoſe precepts are no directions to attaine peace of conſcience, leaueth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conſcience: therefore it leaueth a man in a damnable caſe: which if it be true, a reprobate may be as ſound a profeſſour of it as any other.

The proofe.

The propoſition is certain: becauſe as long as any man hath his conſcience to accuſe him of ſinne before God, he is in ſtate of damnation, as [m] Saint Iohn ſaith: If our heart condemne vs, God is greater then our heart, and knoweth all things. And this is peculiar and proper to the elect children of God, [n] to receiue theſe gifts and graces from God, [o] the enioying of which bringeth peace of conſcience. True it is indeede, that reprobates receiue many gifts and graces at Gods hand, but they are no other then ſuch as may be ioyned with the trembling of the conſcience, as the deuil is ſaid to beleeue, but withall to tremble.

The aſſumption (namely, that the religion of the Church of Rome cannot pacifie the conſcience) may be eaſily prooued on this wiſe.

A man whoſe conſcience muſt be truely quieted, muſt firſt of all be truely humbled:

[a] Catech. Rom q. 424.

[b] Ibid p. 419. Tho. 4. diſt. 14. q. 5. art 1. Caniſ. & pec. exp.

[c] Catech. Rom. p. 447. Lumb. lib. 5. diſt. 17.

[d] Mat. 27. 3.

[e] verſ. 4.

verſ. 5.

[f] Catech. Rom. p. 437.

[g] Tho. lib. 4. diſt. 2. q. 1. art. 1.

[h] Trid. Concil. ſeſſ. 6. c. 8. Rhem. Teſt. Rom.

[i] Caniſ Oper. ca. pe. Rhe. Teſt. 2. Cor. 13. 5.

Andr. l. 6. p. 543.

[k] Heb. 6. 5. Luk. 8. 13. Iam. 2. 16.

[l] Trid. Conſeſſ. 6. cap. 9. Andr. lib. 3. p. 200.

[m] 1. Ioh. 3. 20.

[n] Rom. 5. 1.

[o] Heb. 10. 22

[a] *Come vnto me* (ſaith our Sauiour Chriſt) *all ye which are wearie and burdened, and I will eaſe you.* Whereby it appeareth, that they who are to haue their conſciences refreſhed in Chriſt, muſt firſt of all be afflicted with the ſenſe of Gods iudgement: yea they muſt be preſſed downe to hel-ward with the waight and burden of their ſinnes, that they may ſee, and from their hearts confeſſe, that in themſelues there is no way to eſcape damnation. [b] The good Phyſitian Chriſt Ieſus can not heale vs before he hath launced our wounds to the very bottome: he neuer can find any of his ſheepe before they be quite loſt: he neuer powreth into vs the liuing waters of his ſpirit, before we be barren and drie ground voide of all moiſture: and that man muſt condemne himſelfe, that would not haue Chriſt to pronounce ſentence of condemnation againſt him.

Now this true humiliation of a ſinner cannot be wrought in any mans heart by the religion of the Church of Rome. True and ſound humiliation is wrought by two meanes: firſt, by making a man to ſee the greatneſſe of his ſinne and wickedneſſe: ſecondly, by making him to acknowledge that he is deſtitute, and quite bereft of all goodneſſe. For if a man either ſee not the greatneſſe of his ſinne, or haue confidence of any thing in himſelfe, he cannot be humbled: but neither of theſe two things are performed in the Church of Rome. As touching the firſt, the Romiſh religion is ſo farre from amplifying and enlarging the greatneſſe of mens ſinnes, that it doth extenuate them, and leſſen them out of meaſure: for it maketh ſome ſinnes to be venial, [c] when as the leaſt ſinne that can be againſt Gods lawe deſerueth damnation, [d] it teacheth that leſſer ſinnes are done away by an humble accuſation of a mans ſelfe, by ſaying the Lords prayer, by knocking vpon the breaſt, and by ſuch like: the greater ſinnes may be done away by almes deeds, and ſuch like ſatisfactions. But how can any ſinne be great, that may be done away with ſuch eaſie and ſlight meanes? Furthermore it teacheth, that euill thoughts and deſires, and motions of the heart without conſent are no ſinnes: and this opinion cutteth off all true humiliation: for Paul neuer repented, before hee vnderſtood the meaning of the laſt commandement, and perceiued thereby, that the deſires and luſts of his heart, to which he did not yeeld his conſent, were ſinnes damnable before God, and knowing this, he then ſaw himſelfe to be moſt miſerable, and renouncing his own righteouſnes, he ſought for righteouſneſſe in Chriſt. Laſtly, [e] it teacheth, that originall ſinne is done away in Baptiſme, and that it is the leaſt ſinne of all other. What is this but to extenuate mans corruption? for when the roote of corruption is taken away, and it is made ſo litle a ſinne, actuall ſinnes cannot be taken for ſuch heinous matters.

And for the ſecond point, the Church of Rome doth too much extoll the power of man, and his naturall ſtrength. [f] It ſaith, that all actions of men vnregenerate are not ſinnes, and that original ſinne needeth no repentance, [g] that a man hath ſome freewill to doe ſpirituall things, that [h] a man by meere naturals, may loue God aboue all things, feare God, beleeue in Chriſt, if we reſpect the very act of the worke, [i] that the Gentiles may gather out of Philoſophy knowledge ſufficient for ſaluation, [k] that a man without the helpe of the holy Ghoſt, may performe things acceptable to God, [l] that the minde of man vnderſtandeth of it ſelfe many things which be ſpirituall and heauenly, [m] that a man regenerate may fulfill the whole law of God: that a man may prepare himſelfe to receiue grace, and after preparation merit grace at Gods hand: that he may doe workes of ſupererogation, &c. By this it appeareth that the Church of Rome aſcribeth too much to man, [n] which in himſelfe is onely and altogither euill, dead in ſinne, chained vp in miſerable bondage vnder Sathan the prince of darkneſſe: and therefore it is euident, that all the preaching that is vſed in that Church, will not humble a ſinner, and make him deny himſelfe, and therefore their preaching may peraduenture benumme a corrupt conſcience and make it ſecure, but it cannot pacifie the troubled conſcience, nor diſquiet it by the threatening of the lawe, that by the promiſes of the Goſpell it may be quieted.

II. Againe, [o] this religion teacheth, that a man muſt doubt of his ſaluation as long as he is in this life: behold a racke or gybbet erected by the Church of Rome, for the tormenting of tender conſciences: for when a man doubteth of his ſaluation, he alſo doubteth of Gods loue and mercie to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whoſe good will he doubteth? and when a man hath not the loue of God in him, he hath no grace in him, and therefore his conſcience muſt needes be defiled, & void of true peace, yea he muſt needes be a wicked man, and that [p] ſaying of Salomon muſt needs agree to him: The wicked flieth when no man purſueth (by reaſon of the guiltineſſe of his conſcience) but the godly is bold as a Lyon. Againe, [q] Bleſſed is the man (ſaith Dauid) whoſe ſinnes are pardoned: where he maketh remiſſion of ſinnes to be true felicitie now there is no true felicitie but that which is enioyed, and felicitie cannot be inioyed, vnleſſe it be felt, and it cannot be felt, vnleſſe a man knowe himſelfe to be in poſſeſſion of it, and a man cannot knowe himſelfe to be in poſſeſſion of it, if he doubt whether he hath it or not: and therefore this doubting of the remiſſion of ſinnes is contrary to true felicitie, and is nothing els but a torment of the conſcience. For a man cannot doubt whether his ſinnes be pardoned or not, but ſtraight way (if his conſcience be not ſeared with an hotte yron) the very thought of his ſinne will

[a] Mat.11.28.

[b] Mat.9.12. Mat 15.24. Eſa 44.3. 1.Cor.11.31.

[c] Gal.3.13.

[d] Caniſ. Oper.Cat. pag.491.

[e] Cenſ.Col. pag.46.54.

[f] Andr. lib. 3. Triden. Conf.6.c.7.

[g] Trid. Conf.6.c.1.

[h] Gabr. Biel.3.ſen. d.27.

[i] Andr.l.3. pag.292.

[k] Andr. l.3. p 280.

[l] Catech. Rom. in prim.

[m] Trid. confeſſ.cap.

[n] Gen.6.5. Eph.2.1.2.

[o] Trid.confeſſ.6.c.9.

[p] Prou.28.1.

[q] Pſal.32.1.

ſtrike a great feare into him: for the feare of eternall death, and the horror of Gods iudgement will come to his remembrance, the conſideration of which is moſt terrible. Vndoubtedly this religion muſt needs be comfortleſſe. Heb.6.10.19. Alas poore ſoules, we are no better then paſſengers in this world, our way it is in the middle of the ſea, where we can haue no ſure footing at all, and which way ſoeuer we caſt our eies, we ſee nothing but water, euen opening it ſelfe to deuoure vs quicke: the deuill and our rebellious fleſh raiſe vp againſt vs infinite thouſand of tempeſts & ſtormes to ouerthrow vs: but behold, God of his great and endleſſe mercie hath brought vs to Chriſt, as to a ſure anchor-hold, he biddeth vs to vndoe our gables, Cant.1.5. and fling vp our anchors within the vaile, and faſten them in Chriſt: we doe it as we are commanded: but a ſiſter of ours (I meane the Church of Rome) paſſing in the ſhippe with vs (as it ſeemeth) who hath long taken vpon her to rule the helme, dealeth too vnkindly with vs: ſhee vnlooſeth our anchors, and cutteth in peeces our gables, ſhe telleth vs that we may not preſume to faſten our anchor on the rock: ſhe will haue vs freely to roue in the middle of the ſea in the greateſt fogs & the fearefulleſt tempeſts that be: if we ſhall follow her aduiſe, we muſt needes looke for a ſhipwracke: for the leaſt flawe of winde ſhall ouerturne vs, and our poore ſoules ſhall be plunged in the gulfe of hell.

III. Laſtly, iuſtification by workes cauſeth trouble and diſquietneſſe to the conſcience. No mans conſciẽce can be appeaſed, before Gods wrath be appeaſed, & Gods wrath cannot bee appeaſed by any works: for the beſt works the regenerate can do, are imperfect, & are ſtained with ſome blemiſh of corruption, as may appeare [a] both in the prophet Eſay, and in Paul, both which had a great miſliking of that good which they did, becauſe it was mingled with ſinne. And againe, euery man is bound in dutie to keepe the whole law, ſo that if a man could keepe it perfectly, he ſhould doe no more then he is by duty inioyned to doe: and therefore he which looketh to merit eternall life at Gods hand by keeping the law, truſteth but to a broken ſtaffe; and is like the bankerout that will pay one debt by another: for by his ſinne, euery man is indebted to the Lord, and is bound to anſwer to the Lord the full puniſhment of all his ſinnes: this debt, the Papiſt ſaith, we may diſcharge by obedience to the law, that is, by a new debt, which we are as well bound to pay to our God as the former.

[a] Eſa.64.6. Rom.7.14.15,16.

To end this point, let a man looke to be ſaued by workes, & therefore let a man imploy himſelf to do the beſt works he can, yet he ſhall neuer come to know when he hath done ſufficiẽt to ſatisfie Gods wrath: & this vncertainty, all his life, but eſpecially in the houre of death, muſt needes diſquiet him. And truly, when a man ſhall haue done many thouſand workes, yet his hart can neuer be at quiet, as it appeareth the young man, who though he had laboured all his life to fulfill the law thereby to be ſaued, yet diſtruſting all his doings, he asketh further of our Sauiour Chriſt, what he might doe to bee ſaued. Mat.19.16.17.

Furthermore, it is the doctrine of the Church of Rome, *that there is nothing in the regenerate that God can hate: & that they are inwardly pure & without ſpot.* Conc.Trid. ſeſſ.5. A doctrine that will make any Chriſtian conſcience deſpaire. For if a *man ſhall fall to examine himſelfe*, he ſhall finde, [b] *that he is ſold vnder ſinne*, [c] *compaſſed about of ſinne*, [d] *hee ſhall ſee his particular ſinnes to be as the haires of his head:* at the ſight and feeling of which, hee ſhall finde that there is much matter in him worthy of hatred and damnation too. He beeing in this caſe, will begin to doubt whether he be the childe of God or not: and perſeuering in this doubting he ſhall be driuen to deſpaire of Gods loue towards him, conſidering that he cannot finde any ſuch purenes in himſelfe as the doctrine of the Church of Rome requireth.

[b] Rom.7.14.
[c] Heb 12.1.
[d] Pſal.40.12.

Laſtly, experience it ſelfe teacheth that the Romiſh religion can bring no peace to the conſcience, in that ſome for the maintaining of it haue deſpaired. As Francis Spira, who againſt his owne conſcience hauing abiured the truth, and ſubſcribed to the doctrine of the Romiſh Church, moſt fearefully deſpaired of his ſaluation: which could not haue bin if that doctrine had bin agreeable to Gods word which is ſpirit and life to the receiuer. Illiricus de fide. Epiſt.Senar. de morte Diazii. For the ſame cauſe Latomus a doctor of Louane deſpaired, crying that he was damned, becauſe he had oppoſed himſelfe to the knowne truth. This alſo befell Gardner at his death, as the booke of Acts and Monuments declareth.

The third argument.

THat religion which agreeth to the corruption of mans nature, a Reprobate may truly profeſſe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a Reprobate may truly profeſſe it.

The Proofe.

I Neede not ſtand to prooue the propoſition, the aſſumptiõ is rather to be confirmed: which firſt I will prooue by induction of particulars. 1 Firſt, that a man ſhould be iuſtified by workes, is an opinion ſetled in nature, as may appeare in them that crucified our Sauiour Chriſt: for when they were pricked in their hearts at Peters ſermon, [e] they ſaid, *Men & brethren, what ſhall we doe to be ſaued?* & this ſaid the young man before named, not what ſhould I beleeue, but *what ſhould I doe to be ſaued.* So then in them it appeareth, that it is a naturall opinion of all men to think that they muſt be ſaued by doing of ſomewhat. A Papiſt will ſay, though this be naturall thus to thinke, yet it may be good: for there is ſome goodneſſe in nature. I anſwer, that the *wiſedome of the fleſh is enmitie to Gods wiſdome*, Rom.8.7. and all men by nature are nothing but fleſh: for naturally they are the children of wrath.

[e] Act.2.37. Ioh.6.28. Mar.10.17.

Second-

2 Secondly, the worſhipping of God in images is a great matter in the Church of Rome: but this manner of worſhipping is nothing but a worke of the fleſh, which thus I prooue: [a] Idolatrie is naturall, and a worke of the fleſh, but to worſhip God in images, is idolatrie. The children of Iſrael when they erected the golden calfe, they did commit idolatrie, and yet they did not worſhip the calfe it ſelfe, but God in the calfe. For when the calfe was made, they [b] *proclaimed an holy day*, not to the calfe, but *to the Lord*. And Baal that deteſtable idoll, was nothing but the image of God, as appeareth in Hoſea the Prophet. At that day ſaith the Lord, [c] thou ſhalt call me no more Baal. It remaineth therefore, that to ſerue God in an image, is a worke of the fleſh, and altogether agreeth to the vile corruption of nature.

[a] Gal 5.20.

[b] Exod. 32. 5.

[c] Hoſ. 2. 16

3 Thirdly, pride, and a deſire to bee aduanced aboue other, is a naturall corruption: to this agreeth the Popes primacie, his double ſword, and triple crowne: yet the outragious pompe of that ſeate is as a paire of bellowes to kindle the concupiſcence, and to make the hidden ſparkes of pride to breake out into a great flame.

4 Fourthly, doubting of Gods prouidence and mercie is a naturall corruption in all men: to this agreeth, and from hence iſſueth that fooliſh and vaine opinion, concerning doubting of our ſaluation, and of the remiſſion of ſinnes.

5 Fiftly, ſelfe-loue, and ſelfe-liking are naturall corruptions: and to this agreeth that doctrine of the Papiſts, not ouermuch to abaſe our ſelues, but to maintaine Free-wil by nature, and to thinke that wee haue ſo much goodneſſe, that we are able to prepare our ſelues to receiue, and in ſome ſort to merit grace.

6 Sixtly, Idleneſſe and ryotouſneſſe is a naturall corruption, and to it very fitly anſwereth the great number of feaſts, of holy-daies, of halfe holy-daies, which the Church of Rome vſeth.

7 Seuenthly, Couetouſneſſe is a naturall corruption, and to the feeding of this vice ſerueth Purgatorie, a fire of great gaine, which in very truth, if it had not burned very hotte, the fire in the Popes kitchin had burned very cold: hitherto ſerue Pilgrimages, ſaying of Maſſes, and ſelling of Pardons for money.

8 Eightly, to be at libertie is the deſire of nature: anſwerable to this is that opinion, that the ſpiritualtie is to be exempted from ſubiection to Magiſtrates.

9 Ninthly, to commit adulterie is naturall: to this agreeth the Stewes, and the permiſſion of ſimple fornication.

10 Tenthly, ignorance is a filthie corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his ſaluation: for he muſt beleeue as the Church beleeueth, he is not bound to know.

11 XI. Infidelitie is naturall, and to this agreeth, that they call vpon Saints and Angels, the Lord hauing commaunded them to call vpon him in the name of Chriſt: what argueth this elſe, but hearts diſtruſting Gods goodneſſe, and guiltie conſciences?

12 XII. Images in the Church of Rome came from infidelitie, becauſe men in reaſon could not perſwade themſelues that God was preſent, vnleſſe that were made manifeſt by ſome ſigne and image. Which thing the Iſraelites declared when they ſaid to Aaron in the wilderneſſe in Moſes abſence, *Make vs Gods to goe before vs.* Exod. 32. 2.

13 XIII. Satisfactions for ſinne are naturall; for wicked [d] men when they haue offended God, they haue alwaies vſed ſome ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough.

[d] Mich. 6. 7.

14 XIV. The Church of Rome ſaith, that the Scriptures are darke and obſcure: the blind man findeth fault with the darkeneſſe of the the ſunne: If the ſcriptures appeare to any to be obſcure, the fault is not in the ſcripture, but in the blindneſſe of the minde of him which readeth and heareth them.

15 XV. Laſtly, pardons open a gap to all licentiouſnes: therefore they agree to mans corrupt nature: for who almoſt will not ſinne, when he may get a pardon for his ſinnes, for a litle peece of money, as twenty ſhillings, or foure nobles? And what is it but coſenage to ſell pardons which ſhall be in force many yeares after the end of the world, as the Pope doth?

It is naturall to a man to ſerue God in certiane ceremonies, without the power of godlineſſe: & this ſeruice is preſcribed by the religion of the Church of Rome, *which ſtandeth onely in outward and corporall ceremonies, as the outward ſucceſſion of Biſhops: garments, veſtures, geſtures, coloures, choice of meate, difference of daies, times, and places, hearing, ſeeing, ſaying, touching, taſting, numbring of beades, gilding and worſhipping of images, building Monaſteries, riſing at midnight, ſilence in cloiſters, abſtaining from fleſh and whit meate. Faſting in Lent, keeping Imber daies, hearing Maſſe & diuine ſeruice, ſeeing & adoring the body in forme of bread, receiuing holy water, and holy bread, creeping to the Croſſe, carrying Palmes, taking aſhes, bearing Candles, Pilgrimages-going, cenſing, kneeling, knocking, altars, ſuperaltars, candleſticks, pardons: In orders, Croſſing, annointing, ſhauing, forſwearing marriage. In baptiſme, ſalting, croſſing, ſpatling, exorciſing, waſhing of hands: At Eaſter, confeſſion, penance, dirge ſatisfaction, & in receiuing with beardes new ſhauen, to imagine a body where they ſee none: and though he were there preſent to be ſeene, yet the outward ſeeing & touching of him, of it ſelfe without faith conduceth no more then it did the Iewes. At Rogation daies, to carrie banners, to followe the Croſſe, to walke about the fields: After Pentecoſt, to goe about with Corpus*

Fox. Act. in the begin.

Chriſti

19649a

Chriſti play. At Hollowmaſſe to watch in the Church,to ſay Dirge or commendation,and to ring for all ſoules,to pay tithes truely,to giue to the hie Altar. And if a man will be a Prieſt,to ſay Maſſe or Mattens, to ſerue the Saint of that day, and to lift well ouer the head. In ſicknes to be annoiled, to take his rites, after his death to haue funerall and obites ſaid for him, and to be rung for at his Funerall, moneths mind, and yeare mind. This is the ſumme of the catholike religion, ſtanding in bodilie actions,not in any motions or worke of the holy Ghoſt, working in the heart.

The morall lawe containing perfect righteouſnes,is flat oppoſite to mans corrupt nature: therefore whatſoeuer religion ſhall repeale & make of none effect the commandements of the morall lawe,that ſame religion muſt needs ioyne hands with the corruption of nature,and ſtand for the maintenance of it. This doth the religion of the Church of Rome : it may be it doth not plainely repeale them, yet in effect it doth: [a] & if it ſhall fruſtrate but any one point of any one commandement, yea, the whole law thereby is made in vaine. 1. The firſt commandement requireth, that we haue the true Iehoua for our only God:the Church of Rome maketh other Gods beſide this true God : it maketh the body of Chriſt to be God,becauſe they hold it may be in many places,in heauen, in earth at the ſame time, which thing is only proper to God. It maketh euery Saint departed to be God, becauſe it holdeth that Saints doe heare vs now being vpon the earth,& that they know our thoughts when wee pray to them, which none but the true God can doe. It maketh the Pope to be God, and that in plaine words. [b] Pope Nicholas ſaith, *Conſtat ſummum Pontificem à pio principe Conſtantino Deum appellari*: It is well known that the Pope of the godly Prince Conſtantine was called God. Againe,in [c] the extrauagants of the ſame Canon law it is written, *Dominus Deus noſter Papa*, Our Lord God the Pope. And againe, [d] *Chriſtopher Marcellus* ſaid to the Pope, *Tu es alter Deus in terris*, Thou art another God vpon earth:& the Pope tooke it to himſelfe. As the Pope in plaine words is made God,ſo the power giuen to him declareth the ſame. [e] He can make holy that which is vnholy,and iuſtifie the wicked,& pardon ſinnes : [f] he may diſpenſe contrary to the ſaying of an Apoſtle : he can change the nature of things,and of nothing make ſomewhat. What is all this,but to place the Pope in Gods roome, and to robbe the Lord of his Maieſtie?

[a] Mat.15.6

[b] Dec. diſt. 69. ſatis euidenter.

[c] Extraua. Ioh.22. cum inter. in gloſſa.

[d] Concil. Later. ſeſſ 4.

[e] Extra. de maior & obedientia.

[f] Diſt.34. can. lect. in gloſſa. diſt. 82. can. Presbit.

Againe, the Church of Rome maketh Marie the mother of Ieſus to bee as God. In the Breuiarie reformed and publiſhed at the commandement of Pius the V. [g] ſhee is called *a Goddeſſe*, in expreſſe words: and ſhee is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercie*: Yea ſhee is farre exalted aboue Chriſt:& he in regard of her is made but a poore vnderling in heauen : for Papiſts in their ſeruice vnto her praie on this maner, ſaying, *Shew thy ſelfe to be a mother : and cauſe thy ſonne to receiue our prayers : ſet free the captiues, and giue light to the blind.* [h] Laſtly, the verie croſſe is made as a God. For they ſalute it by the name of their onely hope,and pray it to increaſe iuſtice to the godly, and to giue ſinners pardon. Wherefore the Church of Rome beſide the one true God,diſtinguiſhed into three perſons, the Father,the Sonne, and the holy Ghoſt,maketh alſo many other, and ſo in truth hath repealed this firſt commandement.

[g] *In officio* par. beatæ *Mariæ*, ad Matut.

[h] Breuiar. refor. in feſto Exalt. Crucis.

And they haue very plainly repealed the ſecond commandement, in that they teach it lawfull to make images of the true God,and to worſhip him in them. For the flatte contrary is the very ſcope of this commandement: namely,that no image muſt be made of the true Iehoua: nor any worſhip be performed vnto him in an image: which appeareth thus. In Deutronomie *Moſes* maketh a large Commentary of this commandement, and this very point he ſets downe expreſſely, ſaying, *Take heed to your ſelues: for ye ſaw no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire: that ye corrupt not your ſelues, and make you a grauen image, or repreſentation of any figure*, &c. His argument I ſet downe thus : As God appeared in mount Horeb, ſo he is to be conceiued and repreſented: but he appeared in no image in mount Horeb, onely his voice was heard : therefore he is not to be conceiued or repreſented in any image: but men are to be content,if they may heare his voice. Againe, that ſinne to which the people of Iſraell were ſpecially giuē, euen that doth the Lord ſpecially forbid : but to this were the people of Iſrael ſpecially giuen,not ſo much to make images of falſe Gods, as to make images of the true God, & to worſhip him in thē: which I prooue thus.

Deut.4.15, 16.

In the booke of Iudges it is ſaid, that the children of Iſrael did wickedly in the ſight of the Lord,and ſerued Baalim. Now theſe Baalims,what are they? Surely Idols reſembling the true God: as the Prophet Hoſea declareth. And at this day ſaith the Lord,thou ſhalt call me *Iſhai*,and ſhalt call me no more *Baali*. Here it appeareth that the Iſraelits meaning was not to worſhip a falſe God, but the true God in Baalim. And Aaron when he made the golden calfe,proclaimed that the next day ſhould be holy day,not of any falſe God , but of the Lord that brought them out of Egypt: The prophet Eſay after that he had ſet forth Gods maieſty very worthily, he comes in with this concluſion: To whome then will ye liken God? or what ſimiſitude will ye ſet vp of him? which declareth that the Iewes after the manner of the Gentiles ran a whoring after Idols, that is,Images not onely of falſe Gods,but alſo of the true God. I conclude therefore as I began,that the Church of Rome, by maintaining images,hath repealed this commandement.

Iudg.2.10.

Hoſ.2.12.

Exod.32.5.

Eſa.40.18.

Neither doth it ſhew leſſe fauour to the third commandement: which alſo is repealed. Firſt,in that they teach men to giue the glorie

A

which is proper to God,to ſome thing elſe: it is proper to God after the day of iudgement,*to be all in all*:this they giue to Marie, ſaying that *ſhee is all in all.*

1.Cor.15. 28.

It is proper to Chriſt in reſpect of other creatures,to *be a light lightening all that come into the world:* yet they pray to Mary to giue light to the blind. It is proper to Chriſt to bee *the Redeemer of mankind*, and this worke of redemption is aſcribed to Marie, whom the Papiſts call their *hope*, their *ioy*,their *mediatreſſe*, a *medicine for the diſeaſed*,a *defence from the enemy*, a *friend in the houre of death.* Againe, they make S. Martin *a Prieſt according to the order of Melchiſedech*,which is proper to Chriſt.

Ioh.1.9.

Breuiar. & miſſ. & reform.

B

Secondly, they hold that the people is to be barred frō the reading of the Scriptures, vnles it be in an vnknown toung, & ſo they maintain ignorance, and the prophaning of Gods name: for the preaching of Gods word, and therefore alſo the hearing, learning, reading, ſearching of it, is the *glorifying of the word*, and ſo the glorifying of Gods name.

2.Theſ.3.1.

The fourth commaundement is repealed,in that they require that their feaſt daies ſhould be kept as ſolemnly as the Lords Sabbath: For they muſt be kept *in all honour and comelineſſe:* and men *muſt reſt from their labours, from morning to euening*, as on the Sabbath: whereas contrariwiſe the Lord hath giuen permiſſion to his ſeruants to labour the ſixe daies,ſo be it, on the ſeuenth they will reſt frō the workes of their callings,and doe the workes of the ſpirit.

Con. Mogunt.c.36. 37. Matiſc.con. 2.c.1.2.

C

They repeale the fift commaundement in that they teach, that their Cleargie hath an immunitie, and therefore is not bound to performe obedience to Magiſtrates,for ſo they haue decreed, that *Clearkes are to be iudged of Biſhops*: and that they are onely to reſcue them from iniuries. Againe, that the Biſhop muſt not be iudged of the ſecular power: and that the Pope himſelfe oweth no ſubiection to Kings, Princes, and Emperours, but hath power to make them, and to put them downe at his pleaſure. But S. Paul for the maintaining of the fift commaundement, bids euery ſoule be ſubiect to the higher powers: and therefore the Pope with his Cleargie (as *Chryſoſtome* hath expounded it) muſt be ſubiect to ciuill Magiſtrates, vnleſſe they will exclude themſelues out of the number of men, for Paul ſpeakes to all.

Matiſc.con. c.7.8.9.

D

Againſt the ſixt commaundement they haue decreed aſyles for murtherers, plainely permitting them which feare authoritie, to haue ſafetie in the lap of their mother the Church. Thus they annihilate Gods commaundement, yea and more then this, whether tends all that they teach but to the very murdering of ſoules? For example, ſaluation by workes of grace is one of their chiefe points. But that man that is perſwaded that he muſt bee ſaued by his workes, muſt alſo put his truſt in them, and he which truſteth to his workes is accurſed before God. *For curſed is that man that truſteth in man*,whether it be himſelfe or other.

Matiſc.2.c.8

Ier.17.5.

A

The ſeuenth Commaundement is repealed diuers waies. Firſt, in that they maintaine the occaſions of adulterie and fornication: namely, the vow of ſingle life both in men and women, when as they haue not receiued the gift from God to be continent: which gift whē they want,and yet are bound to ſingle life,they muſt needes breake out into much looſeneſſe. This ſinne made *Mantuan*, *Palingenius*, and *Petrarch* to crie out againſt the Church of Rome. Againe,ſome Papiſts defend the toleration of the ſtewes in Rome, for the auoiding of greater euils. And in the Councell of Trent, chaſtitie and Prieſts mariage are made oppoſite,ſo that mariage with them is a filthy thing, although God hath ordained it for the auoiding of fornication in all. Furthermore, that which is moſt abhominable, and prooues the Church of Rome to be an Antichriſtian Church, they maintaine mariages within the degrees forbidden both by the lawe of nature, and of Gods word. For in the table of conſanguinitie they which are placed in the tranſuerſe vnequall line cannot marrie,becauſe they are as parents and children, yet if they be diſtant foure degrees on diuers ſides from the common ſtocke they may marrie together by the Canon lawe. As for example,the grand vncle may marry his ſiſters nephewes neece, a thing very filthy in nature, conſidering that a man cannot marrie with any honeſtie his ſiſters child. To goe further, by Gods word they which are diſtant foure degrees in the tranſuerſe equall line, are not forbidden to marry together, as couſin germans. Thus the daughters of Zelophehad were married to their fathers brothers ſonnes: this example (as I take it) may be a warrant of the lawfulneſſe of this mariage: yet the Canon lawe vtterly condemnes this mariage of couſin germanes, and the mariage of their children after them, though they be eight degrees diſtant. Thus the Church of Rome doth ouerthwart the Lord; where hee giues libertie, they reſtraine it; and when hee reſtraineth men, then they giue libertie.

Eclog.5. li. 4.5.9.

B

Seſſ.24.c.6.

C

Greg.cap.8 de conſang. auunculus maximus abnepotis.

Num.36.11

D

They repeale the 8. Commaundement by their ſpirituall merchandize, in which they ſell thoſe things which are not to be ſold,as Croſſes to dead men, Images, prayers, the ſound of bels, remiſſion of ſinnes, and the merits by which men may come to the kingdome of heauen: their ſhaueling Prieſts will doe no duty without they be fed with money: hence comes the Prouerbe, No peny no Pater noſter.

They teach men to beare falſe witneſſe, and ſo to ſinne againſt the ninth commaundement, in that they hold that Marie is the Queene of heauen: whereas indeed ſhe is no Queene, but doth continually caſt downe her crowne before Chriſt with the reſt of the Saints. And a man may as wel beare falſ witnes in ſpeaking too much, as in ſpeaking too litle.

Reu.7.11. and 5.10.

In the 10. commaundement the firſt motions that goe before conſent are forbidden: otherwiſe there ſhal be no difference between it and the reſt. For they alſo are ſpirituall, and forbid inward motions: but the difference is, that they forbid onely the motions that goe with conſent. Now the Papiſts ſay, that theſe motions are no ſinne properly, vnleſſe conſent follow: and therfore they in expreſſe words repeale this commandement. For if concupiſcence & the firſt motions be no ſinnes properly, then there need no prohibition of them.

The fourth Argument.

THat religion which is contrarie to it ſelfe, is onely a meere inuention of man: the religion of the Church of Rome is quite contrarie to it ſelfe: therefore it is onely an inuention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The proofe.

The propoſition is moſt true, becauſe it is a priuiledge of Gods word, and ſo of the true religion gathered forth of it, to be conſonant to it ſelfe in all points: which properly no doctrines nor writings beſide can haue. The aſſumption may be made manifeſt by an induction of particular examples.

I. The Church of Rome ſaith, that men are ſaued by grace: & againe, it ſaith that men are ſaued by workes. A flat contradiction. For Paul ſaith, If election be of grace, it is no more of works: or elſe were grace no more grace: but if it be of workes, it is no more grace: or elſe were worke no more worke. Anſwer is made, that in this place Paul ſpeaketh of workes of nature, which indeed are contrarie to grace, but not of works of regeneration, which are not cõtrarie to grace. This anſwer is falſe; for Paul in a like place vnto this oppoſeth grace & workes of regeneratiõ. Ye are ſaued by grace (ſaith he) through faith, and that not of your ſelues; for it is the gift of God, not of workes, leaſt any ſhould boaſt himſelf: for we are his workmanſhip created in Chriſt Ieſus vnto good workes, that we ſhould walke in them. Nowe let the Church of Rome ſpeake what are the works of which any man may moſt of all boaſt? And what are the works, for the doing of which we muſt be faſhioned anew in Chriſt Ieſus? Aſſuredly they muſt be the works of regeneration, dipped & dyed in the blood of Chriſt (as they ſpeak) wherfore it is euidẽt, that Pauls meaning is to conclude, that if we be ſaued by grace, we cannot be ſaued by workes of regeneration.

Rom. 11. 6.
Rhe. Teſt. vpon. Rom. 11. 6.
Eph. 2. 8, 9.

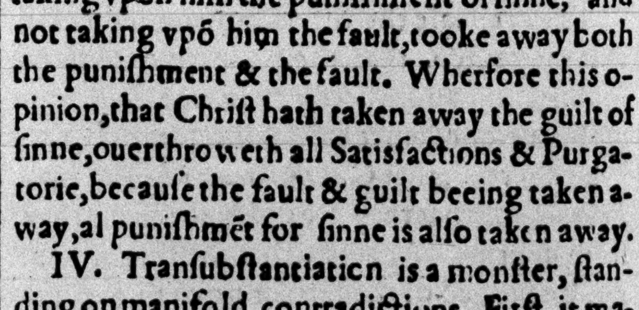
II. The Church of Rome confuteth & condemneth in Councels, & derideth this doctrine that we teach, that men are to be iuſtified by the imputation of the righteouſneſſe of Chriſt, which righteouſneſſe is not in vs but in Chriſt. And the Rhemiſts call it a fantaſticall iuſtice, a new no-iuſtice. But herein that Church is contrary to it ſelfe: for it defendeth works of ſupererogation, & works of ſatisfaction of one man for another: and their ground is, becauſe the faithfull are all members of one bodie, & haue fellowſhip one with another, & therefore one may ſatisfie for another. Hereby it is plaine, that the Church of Rome moſt of all defendeth that imputation of righteouſnes, which moſt of all it hath impugned. For when one man ſatisfieth for another, the worke of one man is imputed to another. But what? ſhall one man ſatisfie for another, & ſhall not Chriſt by his righteouſnes ſatisfie for vs? ſhall God accept the worke of one man for another, and not accept the righteouſnes of Chriſt for vs? Truly there is greater fellowſhip and coniunction betweene the head & the members, then of the mẽbers among themſelues: becauſe they are ioyned together by meanes of the head.

Rhe. Teſt. Rom. 2. 13.
Rhe. Teſt. Col. 2. 24.

III. It holdeth that the *guilt* and *fault* of ſinne may be remitted by Chriſt; and yet the *temporall puniſhment* of ſinne be vnremitted: but theſe are quite contrary. Paul ſaith, there is now no condemnation to them that are in Chriſt Ieſus. Yet if a man were puniſhed for his ſinne after he were in Chriſt, and had the fault of ſinne remitted, ſome condemnation ſhould now remaine him. And Dauid ſaith, Bleſſed is the man to whom the Lord imputeth no ſinne: therefore he to whom the Lord imputeth no ſinne, hath not onely the guilt of ſinne, but alſo the puniſhment of his ſinne remitted: otherwiſe he could not be bleſſed, but miſerable. And this agreeth not with Gods iuſtice, when the fault is quite pardoned, and a man is guilty of no ſinne, that then any puniſhment ſhould be laid on. And S. *Auſtin* ſaith, that Chriſt by taking vpon him the puniſhment of ſinne, and not taking vpõ him the fault, tooke away both the puniſhment & the fault. Wherfore this opinion, that Chriſt hath taken away the guilt of ſinne, ouerthroweth all Satisfactions & Purgatorie, becauſe the fault & guilt beeing taken away, al puniſhmẽt for ſinne is alſo taken away.

Rom. 8. 1.
Pſal. 32. 1.
Auguſt. de verb. dom. ſerm. 37.

IV. Tranſubſtantiation is a monſter, ſtanding on manifold contradictions. Firſt, it maketh Chriſts body to be in many places: an euident contradiction. For it is of the nature & eſſence of a body to be in one place onely: which I prooue thus: A bodie is a magnitude, a magnitude is a continued quantitie, a continued quantitie can not be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the laſt part: which vndoubtedly is moſt true. For it is called a cõtinued quantitie, becauſe his parts are continued & knit togither the one with another in a cõmon tearme or bond, as a line by a point, a plane & his parts by a line, a ſolide by a ſuperficies or plane. Now theſe points can in no wiſe be continued, vnleſſe euery one of them keepe one onely ſpeciall place. For examples ſake:



ſuppoſe the plane, *a, b, c, d,* to be deuided into three parts, *i, k, l,* by two lines, *e, g,* and *f, h,* which doe both deuide the three parts, and continue them the one with the other. Now I ſay, that euery one of the parts may be continued with his next fellow, it is neceſſary that euery one of them ſhould haue one ſpecial and diſtinct place. That the firſt place of the plane, *i,* may be continued with *k,* it muſt be ſituated onely there where it is, and no where elſe: for if it ſhall be ſituate elſwhere, as in the place *m,* then it cannot be continued with *k.* Now then, if the parts muſt of neceſſitie haue their owne particular place onely, then the whole figure, *a,b,c,d,* muſt alſo be onely in one place. And this is that which the Prince of Philoſophers teacheth, that euery magnitude hath his parts ſited in ſome one place, one by another, ſo that a man may ſay of them, here it is, & there it is not. To conclude therefore, this muſt needs agree to a bodie, and to the parts of it, to be in one place alone. So that the Church of Rome, when it ſaith that Chriſts body is in many places, in effect they ſay, that Chriſts bodie is no bodie. They obiect, that God is omnipotent. True indeede, but there be ſome things, the doing of which agreeth not with Gods power, as to make *contradicentia,* things contradictorie to be both true: of which ſort theſe are. For, that Chriſts bodie is a true bodie, and that it is in many places at once, are flat contrarie: becauſe (as hath bene ſhewed) it is eſſentiall to all magnitudes to be in one place, and therefore to a bodie. And God cannot take away that which is eſſential to a thing, the eſſence remaining whole. 2. Againe, tranſubſtantiation maketh the accidents of bread and wine to remaine without the ſubſtance. Here alſo is another contradiction as impoſſible as the former: for it is a cōmon ſaying in ſchools, *Accidentis eſſe, eſt ineſſe,* It is the eſſence of an accident to be in the ſubſtance. Now therfore, if the accidents be, there is alſo the bread and wine: and if there be no ſubſtance of bread or wine, neither can there be any accidents. 3. It holdeth that bread is turned into the bodie of Chriſt, and therefore it muſt needes hold, that Chriſts body is made of bakers bread, and yet it holdeth and teacheth, that Chriſts bodie is onely made of the ſeede of Mary, quite ouerthrowing the former Tranſubſtantiation.

Ariſt. Categ. c. de quant.

V. It teacheth, that a man muſt alwaies doubt of his ſaluation: and likewiſe it teacheth, that in praying we are to call God father, which are things quite contrarie. For who can truly call God father, vnleſſe he haue the ſpirit of adoption, & be aſſured that he is the child of God? For if a man call God father, and yet in his heart doubt whether he be his father or not, he playeth the diſſembling hypocrite: wherefore to doubt of ſaluation, and to ſay, *Our Father, &c.* in truth are contrarie.

Rom. 8. 16.

VI. The Church of Rome maketh prayer to be one of the chiefe meanes to ſatisfie for ſinnes. But prayer indeed is an asking of pardon for ſinne. Now asking of pardon and ſatisfaction for ſinne, are contrarie: therefore by the iudgement of the Papiſts, prayer which is a ſatisfaction is no ſatisfaction. And indeed let vs conſider what madneſſe is contained in this popiſh diuinity: the poore beggar commeth very hungrie to the rich mans doore to craue his almes; and ſtraight way by his begging he will merit and deſerue it. The ſame doth the Papiſt, he prayeth very poorely for the thing which he wanteth, yet he looketh very proudly to merit no leſſe then the kingdome of heauen by it.

Con. Tres ſant. de pena. diſt. 1. Lumb. l. 4. diſt. 16. Can. de quotid. die pœnit. diſt. 3

VII. Doubting of ſaluation and hope cannot agree together, for hope maketh a man *not to be aſhamed,* that is, neuer diſappointeth him of the thing which hee looketh for. *And therefore it is called the anchor of the ſoule both ſure and ſtedfaſt, which entreth into that which is within the vaile.* So that true hope and the certaine aſſurance of ſaluation goe together.

Rom. 5. 5. Heb. 6. 19.

VIII. True prayer and iuſtification by works cannot ſtand together. For he which prayeth truly muſt be touched inwardly with a liuely feeling of his owne miſerie, and of the want of that grace whereof he ſtands in neede. Now this cannot be in the heart of that man that looketh to merit the kingdome of heauen by his workes: for he that can doe this may iuſtly conceiue ſomewhat of his owne excellencie.

IX. Papiſts teach, that it is great boldneſſe to come immediatly vnto God, without the interceſſion of Saints: and therefore they vſe to pray to [a] Marie, that ſhee would pray to Chriſt to helpe them: yet on the contrarie, when they haue ſo done, they pray to God immediatly, that he would receiue the interceſſion of Marie for them. And thus they are become interceſſours betweene Marie and God. Yea when they offer vp Chriſt, praying God to accept their gifts and ſacrifices, the humble prieſt that will not pray to God but by the mediation of Saints, is then a mediatour betweene Chriſt Ieſus & God the Father.

[a] Breuiar. 1. Miſſa 1. refert vbique.

X. It holdeth, that in the maſſe the Prieſt offereth vp Chriſt to his Father an *vnbloodie ſacrifice.* This is a thing impoſſible: for if Chriſt in the Maſſe be ſacrificed for ſinne, then he muſt die and his blood muſt be ſhed, Heb. 9. 22. And in the Scriptures theſe two ſayings, [Chriſt is dead, Chriſt is offered vp in ſacrifice] are all one. So then, the Papiſt when hee ſuppoſeth that there may be an vnbloodie ſacrifice, in effect he ſaith thus much: There is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloodie ſacrifice ſhould be offered in an vnbloodie manner.

XI. In the Canon of the Maſſe, the Church of Rome prayeth on this wiſe. We hūbly beſeech thee moſt merciful Father, by Ieſus Chriſt thy Sonne and our Lord, that thou wouldeſt accept theſe gifts and oblations, and theſe holy Sacrifices, which thy Church offer to thee, &c. where firſt they offer vp Chriſt to God the Father, in the name of Chriſt, and ſo

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A they make Chriſt to be his owne mediatour.

Againe, they deſire God to bleſſe and to accept his owne Sonne: for they offer vp Chriſt. If they ſay he needeth now the bleſſing of his father, they make Chriſt a weake and imperfect Chriſt: if he neede not the bleſſing of his father, their prayer is needleſſe. Alſo they deſire God to accept not one gift or one ſacrifice, but in the plurall number, theſe gifts and ſacrifices: whereas they hold that Chriſts bodie is one onely, and therefore but one ſacrifice. And thus they are at variance with themſelues.

B XII. Papiſts, in word they ſay, that they beleeue & put their truſt in GOD: yet whereas they looke to be ſaued by their works, they ſet the confidence of their hearts intruth vpon their owne doings.

XIII. They put ſuch holineſſe in matrimonie, that they make it one of their ſeauen ſacraments, which [a] conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, [b] becauſe to liue in marriage is to liue according to the fleſh, and the Councell of Trent oppoſeth marriage and chaſtitie.

[a] Rhe. Teſ p 523.

[b] Papa. Syricius. Decret. epiſt. Seſ. 24. c. 9.

C XIV. It teacheth that ſoules kept in Purgatorie, may bee redeemed by Sacrifices and Suffrages. Againſt this, is a Canon of their law taken out of S. Hierome, [c] we know that in this life we may helpe one another, either by praier, or by good counſell: but when we ſhall come before the iudgement ſeat of Chriſt, neither Iob, nor Daniel, nor Noe, may intreat for any: but euery man is to beare his owne burden. And according to another Canon going vnder the name of *Gelaſius* Biſhop of Rome. Either there is no Purgatorie, or the ſoules which goe thither ſhall neuer returne.

[c] Can. in preſent. 11. 13. q. 3.

Can. legatur. 4. q. 1.

XV. And to conclude, the moſt points of their religion are contrarie to their Canons, as by ſearching may appeare in theſe examples.

1 The dead cannot heare the praiers of them which call vpon him.

2 Peter and Paul were two of the chiefe Apoſtles, and it is hard to ſay, which was aboue the other.

3 Leo the 4. liuing in the yeare 846. acknowledged Lotharius the Emperour for his prince.

4 No Biſhop may be called vniuerſall.

5 The Church of Rome hath no more authoritie ouer other Churches, then other Churches ouer it.

6 A Prieſt and a Biſhop were in times paſt all one.

7 The Pope hath no power to giue or ſell pardons.

8 There can be no merit by faſting, or abſtinence from fleſh.

9 The maſſe is nothing but the forme of diuine ſacrifice.

1. Can. fatendum. 13. q. 2.
2. C. Beati. 2. q. 7.
3. C. de Capitulis. diſt. 10.
4. C. nullus. diſt. 99.
5. C. legimus. diſt. 93.
6. C. legimus, diſt. 93. C. Olim. diſt. 95.
7. C. verbum. 6. magna. C. Conuertimini de penit. diſt. 1
8. C. quod dicit. diſt. 4. 1.
9. C. luminoſa. 18. q. 25. 1

By this which hath beene ſaid, it doth in part appeare, that the religion of the Church of Rome is repugnant to it ſelfe, and it could not ſo be, if it were from the word of God.

A Corollarie gathered out of the former Aſſertion.

A man being indued with no more grace then that which he may obtaine by the religion of the Church of Rome, is ſtill in the ſtate of damnation.

A Dialogue containing the conflicts betweene Sathan and the Chriſtian.

Sathan

O Vile helhound, thou art my ſlaue and my vaſſall, why then ſhakeſt thou off my yoake?

Chriſtian. By nature I was thy vaſſall, but Chriſt hath redeemed me.

Sathan. Chriſt redeemeth no reprobates ſuch as thou art.

Chriſtian. I am no reprobate.

Sathan. Thou art a reprobate, for thou ſhalt be condemned.

Chriſtian. Lucifer, to pronounce damnation belongeth to God alone: thou art no judge, it is ſufficient for thee to be an accuſer.

Sathan. Though I cannot condemne thee, yet I know God will condemne thee.

Chriſtian. Yea but God will not condemne me.

Sathan. Goe too let vs trie the matter. Is not God a Lord and a King ouer thee? & may he not therefore giue thee a law, to keepe, and puniſh thee with hell fire, if thou breake it?

D *Chriſtian.* Yes.

Sathan. And haſt thou kept the Law of this thy Lord and King?

Chriſtian. No.

Sathan. Let vs proceed furthur: Is not the ſame Lord alſo a moſt righteous iudge? And therefore a moſt ſharpe reuenger of ſinne?

Chriſtian. Yes truly.

Sathan. Why then wilt thou flatter thy ſelfe thou hypocrite? God cannot winke at thy ſins, except he ſhould be vniuſt. Wherefore there is no remedy, thou art ſure to be damned: hell was prouided for thee, and now it gapeth to deuoure thee.

Chriſtian. There is remedie enough to deliuer me from condemnation. For God is not onely (as thou affirmeſt) a Lord and a iudge, but alſo a ſauing, and a moſt mercifull father.

Sathan. But thou firebrand of hell fire, and childe of perdition, looke for no mercie at Gods hands, becauſe thou art a moſt grieuous ſinner: for,

1 Originall ſinne runneth wholly ouer thee,

as a loathſome botch or leproſie.

2 Thy minde knoweth not the the things that be of God.

3 In the law of God thou art ſtarke blinde, ſauing that thou haſt a fewe principles of it to make thee inexcuſable.

4 The Goſpell is fooliſhneſſe and madneſſe vnto thee: thou makeſt no better account of it then of thine owne dreame.

5 Thy conſcience is corrupt, becauſe it flattereth thee, and excuſeth thy ſinne.

6 Thy memorie keepeth and remembreth nothing, but that which is againſt Gods word: but things abominable and wicked, it keepeth long.

7 Thy will hath no inclination to that which is good, but onely to ſinne and wickedneſſe.

8 Thy affections are ſet onely on wickednes: they are mightie gyants and princes in thee, they haue thee at commandement. Remember, that for very anger thou haſt bin ſicke: that the luſt of the fleſh hath driuen thee to madneſſe: forget not thy Atheiſme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetouſnes, & infinite other wicked deſires, which haue led thee captiue, and made thee outragious in all kind of naughtineſſe.

9 Thy actuall ſinnes committed partly in ſecret, partly in publike, are moſt filthie and moſt infinite. Remember how in ſuch a place, at ſuch a time, thou didſt commit fornication: in another place thou didſt ſteale, &c. God ſaw this I warrant thee: yea, all thy ſinnes are written in his booke: wherefore thou curſed wretch, all hope of mercie is cut off from thee.

Iſa.1.18. Act.2.23. 38. 1.Tim.1.15. Pſal.103. 11,12,13. *Chriſtian.* But Gods mercie farre exceedeth all theſe my ſinnes: and I cannot be ſo infinite in ſinning, as God is infinite in mercie, and pardoning.

Sathan. Dareſt thou preſume to thinke of Gods mercie? Why, the leaſt of thy ſinnes deſerueth damnation.

Iſa.53 2.3. 4.5. *Chriſtian.* None of my ſinnes can feare me, or diſmaie me. Chriſt hath borne the full wrath and vengeance of his Father vpon the croſſe, euen for me, that I might be deliuered from condemnation, which was due vnto me.

Sathan. If Gods purpoſe were not to condemne thee, perſwade thy ſelfe he would neuer lay ſo many afflictions and croſſes on thee, as he doth. What is this want of good name? this weakneſſe and ſickneſſe of thy body? theſe terrours of the minde? this dulneſſe and frowardneſſe of thy heart? what are all theſe (I ſay) and many other euils, but the beginnings and certaine flaſhings of the fire of hell?

Heb.12.6. ,10. .Pet.2.21 Gen.42.21 .Cor.11. 2. Rom.8 26. *Chriſtian.* Nay, rather my afflictions are liuely teſtimonies of my ſaluation. For God as a louing father, partly by them, as with ſcourges chaſteneth my diſobediẽce & bringeth me into order: partly conformeth me vnto my Sauiour Chriſt, and ſo by litle and litle, layeth open to me mine owne ſinnes, that I may diſlike

A my ſelfe and hate them: and maketh me to renounce the world, thy eldeſt ſonne, & ſtirreth me vp to call vpon him, and to pray earneſtly with groanes and ſighes, which I am not able to expreſſe with any wordes as I feele them.

Sathan. Thy afflictions are heauie, & comfortleſſe, therefore they can not be arguments of Gods fauour.

Chriſtian. Indeede their nature is to bring griefe and heauineſſe to the ſoule, but I haue had ioy in the middeſt of my afflictions, and ſtrength ſufficient to beare them, and after them haue beene many waies bettered, which befalleth to none of the wicked: and for that cauſe, it is a great perſwaſion to me that I ſhall B not be damned with the wicked world, but in ſpite of all thy power, paſſe from death to euerlaſting life. Rom.5.2,3. Rom.8.28. Pſa.119.71.

Sathan. After theſe thy manifold afflictions, thou muſt ſuffer death, which is moſt terrible, and a very entrance into hell.

Chriſtian. Death hath loſt his ſting by Chriſts death; and vnto me it ſhall be nothing els but a paſſage vnto euerlaſting life.

Sathan. Admit thou ſhalt be deliuered from hell by Chriſt, what will this auaile thee, conſidering that thou ſhalt neuer come to the kingdome of heauen? for Chriſts death onely deliuereth thee from death eternall, it cannot aduance thee to euerlaſting life.

C *Chriſtian.* I am now at this time a member of Chriſts kingdome, and after this life ſhall raigne with him for euer in his euerlaſting kingdome.

Sathan. Thou neuer didſt fulfill the law, therfore thou canſt not come into the kingdome of heauen.

Chriſtian. Chriſt hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto mee, I my ſelfe doe keepe the law. Rom.8.3. 4.5.

Sathan. Be it ſo, for all this, thou art farre enough from the kingdome of heauen, into which no vncleane thing ſhal euer enter: then, although that Chriſt hath ſuffered death, and fulfilled the law for thee; yet thou art in part vncleane: thy curſed nature and the ſeedes of ſinne are yet remaining in thee.

D *Chriſtian.* Chriſt in the virgins wombe was perfectly ſanctified by the holy Ghoſt: and this perfect holines of his humane nature is imputed to me: euen as Iaacob put on Eſaus garments to get his fathers bleſſing: ſo I haue put on the righteouſnes of Chriſt, as a long white robe couering my ſinnes, and making me appeare perfectly righteous, euen before Gods iudgement ſeate. Rom.2.3. Ioh.16.19.

Sathan. Indeede God hath made promiſe vnto mankind of all theſe mercies and benefits in Chriſt: but the condition of this promiſe is faith, which thou wanteſt, and therefore canſt not make any account, that Chriſts ſufferings, Chriſts fulfilling the law, Chriſts perfect holines, can doe thee any good. Ioh.3.14. 15.

Chriſtian. I haue true ſauing faith.

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The conflicts of Sathan with the ſtrong Chriſtian.

Sathan. THou ſaiſt thou haſt true faith, but I ſhall ſift thee and diſprooue thee.

Chriſtian. The gates of hell ſhall neuer preuaile againſt my faith, doe what thou canſt.

Sathan. Tell me then, doſt thou thinke that all the world ſhall be ſaued?

Chriſtian. No.

Sathan. What, ſhall ſome be ſaued, and ſome comdemned?

Chriſtian. So ſaith the word of God.

Sathan. Thou then art perſwaded that God is true euen in his mercifull promiſes, and that he will ſaue ſome men, as Peter, and Paul, and Dauid, &c. and this is the onely beleefe, by which thou wilt be ſaued.

Chriſtian. Nay, this I beleeue, and more too, that I particularly am in the number of thoſe men which ſhall be ſaued by the merit of Chriſts death and paſſion: and this is the beleefe that ſaueth me.

Sathan. It may be thou art perſwaded that God is able to ſaue thee: but that God will ſaue thee, that is, that he hath determined to aduance this thy bodie, and this thy ſoule into his kingdome, and that he is moſt willing to performe it in his good time; herein thou wauereſt and doubteſt.

Ioh.1.12,13 *Joh.6.35.54.* *Mark.6.23.* *Chriſtian.* Nay Sathan, I in mine owne heart am fully perſwaded, that I ſhall be ſaued, and that Chriſt is ſpecially my redeemer: and (O Lord) for Chriſts ſake, help thou my doubting and vnbeleefe.

Sathan. This thy full perſwaſion is onely a phantaſie, and a ſtrong imagination of thine owne head: it goeth not with thee as thou thinkeſt.

2.Cor.1.22. Eph.1.14. Rom.8.16.26. *Chriſtian.* It is no imagination, but truth which I ſpeake. For me thinkes I am as certaine of my ſaluation, as though my name were regiſtred in the ſcriptures (as Dauids & Pauls are) to be an elect veſſell of God: and this is the teſtimonie of the holy ſpirit of Ieſus Chriſt, aſſuring me inwardly of my adoption, and making me with boldnes and confidence in Chriſt, to pray vnto God the Father.

Sathan. Still thou dreameſt and imagineſt, thou loueſt and likeſt thy ſelfe, and therefore thou thinkeſt the beſt of thy ſelfe.

Act.15.9. 1.Theſ.1.3. *Chriſtian.* Yea but God of his goodnes hath brought forth ſuch tokens of faith in me, that I cannot be deceiued.

I. I am diſpleaſed with my ſelfe for my manifold ſins, in which ſometime I haue delighted and bathed my ſelfe. Rom.7.15.24.

II. I purpoſe neuer to commit them againe, if God giue me ſtrength, as I truſt he will.

III. I haue a very great deſire to bee doing thoſe things which God commandeth.

IIII. Thoſe that be the children of God: if I doe but heare of them, I loue them with my heart, and wiſh vnto them as to my ſelfe. 1.Ioh.3.14.

A V. My heart leapeth for gladnes, when I heare of the preaching of the word.

VI. I long to ſee the comming of Chriſt Ieſus, that an ende may be made of ſinning and of diſpleaſing God. Apoc.22.20.

VII. I feele in my heart the fruites of the ſpirit, ioy, loue, peace, gentlenes, meekenes, patience, temperance: the workes of the fleſh I abhorre them, fornication, adulterie, vncleannes, wantonnes, idolatrie, ſtrife, enuie, anger, drunkennes, bibbing and quaffing, and all ſuch like. Gal.5.19,20,21.

All theſe cannot proceed from thee, Sathan, or from my fleſh, but onely from faith which is wrought in me by Gods holy ſpirit.

B *Sathan.* If this were ſo, God would neuer ſuffer thee to ſinne as thou doſt.

Rom.7.15. Mat.26.65,72,74,75. *Chriſtian.* I ſhall ſinne as long as I liue in this world, I am ſure of it; becauſe I am taught to aske remiſſion of my ſinnes continually. But the manner of my ſinning now is otherwaies then it hath beene in times paſt. I haue ſinned heretofore with full purpoſe and conſent of will: but now doubtleſſe, I doe not. Before I commit any ſinne, I doe not goe to the practiſing of it with deliberation, as the carnall man doth, who taketh care to fulfill the luſts of the fleſh: but if I doe it, it is flatte beſide my minde and purpoſe: in doing of any ſinne, I would not doe it, my heart is againſt it, and I hate it, and yet by the tyranny of my fleſh C being ouercome I doe it: afterward, when it is committed, I am grieued and diſpleaſed at my ſelfe, and doe earneſtly with teares aske at Gods hand forgiueneſſe of the ſame ſinne. Rom.13.14.

Sathan. Indeede, this is very true in the children of God: but thou art ſold vnder ſinne and with great pleaſure doſt commit ſinne, and loueſt it with thy whole heart: otherwiſe, thou wouldſt not fail to ſinne againe after repentance, and commit euen one and the ſame ſinne, ſo often as thou doeſt. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Chriſtian. Indeede it is dangerous to fall againe into the ſame ſinne after repentance: yet D it is the order of the Prophets to call men to repentance which haue fallen from the feare of God, and from the repentance which they profeſſed: & God in thus calling them, putteth them in hope of obtaining mercie. Iſa.1.8.18. Ier.3.1. And the law had ſacrifices offered euery day for the ſins of al the people, & for particular men, both for their ignorances & their voluntarie ſins: which ſignifieth, that God is readie to forgiue the ſins of his children though they ſin often. Abraham twiſe lyed and ſwore that Sara was not his wife. Ioſeph ſware twiſe by the life of Pharao. Gen.12.13. Gen.20.2. Gen.42.15. Dauid committed adulterie often, becauſe hee tooke vnto him Bathſheba, Vriahs wife, & alſo kept ſixe wiues, & ten concubines. Gods will is, that men forgiue til ſeuenty ſeuē times: & therfore he will haue much more mercie. And for my part, ſo oft as I ſhal fall into the ſame ſinne, ſo oft I ſhall haue Chriſt my aduocate and interceſſour to the Father for me, who will not damne me for the infirmitie which he findeth in me, I will abſtaine from externall iniquitie, and I wil not make my members ſeruants vnto ſinne: and ſo long I truſt my imperfections ſhall haue no power to damne me: for Chriſts perfection is reputed to bee mine by faith, which I haue in his blood: God is not diſpleaſed, if my bodie be ſicke and ſubiect to diſeaſes; no more is he diſpleaſed at the diſeaſe and ſickneſſe of the ſoule. A naturall father will not ſlay the bodie of his child, when he is ſicke, & abhorreth comfortable meates: and my heauenly father will not condemne my ſoule, although through the infirmitie of faith, and the weakneſſe of the ſpirit, I commit ſinne, and often loath his heauenly word, the food of my ſoule. Nay, (which is a ſtrange thing) I know it by experience, that God hath turned my filthie ſinnes to my great profit, & to the amendment of my life: like as the good Phiſitian, of ranke poiſon is able to make a ſoueraigne medicine to preſerue life.

1.Ioh.2.1.
Dan.9.6.
Rom.8,28.

Sathan. Well, be it ſo, that now thou art in the ſtate of grace, yet thou ſhalt not continue ſo: but ſhalt before death depart from Chriſt.

Chriſtian. I know I am a member of Chriſts myſticall bodie: I feele in my ſelfe the heauenly power and vertue of my head Chriſt Ieſus: and for this cauſe I cannot periſh, but ſhal continue for euer, and raigne in heauen after this life with him.

The conflicts of Sathan with the weake Chriſtian.

Sathan. THy mind is full of ignorance and blindneſſe, thy heart is full of obſtinacie, rebellion, and frowardneſſe againſt God: thou art wholly vnfit for any good worke; wherefore thou haſt no faith, neither canſt thou be iuſtified, & accepted before God.

Chriſtian. If I haue but one drop of the grace of God, and if my faith be no more then a little graine of muſtard ſeede, it is ſufficient for me: God requireth not perfect faith, but true faith.

Mat.17.20.

Sathan. Yea, but thou haſt no faith at all.

Chriſt. I haue had faith.

Sathan. Thou neuer hadſt true faith: for in time paſt, when according to thine opinion thou didſt beleeue, then thou hadſt nothing but a ſhadow of faith and a fooliſh imagination, which all hypocrites haue.

Chriſtian. I will put my truſt in God for euer, and his former mercies ſhewed me heretofore ſtrengthen me now in this my weakneſſe.

Pſal.77.5.

1. He created me when I was nothing.
2. He created me a man, when he might haue made me an vgly toad.
3. He made me of comely bodie, & of good diſcretion, whereas he might haue made mee vgly, and deformed, franticke and madde.
4. I was borne in the daies of knowledge, when I might haue beene borne in the time of ignorance and ſuperſtition.
5. I was borne of chriſtian parents, but God might haue giuen me either Turks or Iewes, or ſome other ſauage people for my parents.
6. I might haue periſhed in my mothers wombe, but he hath preſerued me, and prouided for me by his prouidence euen vnto this houre.
7. Soone after my birth, God might haue caſt mee into hell, but contrariwiſe I was baptized, and ſo receiued the ſeale of his bleſſed couenant.
8. I haue had by Gods goodneſſe ſome ſorrow for my ſinnes paſt, and haue called on him, in hope and confidence that hee would heare me.
9. God might haue concealed his word from me, but I haue heard the plentifull preaching of it: I vnderſtand it, and haue receiued comfort by it.
10. Laſtly, at this time God might powre his full wrath on me: which he doth not, but mercifully maketh me to feele mine owne wants, that I might be humbled, and giue all glorie vnto him for his bleſſings. Wherefore there is no cauſe why I ſhould be diſquieted: but I will truſt ſtill in the Lord, and depend on him, as I haue done.

Sathan. Thou feeleſt no grace of the holy Ghoſt in thee, nor any true tokens of faith, but thou haſt a liuely ſenſe of the rebellion of thy heart, and of thy leude and wretched conuerſation: therefore thou canſt not put any confidence in Chriſts death and ſufferings.

Chriſtian. Yet I will hope againſt all hope: and although, according to mine owne ſenſe and feeling, I want faith, yet I will beleeue in Ieſus Chriſt, and truſt to be ſaued by him.

Pſal.32.1.
2.Cor.5.21.

Sathan. Though the children of God haue beene in many perplexities, yet neuer any of them haue beene in this caſe, in which thou art at this preſent.

Chriſtian. Herein thou prooueſt thy ſelfe to be a lying ſpirit: for the Prophet Dauid ſaith of himſelfe: that he was fooliſh, and as a beaſt before God: and yet he euen then truſted in God. And Paul was ſo led captiue of ſin, that he was not able to doe the good he would, but did the euill which he hated: and ſo in great penſiueneſſe of heart, deſired to bee deliuered from this world, that he might be diſburdened of his corrupt fleſh.

Pſal.73.22, 23.
Rom.7.22, 25.

Sathan. Thou miſerable wretch, doeſt thou feele thy ſelfe graceleſſe, and wilt thou beare the face of a Chriſtian? and by thy hypocriſie offend God? as thou art, ſo ſhew thy ſelfe to the world.

Chriſtian. Auoide Sathan, Chriſt hath vanquiſhed, and ouercome thee for my cauſe, that I might alſo triumph ouer thee. I am no hypocrite: for whereas I haue had heretofore ſome teſtimonie of my faith, at this time I am leſſe mooued, though faith ſeem to be abſent:

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like as a man may ſeem to be dead, both in his own ſenſe, and by the iudgement of the phyſitian, and yet may haue life in him: ſo faith may be, though alwaies it doe not appeare.

Sathan. But thou art a man ſtarke dead in ſinne, God hath now quite forſaken thee: he hath left thee vnto me to be ruled: he hath giuen me power ouer thee, to bring thee to damnation: he will not haue thee to truſt in him any longer.

Chriſtian. Strengthen me, good Lord: remember thy mercifull promiſes, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart.

Iſa.57.15.

Sathan. Theſe promiſes concerne not thee, which haſt no humble and contrite, but a froward, and a rebellious heart.

Chriſtian. Good Lord, forget not thy former mercies: giue an iſſue to theſe temptations of mine enemie Sathan. And you my brethren, which know my eſtate, pray for me, that God would turne his fauourable countenance towards me: for this I know, that the prayer of the righteous auaileth much, if it be feruent.

Iam.5.16.

How a man ſhould apply a- right the word of God to his owne ſoule.

I

EVery Chriſtian containeth in himſelfe two natures, flat contrary one to the other, the fleſh and the ſpirit: and that he may become a perfect man in Chriſt Ieſus, his earneſt indeauour muſt be, to tame and ſubdue the fleſh, and to ſtrengthen and confirme the ſpirit.

II.

Anſwerable to theſe two natures, are the two parts of Gods word. Firſt, the Lawe, becauſe it is the miniſtery of death, it fitly ſerueth for the taming and maſtering of the rebellious fleſh: and the Goſpell containing the bountifull promiſes of God in Chriſt, is as oyle, to powre into our wounds, and as the water of life, to quench our thirſtie ſoules: and it fitly ſerueth for the ſtrengthening of the ſpirit.

III.

Well then, art thou ſecure? Art thou prone to euill? Feeleſt thou that thy rebellious fleſh carieth thee captiue vnto ſinne. Looke now onely vpon the Law of God, apply it to thy ſelfe, examine thy thoughts, thy words, thy deedes by it: pray vnto God, that he would giue thee the ſpirit of feare, that the law may in ſome meaſure humble and terrifie thee: for (as Salomon ſaith) bleſſed is the man that feareth alwaies, but curſed is he that hardeneth his A heart.

Rom. 8.16.
Pro.28.14.

IV.

How the law is to be applyed to worke humiliation.

In the Law, theſe are moſt effectuall meditations to humble and bridle the fleſh, which follow. Firſt, meditate on the greatnes of thy ſinnes, and of their infinite number: 1 and if it may be, gather them into a catalogue, ſet it before thee: and looke vnto it, that thou thinke no ſinne to be a ſmall ſinne, no not the bare thoughts and motions of thy heart. 2 Often with diligence conſider the ſtrange iudgements of God vpon men, for their ſinnes, which thou ſhalt finde, partly in Scriptures, partly by daily experience. Doubtleſſe thou muſt thinke, that euery iudgement of God, is a ſermon of B repentance. 3 Thinke oft on the fearefull curſe of the law due vnto thee, if thou ſhouldſt ſinne neuer but once in all thy life, and that neuer ſo little. 4 Remember, that whenſoeuer thou committeſt a ſinne, God is preſent, and his holy Angels, and that he is an eie-witneſſe, that he taketh a note of thy ſinne, and regiſtreth it in a booke. Thinke daily of thy end: and know that God may ſtrike the with ſodaine death euery moment: and that, if then thou haue not repented before that time, there is no hope of ſaluation. Thinke on the ſodaine comming of our Sauiour Chriſt to iudgment, let it mooue thee continually to watch and pray. If theſe wil not mooue thee, thinke on this, that no creature in heauen or in earth, was able to pacifie the C wrath of God for thy ſinnes: but his owne Sonne muſt come downe from heauen, out of his Fathers boſome, and muſt beare the curſe of the law, euen the full wrath of his Father for thee.

Dan.7.10.
Ier.17.1.
Deut.22.3

V.

When by theſe meanes thou art feared, and thy minde is diſquieted in reſpect of Gods iudgement for thy ſinne: haue recourſe to the promiſes of mercie contained in the old and new Teſtament. Is thy conſcience ſtung with ſinne? With all ſpeede runne to the braſen ſerpent Chriſt Ieſus, looke on him with the eye of faith, and preſently thou ſhalt be healed of thy ſting or wound.

Ioh.3.14.

VI.

How the Goſpell is to be applyed for comfort.

D When thou doeſt meditate on the promiſes of the Goſpell, diligently conſider theſe benefits, which thou enioyeſt by Chriſt. 1 Through Adam, thou art condemned to hell; by Chriſt thou art deliuered from it. 2 Through Adam, thou haſt tranſgreſſed the whole lawe; in Chriſt thou haſt fulfilled it. 3 Through Adam, thou art before God a vile, & a loathſome ſinner: through Chriſt thou doeſt appeare glorious in his eies. 4 By Adam euery little croſſe is the puniſhment of thy ſinne, and a token of Gods wrath: by Chriſt, the greateſt croſſes are eaſie, profitable, and tokens of Gods mercie. 5 By Adam, thou diddeſt leeſe all things: in Chriſt all things are reſtored to thee again. 6 By Adam thou art dead; by Chriſt thou art quickened, and made aliue again. 7 By Adam thou art a ſlaue of the deuill, and the child of wrath:

but

8 but by Chriſt, thou art the child of God. In Adam, thou art worſe then a toad, and more deteſtable before God: but by Chriſt, thou art aboue the Angels. For thou art ioyned vnto him, and made bone of his bone, myſtically. 9 Through Adam, ſinne and Sathan haue ruled in thee, and lead thee captiue: by Chriſt, the ſpirit of God dwelleth in thee plenteouſly. 10 By Adam, came death to thee, and it is an entrance to hell: by Chriſt, though death remaine, yet it is onely a paſſage vnto life. 11 Laſtly, in Adam, thou art poore, and blind, and miſerable: in Chriſt thou art rich and glorious, thou art a king of heauen and earth, fellow-heire with him, and ſhalt as ſure be partaker of it, as he is euen now. Adam, when he muſt needes taſt of the fruit, which God had forbidden him, he hath made vs all to rue it, euen till this day: but here thou ſeeſt the fruits that grow, not in the earthly paradiſe, but on the tree of life, which is within the heauenly Ieruſalem. Apoc.22.2. Feare no daunger, be bold in Chriſt to eate of the fruit, as God hath commanded thee; it will quicken thee, and reuiue thee beeing dead; thou canſt not doe Sathan a worſe diſpleaſure, then to feede on the goodly fruit of this tree, and to ſmell on the ſweete leaues, which it beareth continually, that giue ſuch a refreſhing ſauour.

VII.

Moſt men now a daies, are ſecure and cold in the profeſſion of the *Goſpel*, though they haue the plentifull preaching of it. And the reaſon is, becauſe they feele not in themſelues the vertue and mighty operation of Gods word to renew them: and they cannot feele it, becauſe they doe not apply the word aright vnto their owne ſoules. Plaiſters, except they be applyed in order and time, and be laid vpon the wound, though they be neuer ſo good, yet they cannot heale: and ſo it is with the word of God, and the parts of it, which except they be vſed in order and time conuenient, will not humble and reuiue vs, as their vertue is.

VIII.

The common Chriſtian euery where is faultie in this thing. Whereas he loueth himſelfe, he doth vſually apply vnto his owne ſoule the Goſpel alone, neuer regarding the Lawe, or ſearching out his ſinnes by it. Tell him what ye will, his ſong is this: God is mercifull, God is mercifull. By this meanes it commeth to paſſe, that he leadeth a ſecure life, and maketh no conſcience of couetouſnes, of vſury, of deceit in his trade, of lying, of ſwearing, of fornication, wantonneſſe, intemperancie in bibbing and quaffing, &c. But he plaieth the vnskilfull Chirurgian, he vſeth healing plaiſters, before his poiſoned and cankred nature haue felt the power and paine of a coraſiue. And it will neuer be well with him, vntill he take a newe courſe.

IX.

On the contrarie part, many good chriſtians leaue to apply the comfort of the Goſpel to themſelues, and onely haue regard to their owne ſinnes, and Gods infinite vengeance. And euen when Sathan accuſeth them, they will not ſticke to giue eare to Sathan, and alſo accuſe themſelues: and ſo they are brought into fearefull terrours, and often draw neere to deſperation.

X.

There is a third ſort called Sectaries, who addict themſelues to the opinion of ſome man. Theſe commonly neuer apply the lawe or the Goſpel to themſelues, but their whole meditation is chiefly in the opinions of him whom they followe. As they that follow *Luther*, few of them follow his Chriſtian life: they regard not that: but about conſubſtantiation & vbiquitie, about Images and ſuch like trumperie, they infinitely trouble themſelues and all Europe too.

And in England there is a ſchiſmaticall and vndiſcreete company, that would ſeeme to crie out for diſcipline, their whole talke is of it, and yet they neither knowe it, nor will be reformed by it, and yet they are enemies to it: as for the lawe of God, and the promiſes of the Goſpel, they litle regard: they maintaine vile ſinnes in refuſing to heare the reading or the preaching of the word: and this is great contempt of Gods benefits and vnthankefulnes to him. They are full of pride, thinking themſelues to be full when they are empty: to haue al knowledge, when they are ignorant, and haue need to be catechized: the poiſon of Aſpes is vnder their lippes; they refuſe not to ſpeake euill of the bleſſed ſeruants of God. Well, doe they aboue all things ſeeke the kingdome of God? then let them be ſincere ſeekers of it: which they ſhall doe, if in ſeeking Chriſts kingdome they ſeeke the righteouſneſſe thereof: vnto which they can neuer come but by the applying of the threatnings of the law, & the comforts of the Goſpel to their owne conſciences. But whereas they ſeeke the one and not the other, they giue all men to vnderſtand with what ſpirit they ſpeake.

Conſolations for the troubled conſciences of repentant ſinners.

Sinner.

GOod ſir, I know [a] *the Lord hath giuen you the tongue of the learned, to be able to miniſter a word in time to him that is wearie*: therefore I pray you helpe me in my miſerie.

*Eſa.50.4.

Miniſter. Ah my good brother, what is the matter with you? and what aile you?

Sinner. I liued a long time, the Lord hee knoweth it, after the manner of the world, in all the luſts of my filthie fleſh, & then I was neuer troubled: but it hath pleaſed GOD of his mercie to touch my heart, and to ſend his owne Sonne that good ſheapheard Ieſus Chriſt,

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to fetch me home to his owne fold, euen vpon his owne necke: and ſince that time it is a wonder to ſee how my poore heart hath bene troubled: my corruption ſo boyles in me, and Sathan will neuer let me alone.

Miniſter. Your caſe is a bleſſed caſe: for not to be troubled of Sathan, is to be poſſeſſed of him: that is, held captiue vnder [a] *the power of darkneſſe*, and to be a ſlaue and vaſſall of Satan: [b] *for as long as the ſtrong man keepes his hold, all things are in peace*. Contrariwiſe, he that hath receiued any ſparkle of true faith, ſhall ſee [c] the gates of hell, that is, the deuill and his angels in their full ſtrength to ſtand vp againſt him, and to fight with an endleſſe hatred for his finall confuſion.

[a] Coloſſ. 1. 13.
[b] Luk. 11. 24
[c] Mat. 16. 18.

Sinner. But this my trouble of mind, hath made me oftentimes feare leſt God would reiect me, and vtterly depriue me of the kingdome of heauen.

Miniſter. But there is no cauſe why it ſhould ſo doe. For how ſhould heauen be your reſting place, if on earth you were not troubled? how could God wipe away your teares from your eyes in heauen, if on earth you ſhed them not? You would be free from miſeries, you looke for heauen vpon earth: but if you will goe to heauen, the right way is to ſaile by hell. If you will ſit at Chriſts table in his kingdome, you muſt be with him in his temptations. You are as Gods corne, you muſt therefore goe vnder C the flaile, the fanne, the milſtone, and the ouen, before you can be Gods bread. You are one of Chriſts lambes, looke therfore to be fleeced, and to haue the bloodie knife at your throate all the day long. If you were a market ſheepe bought to be ſold, you ſhould be ſtalled and kept in a fat paſture: but you are for Gods owne occupying, therefore you muſt paſture on the bare common, abiding ſtormes, tempeſts, Sathans ſnatches, the worlds wounds, contempt of conſcience, and frets of the fleſh. But in this your miſerie I will be a *Simon* vnto you, to helpe you to carry your croſſe, ſo be it you will reueale your mind vnto me.

Bradford.

Chriſtian. I will doe it willingly: my temptations are either againſt my faith in Chriſt, or againſt repentance for my ſinnes.

D *Miniſter.* What is your temptation as touching faith?

Chriſtian. Ah woe is me, I am much afraid, leſt I haue no faith in Chriſt my Sauiour.

Miniſter. What cauſeth this feare?

Chriſtian. Diuers things.

Miniſter. What is one?

Chriſtian. I am troubled with many doubtings of my ſaluation: and ſo it comes into my mind to thinke, that by my incredulitie I ſhould quite cut off my ſelfe from the fauour of God.

Miniſter. But you muſt know this one thing, that hee which neuer doubted of his ſaluation, neuer beleeued, and that he which beleeueth in truth, feeleth many doubtings and wauerings, euen as the ſound man feeles many A grudgings of diſeaſes, which if hee hath not health, he could not feele.

Chriſtian. But you neuer knew any that hauing true faith doubted of their ſaluation.

Miniſter. What will you then ſay of the man that ſaid, [d] *Lord I beleeue, Lord helpe my vnbeleefe?* And of Dauid, who made his moane after this manner: *Is his mercie cleane gone for euer? Doth his promiſe faile for euermore? Hath God forgotten to be mercifull? Hath he ſhut vp his tender mercie in diſpleaſure?* Yea, he goeth on further, as a man in deſpaire, [e] *And I ſaid, this is my death.* Hereby it is manifeſt, that a man indued with true faith, may haue not onely aſſaults of doubting, but of deſperation. This B further appeareth, in that he ſaith in another place, [f] *Why art thou caſt downe my ſoule? Why art thou diſquieted within me? Waite on God, for I will yet giue thankes, he is my preſent helpe and my God.* And in very truth you may perſwade your ſelfe, that they are but [g] vnreaſonable men, that ſay they haue long beleeued in Chriſt without any doubting of their ſaluation.

[d] Mar. 9. 24.
Pſal. 77. ver. 8, 9, 10.
[e] verſ. 11.
[f] Pſa. 42. 11.
[g] 2. Theſ. 3. 2.

Chriſtian. But Dauid had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion againſt God, nothing but doubting of his mercie.

Miniſter. Let me know but one thing of you: theſe doubtings which you feele, do you like them? or doe you take any pleaſure in them? and doe you cheriſh them?

Chriſtian. Nay, nay, they appeare very vile in mine eyes, and I doe abhorre them from my heart: and I would faine beleeue.

Min. In man we muſt conſider his eſtate by nature, & his eſtate by grace. In the firſt, he and his fleſh are all one, for they are *as man & wife*: therefore one is acceſſarie to the doings of the other. When the fleſh ſinneth the man alſo ſinneth, that is in ſubiection to the fleſh; yea when the fleſh periſheth, the man likewiſe periſheth, being in this eſtate with the fleſh; a louing couple they are, they liue and die together. But in the eſtate of grace, though a man haue the fleſh in him, yet he and his fleſh are diuorced aſunder. This diuorcement is made when a man D begins to diſlike and to hate his fleſh, and the euill fruites of it: this ſeparation being made, they are no more one but twaine, and the one hath nothing to doe with the other. In this caſe though the fleſh beget ſinne, and periſh therefore, yet the chriſtian man ſhall not incur damnation for it. To come more neere the matter; you ſay the fleſh begets in you wauerings, doubtings & diſtruſtings: what then? it troubleth you, but feare not, remember your eſtate; you are diuorced from the fleſh, and you are new married vnto Chriſt: if theſe ſinnes be laid at your doore, account them not as your childrē, but renounce them as baſtards: ſay with Paul, I doubt indeed, but I hate my doubtings, and I am no cauſe of theſe, but the fleſh in me which ſhall periſh, when I ſhall be ſaued by Chriſt.

Rom. 7. 5.
Rom. 7. 17.
Rom. 8. 1.

Chriſtian. This which you haue ſaid doeth in part content me: one thing more I pray you ſhew me concerning this point: namely how I may be able to ouercome theſe doubtings.

Miniſt. For the ſuppreſſing of doubtings, you are to vſe three meditations.

The firſt, that it is Gods commandement that you ſhould beleeue in Chriſt: So S. Iohn ſaith, *This is his commandement that we beleeue in the name of his Sonne Ieſus Chriſt.* Thou ſhalt not ſteale is Gods commandement, and you are loath to breake it, leaſt you ſhould deſpiſe God & pull his curſe vpon your head. This alſo is Gods commandement, thou ſhalt beleeue in Chriſt, and therefore you muſt take heede of the breach of it: leaſt by doubting and wauering you bring the curſe vpon you. Secondly, you muſt conſider that the promiſes of ſaluation in Chriſt are generall, or at the leaſt indefinite excluding no particular man: as in one for all may appeare. *God ſo loued the world that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh but haue euerlaſting life.* Now then, ſo often as you ſhall doubt of Gods mercie, you exclude your owne ſelfe from the promiſe of God, whereas he excludeth you not. And as when a prince giues a pardon to all theeues, euery one can apply the ſame vnto himſelfe, though his name be not ſet downe in the pardon: So the King of kings hath giuen a generall pardon or free remiſſion of ſinnes, to them that will receiue it. Beleeue therefore that God is true in his promiſe, doubt not of your owne ſaluation, chalenge the pardon to your ſelfe. Indeede your name is not ſet downe, or written in the promiſe of grace; yet let not any illuſion of Sathan, or the conſideration of your owne vnworthines exclude you from this free mercie of God: which he alſo hath offered to you particularly, firſt in Baptiſme, then after in the Lords ſupper: and therefore you are not to wauer in the applying of it to your ſelfe. Thirdly, you are to conſider that by doubting and deſpairing you offend God as much almoſt as by any other ſinne. [a] *You doe not aboue hope beleeue vnder hope as you ſhould doe.* Secondly, you rob God of his glorie, in that you make his infinite mercie to be leſſe then your ſinnes. Thirdly, you make him a lier, who hath made ſuch a promiſe vnto you. And to theſe three meditations adde this practiſe. VVhen your heart is toyled with vnbeleefe & doubtings, then in all haſt drawe your ſelfe into ſome ſecret place, humble your ſelfe before God, poure out your heart before him: deſire him of his endleſſe mercie to worke faith, and to ſuppreſſe your vnbeleefe, and you ſhall ſee[b] *that the Lord ouer all is rich vnto all that call vpon his name.*

1.Ioh.3,23.

[a]Rom.4,18.

[b]Rom.10.12

Chriſtian. The Lord reward you for your kindneſſe; I will hereafter doe my endeauour to practiſe this your counſell. Now I will make bold to ſhew another that makes me to feare leaſt I haue no faith. *And it is, becauſe I doe not feele the aſſurance of the forgiuenes of my ſinnes.*

Miniſter. Faith ſtandeth not in the feeling of Gods mercie, but in the apprehending of it, which apprehending may be when there is no feeling; for faith is of inuiſible things, and when a man once commeth to inioy the thing beleeued, then hee ceaſeth to beleeue. And this appeareth in Iobs example, when he ſaith, (*Lo, though he ſlay me, yet will I truſt in him, and I will reprooue my waies in his ſight: he ſhall be my ſaluation alſo: for the hypocrite ſhall not come before him*) he declareth his faith: yet when he ſaith preſently afterward, *Wherefore hideſt thou thy face, and takeſt me for thine enemie?* he declareth the want of that feeling which you ſpeake of.

Heb.11.1.
Rom.8.23.

Chriſtian. Yet euery true beleeuer ſeekes the aſſurance of faith: otherwiſe Paul would not haue ſaid, *Prooue your ſelues whether you are in the faith or not.*

2.Cor.13.5.

Miniſter. Indeede ſometimes he doth, but at ſome other times he doth not: as namely at that ſame time when God firſt calleth him, and in the time of temptation.

Chriſtian. VVhat a caſe am I in then? I neuer felt this aſſurance: onely this I feele that I am a moſt rebellious wretch, abounding euen with a whole ſea of iniquities: me thinkes I am more vglie in the ſight of God, then any toad can be in my ſight. O then what ſhall I doe? let me heare ſome word of comfort from thy mouth thou man of God.

Miniſter. Tell me one thing plainely: you ſay you feele no aſſurance of Gods mercie.

Chriſtian. No indeede.

Miniſter. But doe you deſire with all your heart to feele it?

Chriſtian. I doe indeede.

Miniſter. Then doubt not, you ſhall feele it.

Chriſtian. O bleſſed be the Lord, if this be true.

Miniſter. VVhy, it is moſt true. For the man that would haue any grace of God tending to ſaluation, if he doe truly deſire it, he ſhall haue it: for ſo Chriſt hath promiſed, *I will giue to him that is a thirſt of the well of the water of life freely.* VVhereby I gather, that if any want the water of life, hauing an appetie after it, he ſhall haue inough of it: and therefore feare you not; onely vſe the meanes which God hath appointed to attaine faith by, as earneſt praier, reuerent hearing of Gods word, and receiuing of the Sacraments: and then you ſhall ſee this thing verified in your ſelfe.

The deſire of grace, is grace it ſelfe.
Revel.21.6.

Chriſtian. All this which you ſay I finde in my ſelfe by the mercie of God: my heart longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen and the righteouſneſſe thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Miniſter. Be carefull to giue honour to God for that you haue receiued alreadie. For theſe things are the motions of the ſpirit of God

dwel-

dwelling in you. [a] *And I am perſwaded of this ſame thing, that God which hath begun this good worke in you will perfect the ſame vnto the daie of Ieſus Chriſt.*

[a] Phil.1.6.

A

Chriſtian. The third thing that troubles me, is this: I haue long prayed for many graces of God, and yet I haue not receiued them, whereby it comes oft to my minde, that God loues me not, that I am none of his child, and therefore that I haue no faith.

Miniſter. You are in no other caſe then Dauid himſelfe, who made the ſame complaint: *I am wearie of crying, my throat is drie, mine eies faile whiles I waite for my God.*

Pſal. 69 4.

Chriſtian. But Dauid neuer prayed ſo many yeares without receiuing an anſwer as I haue done.

B

Miniſter. Good Zacharie waited longer on the Lord, before he graunted his requeſt, then euer you did: it is like he prayed for a child in his yonger yeares, yet his prayer was not heard before he was old. And further, you muſt note that the Lord may heare the praiers of his ſeruants, and yet they be altogither ignorant of it. For the maner that God vſeth in graunting their requeſts is not alwaies knowne; as may appeare in the example of our Sauiour Chriſt, *Who in the daies of his fleſh, did offer vp prayers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which he feared.* And yet we know that he was not freed from that curſed death, but muſt needs ſuffer it. How then was hee heard? On this maner: hee was ſtrengthened to beare the death, he had an Angel to cōfort him, he was afterward freed from the ſorrowes of death. And ſo it is with the reſt of Chriſts body, as it was with the head. Some being in want pray for temporall bleſſings: God keepes them in this want, & yet he heares their prayers, in giuing them patience to abide that want. Some being in wealth and aboundance praie for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall miſerie, & yet he heares their praiers, by giuing them bleſſednes in the life to come. You praie for the increaſe of faith and repentance, and ſuch like graces: you feele no increaſe after long prayer: yet the mercifull God hath no doubt heard your prayer, in that by delaying to performe your requeſt, he hath ſtirred vp in you the ſpirit of prayer, he hath humbled you, and made you feele your owne wants, the better to depend on his mercie, for the beginning and increaſing of euery ſpirituall grace.

Luk.1.7.13.

How God may heare our prayers, and we not know.

Heb.5.7.

C

D

Chriſtian. The fourth thing that troubles me, is that I cannot feele faith purifie my heart, and to worke by loue in bringing forth liuely fruites.

Miniſter. If this be ſo continually, that faith brings forth no fruit, it is very dangerous, and argueth a plaine want of faith; yet for a certain time it may bee ſo: faith hath not onely a ſpring time & a ſummer ſeaſon, but alſo a *winter when it beareth no fruite.* And there is many a true Chriſtian like the *bruſed reede*, that is ouerturned with euery blaſt of winde: and like the flaxe that hath fire in it, which by reaſon of weaknes, giues neither heate nor light, but onely a ſmoke.

Can.2.12.
Eſa.42.2.

A

Chriſtian. Thus much ſhall ſuffice for my firſt temptation, wherein I take my ſelfe ſatisfied: now if you pleaſe, I will be glad to rehearſe the ſecond.

Miniſter. I am content, let vs heare it.

Chriſtian. I am afraid leaſt I haue not truly repented, and therefore that all my profeſſion is onely in hypocriſie.

Miniſter. What mooueth you to thinke ſo?

Chriſtian. Two cauſes eſpecially, the firſt is, they which repent leaue off to ſinne: but I am a miſerable ſinner, I doe continually diſpleaſe God by my euill thoughts, words and deedes.

B

Min. You need not feare, [b] *For where ſinne aboundeth* (that is, the knowledge and feeling of ſinne) *there grace aboundeth much more.*

[b] Rom.5.20.

Chriſtian. I finde not this in my ſelfe.

Miniſter. But yet you feele thus much in your ſelfe: thoſe corruptions which you feele, and thoſe ſinnes that you commit, you hate them, you are diſpleaſed with your ſelfe for them, & you indeauour your ſelfe to leaue thē.

Chriſtian. Yea, that I doe with all my heart.

Miniſter. Then how miſerable ſoeuer you feele your ſelfe by reaſon of the maſſe of your ſinne, yet you are not ſubiect to condemnation, *but ſhall moſt certainely eſcape the ſame.* Take this for a moſt certaine truth, that the man that hates and diſlikes his ſinnes, both before and after hee hath done them, ſhall neuer bee damned for them.

C

Rom.8.5. cum.8.1.

Chriſtian. I am euen heart ſicke of my manifold ſinnes and infirmities, and theſe good wordes which you ſpeake are *as flaggons of wine*, to refreſh my weary, laden, and weltring ſoule. I haue begun to flee ſinne and to deteſt it long agoe. I haue beene oft diſpleaſed with mine infirmities & corruptions: when I offend God my heart is grieued, I deſire to leaue ſinne, I flee the occaſions of ſinne: I would faine faſhion my life to Gods word: and I pray vnto God that he would giue me grace ſo to doe: and yet (which is my griefe) by the ſtrength of the fleſh, by the ſleights and power of Sathan I am often ouertaken, and fall marueilouſly, both by ſpeech and deede:

Can.2.5.

D

Miniſter. Haue courage my good brother, for where as you haue an affection to doe the things that are acceptable vnto God, it argueth plainely that you are a member of Chriſt: according to that of Paul: *They which are of the ſpirit, ſauour the things of the ſpirit.* Well then, if Sathan euer obiect any of your ſinnes to you, make anſwer thus, that you haue forſaken the firſt husband the fleſh, and haue eſpouſed your ſelfe to Chriſt Ieſus, who as your head and husband hath taken vpon him to anſwer your debts, and therefore if he vrge you for them, referre him ouer vnto Chriſt. For there is no ſuit in law againſt the wife the

Rom.8.5.

hus-

husband liuing: yea, I adde further, If you be ouercarried with Sathans temptations, and ſo fall into any ſinne, you ſhall not anſwer for it but Sathan, it ſhall ſurely be reckoned on his ſcore at the day of iudgement, for he was the author of it. If you fall by the frailtie of your fleſh, it ſhall periſh therefore: but you ſhall ſtill haue Chriſt your aduocate.

Chriſtian. Indeede as you ſay, I haue in me an affection to pleaſe God, but when I come to performe my obedience, there I faile.

Miniſter. Therefore marke this further. As long as the children of God are in this life, [a] God regardeth more the affection to obey, then the obedience it ſelf: *And they ſhall be vnto me ſaith the Lord of hoſtes, in that day that I ſhall doe this, for a flocke, and I will ſpare them, as a man ſpares his owne ſonne that ſerueth him.* The father when he ſhall ſet his child to doe any buſines, though he do it neuer ſo vntowardly, yet, if he ſhew his good will to doe the beſt he can, his father wil be pleaſed: and ſo it is with the Lord toward his children, you looke to haue ſome perfection in your ſelfe, but in this life you ſhal receiue no [b] more but *the firſt fruites of the Spirit,* which are but as a handfull of corne, in reſpect of the whole corne field: and as for the accompliſhment of your redemption, you muſt waite for it till after this life: you would be kiſſed with the kiſſes of Chriſts mouth, but here in this world you muſt be content, if you may with Mary Magdelen kiſſe his feete. For the perfection of a Chriſtian mans life ſtands in the feeling and confeſſion of his imperfections. And as Ambroſe ſaith, obedience due to God ſtands more [c] *in the affection then in the worke.*

[a] Gen.12.12. Mal.3.17.

[b] Rom.8,23

Ambroſe. [c] *Affectu magis quam effectu.*

Chriſtian. But why will God haue thoſe whom hee hath ſanctified labour ſtill vnder their infirmities?

Why Sanctified perſons are ſtill burdened with corruption.

Miniſter. The cauſes are diuers. Firſt, hereby he teacheth his ſeruants, to ſee in what great need they ſtand of the righteouſneſſe of Chriſt, that they may more carefully ſeeke after it. Secondly, hee ſubdueth the pride of mens hearts, and humbleth them by counteruailing the graces which they haue receiued, with the like meaſure of infirmities. Thirdly, by this meanes the godly are exerciſed in a continuall fight againſt ſinne, and are daily occupied in purifying themſelues.

Chriſtian. But to goe on forward in this matter: there is another cauſe that makes me feare, leaſt I haue no true repentance.

Miniſter. What is that?

Gods children ſometime dead and dull hearted.

Chriſti. I oftentimes find my ſelfe like a very timberlog, void of all grace and goodnes, froward & rebellious to any good worke, ſo that I feare leaſt Chriſt haue quite forſaken me.

Miniſt. As it is in the ſtrait ſeas, the water ebs and flowes, ſo it is in the godly: in them as long as they liue in this world according to their owne feeling, there is an acceſſe and receſſe of the ſpirit. Otherwhiles they be troubled with deadnes & dulnes of heart, as Dauid was, who prayed to the Lord, *to quicken him according to his louing kindnes, that he may keepe the teſtimonies of his mouth.* And in another place he ſaith, that Gods *promiſes quickened him.* Which could not bee, vnleſſe he had bin troubled with great dulnes of heart. Againe, ſometimes the ſpirit of God quite withdraweth it ſelf to their feeling: as it was in Dauid: *In the day of trouble* (ſaith he) *I ſought the Lord, and my ſoule refuſed comfort. I did thinke vpon God and was troubled, I prayed and my ſpirit was full of anguiſh.* Againe, *Will the Lord abſent himſefe for euer? and will he ſhewe no more fauour? hath God forgotten to be mercifull? &c.* The Church in the Canticles complaineth of this: *In my bed I ſought him by night whome my ſoule loued: I ſought him, but I found him not.* And againe, *My welbeloued put in his hand by the hole of the doore, and my heart was affectioned towards him: I roſe vp to open to my welbeloued, my hands did drop down mirrhe, my fingers pure mirrhe vpon the handles of the bar, I opened to my welbeloued, but my welbeloued was gone & paſt, mine heart was gone whē he did ſpeake; I ſought him, but I could not find him, I called but hee anſwered me not.* Contrariwiſe, God at ſome other time *ſheds abroad his loue moſt abundantly in the hearts* of the faithfull; and Chriſt *lieth betweene the breaſts of his Church, as a poſie of myrrhe giuing a ſtrong ſmell.*

Pſal.119.88.

Pſal.119.5.

Pſal 77.2, 3,7,8.

Can.3.1.

Can.5.4,5, 6.

Rom.5.5.

Cant.1.13.

Chriſtian. But how can he be a Chriſtian that feeles no grace nor goodneſſe in himſelfe?

Grace may be, and yet not felt.

Miniſter. The child which as yet can vſe no reaſon, is for all that a reaſonable creature: and the man in a ſwowne feeles no power of life, and yet he is not dead. The chriſtian man hath many quames come ouer his heart, and he fals into many a ſwowne that none almoſt would looke for any more of the life of Chriſt in him, yet for all that he may be a true Chriſtian. This was the ſtate of Peter when he denied our Sauiour Chriſt with curſing and banning, *his faith onely fainted for a time, it failed not.*

Luke.22, 31.

Chriſtian. I haue now opened vnto you the chiefe things that troubled me: & your comfortable anſwers haue much refreſhed my troubled minde. The God of all mercie and conſolation requite you accordingly.

Miniſter. I haue ſpoken that which God out of his holy word hath opened vnto mee, if you finde any helpe thereby, giue God the praiſe therefore, and carrie this with you for euer, that *by many afflictions both in the bodie and the minde you muſt enter into the kingdome of heauen.* Raw fleſh is noyſome to the ſtomacke, and is no good nouriſhment before it be ſodden: and vnmortified men and women be no creatures fit for God: and therefore they are to bee ſoaked and boyled in afflictions, that the fulſomenes and rankenes of their corruption may bee delayed, and that they may haue in them ſome reliſh acceptable vnto God. And to conclude, for the auoiding of all temptations, vſe this ſweete prayer following which that godly Saint M. Bradford made.

Act.14.22.

Hooper.

Bradfords prayer againſt Temptations.

O Lord God and deare father, what ſhall I ſay that feele all things to be (in manner) with

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with me as in the wicked? Blind is my mind, crooked is my will, and peruerſe concupiſcence is in me, as a ſpring of ſtinking puddle. Oh how faint is faith in me? how little is my loue to thee or thy people? how great is my ſelfe-loue? how hard is my heart? by reaſon whereof I am mooued to doubt of thy goodneſſe towards me, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of theſe were the cauſe, and not the fruite rather of thy children. The cauſe why thou art my father, is thy mercifull goodneſſe, grace & truth in Chriſt Ieſus, which cannot but remain for euer. In reſpect whereof thou haſt borne me this good wil to bring me into thy Church by baptiſme, and to accept me into the number of thy children, that I might be holy, faithfull obedient, and innocent: and to call me diuers times by the miniſterie of thy word into thy kingdome: beſides the innumerable other benefites alwaies hitherto powred vpon me. All which thou haſt done of this thy good will, which thou of thine owne mercie beareſt to me in Chriſt before the world was made. The which thing as thou requireſt ſtraightly that I ſhould beleeue without doubting, ſo wouldeſt thou that I in all my neodes ſhould come vnto thee as to a father: and make my mone without miſtruſt of beeing heard in thy good time, as moſt ſhall make to my comfort. Loe therefore to thee deare father I come through thy Sonne our Lord, our Mediatour, and Aduocate Ieſus Chriſt, who ſitteth on thy right hand making interceſſion for me; I pray thee of thy great goodneſſe and mercy in Chriſt to be mercifull to me a ſinner, that I may indeede feele thy ſweet mercie as thy child: the time (oh deare Father) I appoint not, but I pray thee that I may with hope ſtill expect and look for thy helpe. I hope that as for a little while thou haſt left me, ſo thou wilt come and viſite me, and that in thy great mercie, whereof I haue great need, by reaſon of my great miſery. Thou art wont for a little ſeaſon in thine anger to hide thy face from them whom thou loueſt: but ſurely (O Redeemer) in eternall mercies thou wilt ſhew thy compaſſions. For when thou leaueſt vs, O Lord, thou doeſt not leaue vs very long, neither doeſt thou leaue vs to our loſſe, but to our lucre and aduantage: euen that thy holy ſpirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our ſorrow may be recompenced plentifully with the liuely ſent of hauing thee to our eternall ioy: and therefore thou ſweareſt that in thine euerlaſting mercie thou wilt haue compaſſion on vs. Of which thing, to the end we might be moſt aſſured, thine oath is to be marked, for thou ſayeſt: as I haue ſworne, that I will neuer bring any more the waters to drowne the world: ſo haue I ſworne, that I will neuer more be angry with thee, nor reprooue thee. The mountaines ſhall remooue, and the hils ſhall fall downe, but thy louing kindneſſe ſhall not mooue, and the bond of thy peace ſhall not faile thee: thus ſaieſt thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine owne truth and mercies ſake the promiſe and euerlaſting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to bee the onely true God, and Ieſus Chriſt whom thou haſt ſent: that I may loue thee with all my heart for euer: that I may loue thy people for thy ſake: that I may bee holy in thy ſight through Chriſt: that I may alwaies not onely ſtriue againſt ſinne, but alſo ouercome the ſame daily more and more, as thy children doe: aboue all things deſiring the ſanctification of thy name, the cōming of thy kingdome, the doing of thy will on earth as it is in heauen, &c. through Ieſus Chriſt our Redeemer, Mediatour, and Aduocate. *Amen.*

A DECLA-

A DECLARATION OF CERTAINE SPIRITVALL DESERTIONS, SERVING TO terrifie all drowſie Proteſtants, and to comfort them which *mourne for their ſinnes.*

AMong al the works of Gods eternall counſell, there is none more wonderfull then is *Deſertion*: which is nothing elſe but an action of God forſaking his creature.

Furthermore, God forſakes his creature, not by withdrawing his eſſence or beeing from it: for that cannot be, conſidering God is infinite; and therfore muſt needes at all times be euery where: but by taking away the grace and operation of his Spirit from his creature.

Neither muſt any thinke it to be crueltie in God to forſake his creature which he hath made: for he is ſoueraigne Lord ouer all his workes: and for that cauſe he is not bound to any; and he may doe with his owne whatſoeuer he will. And this his will is not to be blamed: for men are not to imagine, that a thing muſt firſt be iuſt, and then afterward that God doth will it: but contrariwiſe, firſt God wils a thing, and therevpon it becomes iuſt.

Againe, ſinne is ſo wretched a thing in the eies of God, that he vtterly forſakes his creature for a puniſhment thereof. Now euery thing, ſo farre forth as it is a chaſtiſement or puniſhment, is good; conſidering that the inflicting thereof is the execution of iuſtice.

And God neuer forſakes the creature againſt the will thereof: but in the very time of Deſertion, it voluntarily forſaketh & refuſeth grace, and chooſeth to be forſaken; wherefore if any hurt or miſery inſue thereof, let the creature blame it ſelfe, and praiſe the Lord.

Deſertions thus deſcribed are of two ſorts, eternall and temporarie.

Eternall deſertions are thoſe, whereby God vpon iuſt cauſes knowne to himſelfe forſakes his creature wholly and for euer. Thus the deuill with his angels, and that part of mankind which is prepared to deſtruction, is forſaken. For firſt, God before all worlds, did decree according to the purpoſe of his owne will to refuſe them without the graunt of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauiour. For Chriſt is onely the redeemer of the Elect, and of no more: which may thus appeare. For whom Chriſt makes no interceſſion, for them he hath wrought no Redemption: But for them onely which are elected and ſhall beleeue in him, he makes interceſſion. *I pray* (ſaith he) *not for the* oh.17.9.20 *world, but for them which thou haſt giuen me.* And again, *I pray not for theſe alone, but for thẽ alſo which ſhall beleeue in me through their word.* Wherefore Chriſt is a redeemer to none but to the elect. Thirdly, he reſerueth them to eternall damnatiō for their ſins; which is a totall ſeparation from God, & the accōpliſhment of al other deſertiōs.

For the effecting of this, God exerciſeth wicked men & reprobates in this life with diuers particular Deſertions, and that after this manner. He beſtoweth all ſorts of benefits on them as on his owne ſeruants: but yet ſo, as that he withdraweth that part of his benefit, which hath the promiſe of life eternall annexed to it in the word. And in this matter he dealeth as a man that ſets many trees in his Orchyard, but ſo as he takes away the heart or pith thereof. And this the Lord doth either in temporall or ſpirituall benefits.

I. For temporall benefits, as wealth, honour, libertie, outward peace, the Lord dealeth Mat.5.45. very bountifully with them: *He makes his ſunne to ſhine vpon the iuſt and vniuſt: he fils their bellies with his hid treaſures*: And as Dauid ſaith, Pſal.73.4,5. *I fretted at the fooliſh, when I ſaw the proſperitie of the wicked: for there is no bandes in their death, but they are luſtie and ſtrong, they are not in trouble as other men, neither are they plagued as other men.* But yet he holds backe Dat legitimum. i. lege permiſſum, ſed non ſanctum vſum. that which is the principall thing, and the very glory of theſe benefits, that is, *the right vſe of them.* For that a man may purely vſe Gods creatures, two things are required. Firſt, his perſon muſt ſtand iuſt and ſanctified before Tit.2.15. God by faith in Chriſt. For vntill a mans perſon pleaſe God, his worke ſhall neuer pleaſe him. Secondly, he muſt vſe the ſame creatues purely: which is done partly by inuocation of Gods name, and partly hy referring them to their ſet and appointed endes; which are Gods glorie, a mans owne and his neighbours good. But all this is flatte contrarie in the vngodly man. For firſt, he is forth of Chriſt, ſo that his perſon ſtands vniuſt before God. And therefore all his actions (euen thoſe which otherwiſe are lawfull & good) in him are meere ſinnes. Secondly, he vſeth Gods gifts and bleſſings with an euill conſcience. For by reaſon of his want of grace to beleeue, he cannot reſolue himſelfe, that God as his father doth beſtow his bleſſings on him as his beloued child in Chriſt; yet as a theefe and an vſurper, againſt his conſcience he vſeth them. Adde further, the creatures are vſed of him without inuocation: for ſuch an one cannot pray; & therfore he doth

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but as the ſwine in the forreſt, which feedeth on the maſt, but neuer looketh vp to the tree whence it falleth. Thirdly, he vſeth Gods gifts to euill ends: becauſe either he makes an idoll of them by ſetting his heart on them, or els he imployeth them to riot, pride, and the oppreſſion of godly men. A maſter of muſicke hath his houſe furniſhed with muſicall inſtruments of all ſorts; & he teacheth his own ſchollers artificially to vſe them, both in right tuning of thē, as alſo in playing on thē: there comes in ſtrangers, who admiring the ſaid inſtruments, haue leaue giuen them of the maſter to handle them as the ſchollers doe: but when they come to practiſe, they neither tune them aright, neither are they able to ſtrike one ſtroke as they ought, ſo as they may pleaſe the maſter & haue his cōmendation. This world is as a large & ſumptuous pallace, into which are receiued, not onely the ſonnes & daughters of God, but alſo wicked & vngodly men: it is furniſhed with goodly creatures in vſe more excellent then all muſicall inſtruments: the vſe of them is cōmon to al: but the godly man taught by Gods ſpirit, & directed by faith, ſo vſeth them, as that the vſe thereof is acceptable to God: as for the impure & vnbeleeuing indeed they enioy the creatures & gifts of God, but the pure vſe is wanting: for they cannot but abuſe them: and therefore the wicked and the reprobate, though they ſhould commit no other ſinnes in the world, yet for the vſe of their wealth and honour, for their very eating and drinking (which in themſelues are moſt lawfull) ſhall be damned.

II. Concerning ſpirituall bleſſings, firſt, God ceaſeth to graunt ſo much as an outward calling to many men. For how many nations ſince the beginning of the world, much more particular men, haue there bin, are, and ſhall be, which neuer heard the preaching of the Goſpel; nay not ſo much as the name of Chriſt, *God is knowne in Iurie* (ſaith Dauid) *and he hath not done ſo to any nation.* And often in Moſes and the Prophets it is mentioned that the couenant was in former times made peculiar to the
Act.14.16 Iewes. And Paul in the Acts ſaith, that *God ſuffered the Gentiles in former times to walke in their owne waies:* and of the Epheſians, before their
Eph.2.12. calling he ſaith, that *they were ſtrangers from the promiſes, and without God in the world.*

III. He graunts the outward meanes of ſaluation, namely, the Word, Prayer, Sacraments, Diſcipline aboundantly: but yet he quite withdraweth the operation of his ſpirit, whereby a conuerſion might be wrought. For they neuer
Pſal.40.6. haue that *piercing of the eare* which Dauid men-
Act.16.14. tioneth, nor the *opening of the heart* with Lydia,
Ioh.6.45. nor that teaching of God, when they are *drawn of the father* to Chriſt. And in ſo doing indeed, only he offereth grace, but doth not exhibite & conferre it: not that he mocketh any, but that in ſo doing he may euery way conuince & bereaue them of excuſe. As the Lord ſpeaketh to
Eſa.6.9.10. Eſay, *Goe & ſay to this people, ye ſhall heare indeed, but ye ſhall not vnderſtand: ye ſhall plainely ſee, but not perceiue: make the heart of this people fat, make their eares heauie, and ſhut their eyes, leaſt they ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and conuert, and he heale*
2.Cor.4.3. *them. If our Goſpell be hid* (ſaith Paul) *it is hid in them that periſh.* Men that haue long liued vnder the preaching of the Goſpell, and yet ſtill remaine ignorant and impenitent, let them beware and take heede of this deſertion: and they are with trembling to lay to their hearts, that which the holy Ghoſt ſpeaketh of Hophni and
1.Sam.2.25. Phinehas, *They obeyed not the voice of their father, becauſe the Lord would deſtroy them.*

IV. To goe further, he beſtoweth on them many worthie properties of faith. As Firſt, a knowledge of the diuine truth in the Law and the Goſpell. Secondly, an aſſent to the ſaid truth. Thirdly, a ioyfull reioycing and boaſting in ſpeaking and hearing of it. Fourthly, an outward profeſſion of it for a time. But he doth not beſtowe that qualitie and vertue of faith, which is as it were, the very ſoule of it: without which faith is dead and faueth none, namely, the inward aſſurance and certificate of his loue and fauour in Chriſt, with a ſenſe and feeling of the ſame in heart. Neither are the former duties of faith perpetuall and ſound in them, for the reprobate is not induced to them by any aſſurance of Gods mercie, but by other ſiniſter occaſions, as are: Firſt, deſire of knowledge in diuine myſteries. Secondly, a delight in it. Thirdly, praiſe and commendation among men. Fourthly, the maintaining of wealth and honour. Fiftly, the getting of wealth or honour. Sixtly, a deſire to be at vnitie and concord with the nation or people where the Goſpell is preached. Therefore when theſe ends and occaſions of their beleeuing ceaſe, then alſo their faith and profeſſion ceaſe. In this kind of deſertion, it is to be feared, that moſt men are. All in our Church will profeſſe faith in Chriſt: yet ſeeing the ſound conuerſion to God, and the ſinceritie of life and doctrine is very rare, we may preſume, that that maine propertie of faith, which is the receiuing and apprehenſion of Chriſt, is wanting in moſt: therefore let euery man looke to himſelfe and betime labour to turne his temporarie faith (if hee finde it in himſelfe) into a true ſauing faith, wherefore he muſt ſtriue firſt to feele his extreame neede of Chriſt and his merits. Secondly, to hunger and thirſt after him, as after meate and drinke. Thirdly, to be nothing in himſelfe, that he may be all in all out of himſelfe in Chriſt. Fourthly, to be able to ſay that he liueth not, but Chriſt liueth in him by faith. Fiftly, to loath his owne ſinnes with a moſt vehement hatred, and to prize and value Chriſt and the leaſt droppe of his bloode aboue a thouſand worlds.

V. Againe in repentance he beſtoweth, firſt a ſight of ſinne: ſecondly, a kind of ſorrow for it: thirdly, a confeſſiō of it: fourthly, a reſolution for a time to ſinne no more. But that part of repentance, which hath the promiſe of mercie annexed, that is, a conuerſion of the whole man to God; he neuer giueth it.

Dat ſpiritum reprimentem, non renouantem.

VI. Laſtly, God giueth to the reprobate his ſpirit, but ſo farre forth as it ſhall not any whit regenerate or renewe his nature: but onely in the outward action repreſſe the act of ſin: ſo as thereby without any inward change he ſhall be as ciuilly iuſt and vpright in outward conuerſation, as any in the world.

Thus much of thoſe deſertions which befall the deuill and his angels and all Reprobates: now follow thoſe wherewith God exerciſeth euen his owne elect children: for the bleſſings that God beſtoweth on them are of two ſorts, either *poſitiue* or *priuatiue*: *poſitiue*, are reall graces wrought in the heart, by the ſpirit of God: *priuatiue* are ſuch meanes whereby God preſerues men from falling into ſinne: as croſſes, deſertions. And theſe in number exceed the firſt, as long as men liue in this world.

Priuatiuæ gratiæ ſunt plures quam poſitiuæ.

The elect perſeuere.

Before it can be declared what theſe diſertions are, this concluſion is to be laid downe: *He which is once in the eſtate of grace ſhall be in the ſame for euer.* This appeareth in the 8. of the Rom. 30. where Paul ſets downe the golden chaine of the cauſes of ſaluation that can neuer be broken; ſo that he which is predeſtinate ſhall be called, iuſtified, glorified. And a litle after he ſaith, *Who ſhall lay any thing to the charge of Gods elect?* and, *Who ſhall ſeuer vs from the loue of Chriſt?* and, *I am perſwaded that no creature ſhall be able to ſeuer vs from the loue of Chriſt*: which he would not haue ſaid, if men beeing in the eſtate of grace, might fall quite from grace. And how ſhould they which are *iuſtified haue peace with God*, if they were not ſure to perſeuere righteous before God to the end? And how ſhall it be ſaid, *that hope maketh not aſhamed, becauſe the loue of God* (wherewith God loues his elect) *is ſhed abroad in their hearts, by the holy Ghoſt which is giuen them,* if any may vtterly fall from that loue? How ſhould the teſtimonie of the ſpirit, which teſtifieth to the elect, that they are the children of God, be true and certaine, if it may be quite extinguiſhed? Laſtly, howe ſhall that of Iohn be true, *They went out from vs, becauſe they were not of vs, if they had beene of vs, they ſhould haue remained with vs,* if a man may wholly fall from Chriſt which hath once beene made a true member of him? Our Sauiour Chriſt ſaith, *My ſheepe heare my voice: and I know them, and they follow me: and I giue life eternall to them, and no man ſhall take them out of my hand, or out of my fathers hand: and whatſoeuer my father giueth me ſhal come vnto me, and whoſoeuer commeth to me, I will not caſt out.* And if any of the elect beeing effectually called might wholly fall from grace, then there muſt be a ſecond inſition or ingrafting into the myſticall bodie of Chriſt, and therefore a ſecond Baptiſme: nay for euery fall a new inſition, & a new Baptiſme; which muſt in no wiſe be granted: wherefore they which are predeſtinate to be in the ſtate of grace, are alſo predeſtinate to perſeuere in the ſame to the end.

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Ioh.2.19.

oh.10.27. & 6.37.

A

Hereupon it followeth that the deſertions of Gods elect, are firſt of all *partiall*, that is, ſuch as wherein God doth not wholly forſake them but in ſome part. Secondly, *temporarie*, that is, for ſome ſpace of time, and neuer beyond the compaſſe of this preſent life. *For a moment* (ſaith the Lord in Eſay) *in mine anger I hid my face frõ thee for a litle ſeaſon, but with euerlaſting mercie haue I had compaſſion on thee, ſaith the Lord thy Redeemer.* And to this purpoſe Dauid well acquanted with this matter, praieth, *forſake me not ouer long.*

Eſa.54.10.

Pſal 119.8.

B

This ſort of deſertions, though it be but for a time, yet no part of a Chriſtian mans life is free from them; and very often taking deepe place in the heart of man, they are of long continuance. Dauid cõtinued in this dangerous fall about the ſpace of an whole yeare before he was recouered. Luther confeſſeth of himſelfe, that after his conuerſion, he lay three yeares in deſperation. And cõmon experience in ſuch like caſes can make record of longer time.

The manner God vſeth in forſaking his own ſeruants, is of two ſorts; the firſt, is by taken away one grace and putting another in the roome: the ſecond, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome, diuers waies.

C

I. Firſt, he bereaueth his owne children of outward proſperitie, yea he will loade them with croſſes; and yet he will make a good ſupplie by giuing patience. Dauid is driuen out of his kingdome by his owne ſonne: a heauie croſſe: yet the Lord miniſtreth an humble and patient ſpirit, ſo as he was content to ſpeake, [a] *If the Lord thus ſay,* I *haue no delight in thee: behold here I am, let him doe to me as ſeemeth good in his eyes.* So likewiſe Chriſtian Martyrs are bereaued of all outward ſafetie, and laid open to the violence and perſecution of tyrants; yet inwardly they are ſtabliſhed by the power of the might of God, when they are moſt weake they are moſt ſtrong, and when they are moſt foiled, then they obtaine victorie.

D

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect giues life eternall, [b] *The righteous is taken away from the euill to come.* This is manifeſt in Ioſias, of whom it is ſaid, [c] *Behold I will gather thee to thy fathers, and thou ſhalt be put in thy graue in peace, and thine eyes ſhall not ſee all the euill which I will bring vpon this place.*

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghoſt for a ſeaſon: & then in the roome thereof he kindles an earneſt deſire and thirſting with groanes and cryings vnto heauen, to be in the former fauour of God againe. This was Dauids caſe, when he complained and ſaid, [d] *My voice came to God when I cried, my voice came to God and he heard me: in the day of my trouble I ſought the Lord, my ſore ranne and ceaſed not in the night: my*

[a] 2.Sam. 15.26.

[b] Eſa.57.1.

[c] 2.Reg.22. 20.

[d] Pſal.77. 1,2,3.

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ſoule refuſed comfort. I did thinke vpon God: and was troubled: I praied and my ſpirit was full of anguiſh. Selah. The like was the eſtate of the Church making her mone vnto God in Eſay, [a] *O Lord, why haſt thou made vs to erre from thy waies? and hardened our hearts from thy feare? Returne for thy ſeruants ſake, and for the tribes of thine inheritance.*

IV. Fourthly, God graunts his ſeruants the holy meanes of ſaluation, namely preaching, praier, Sacraments, and holds backe the efficacie of his ſpirit *for a time*. In this caſe they are like the corne field that is plowed and ſowed with good corne: but yet for a time, it neuer giues rooting beneath, nor ſo much as a ſhew of any blade appeares aboue. Thus the ſpouſe of Chriſt, when ſhee comes into his wine-ſeller, ſhee falls into a ſwowne; ſo as ſhee muſt [b] be *ſtaied with flaggons, and comforted with apples, becauſe ſhee is ſicke of loue.*

V. Fiftly, God giueth his children a ſtrong affection, to obey his will, but he lets them faile in the act of obedience it ſelfe, like as the priſoner who hath eſcaped the hand of his gayler, hath an affection to runne a thouſand miles euery houre, but hauing happily his bolts on his legges, he cannot for his life but goe very ſoftly, gauling & chafing his fleſh; and with much griefe falling againe into the handes of his keeper. This is it, that Paul complaineth of when he ſaith, [c] *I delight in the law of God, concerning the inner man: but I ſee another law in my members, rebelling againſt the law of my minde, and leading me captiue to the law of ſinne, which is in my members. O wretched man that I am, who ſhall deliuer me from this bodie of death!*

The ſecond manner of Gods forſaking his Elect, is when he hides his graces for a time: not by taking them quite away, but by couering them, and by remoouing all ſenſe and feeling of them. And in this caſe they are like the trees in the winter ſeaſon, that are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, becauſe the ſap doth not ſpread it ſelfe, but lies hid in the roote. Dauid often was in this caſe as namely when he ſaith, [d] *Will the Lord abſent himſelfe for euer? and will he ſhew no more fauour? Is his mercie cleane gone for euer? doth his promiſe faile for euermore? Hath God forgotten to be mercifull? Hath he ſhut vp his tender mercies in diſpleaſure? Selah.*

Cuncta Dei opera ſunt in mediis contrariis.

This comes to paſſe, becauſe the Lord very often in and by one contrarie workes another. Clay and ſpittle tempered togither in reaſon ſhould put out a mans eies: but Chriſt vſed it as a meanes to giue ſight to the blind. Water in reaſon ſhould put out fire: but Elias when he would ſhew that Iehoua was the true God, poures water on his ſacrifice, and fils a trench therewith to make the ſacrifice burne. The like appeareth in the worke of grace to ſaluation. A man that hath liued in ſecuritie, by Gods goodnes hath his eyes opened to ſee his ſinnes and his heart touched to feele the huge and loathſome burden of them, and therefore to bewaile his wretched eſtate, with bitternes of heart. Hereupon he preſently thinkes that God will make him a firebrand of hell: whereas indeede the Lord is now about to worke, and frame in his heart ſanctification and ſound repentance neuer to be repented of. The man which hath had ſome good perſwaſions of Gods fauour in Chriſt, comes afterward vpon many occaſions to be troubled and to be ouerwhelmed with diſtruſtfulnes and grieuous doubtings of his ſaluation, ſo as he iudgeth himſelfe to haue beene but an hypocrite in former times, and for the time preſent a caſt-away. But indeede hereby the Lord exerciſeth, faſhioneth, and increaſeth his weake faith. In one word, marke this point, *That the graces of God peculiar to the Elect, are begunne, increaſed, and made manifeſt in or by the contraries.*

A man in this deſertion can diſcerne no difference betweene himſelfe and a caſt-away: and the rather if with this deſertion be ioyned a feeling of Gods anger: for then ariſeth the bittereſt temptation that euer befell the poore ſoule of a Chriſtian man, and that is a wraſtling and ſtrugling in ſpirit and conſcience, not with the motions of a rebelling fleſh, nor the accuſations of the deuill, which are oftentimes very irkſome and terrible, but againſt the wrath of a reuenging God. This hidden and ſpirituall temptation more tormenteth the ſpirit of man, then all the rackes or gibbets in the world can doe. And it hath his fittes after the manner of an ague, in which euen Gods owne ſeruants ouercarried with ſorrowe may blaſpheme God, and crie out that they are damned. Iob was in this eſtate: as he teſtifieth, [e] *Oh that my griefe were waied* (ſaith he) *and my miſeries were laid togither in the ballance: for it would be heauier then the ſand of the ſea: therefore my words are ſwallowed vp; for the arrowes of the Almightie are in me: the venome thereof doth drinke vp my ſpirit, and the terrours of God fight againſt me.* And further he complaines, that the Lord is [f] his *enemie*, that *he writes bitter things againſt him*, and that *he ſets him as a* [g] *But to ſhoote at.* This was Dauids temptation when he ſaid, [h] *O Lord rebuke me not in thy anger, neither chaſtiſe me in thy wrath, haue mercie vpon me O Lord, for I am weake: O Lord heale me, for my bones are vexed, my ſoule is alſo troubled: but Lord how long wilt thou delay? Returne O Lord, deliuer my ſoule, ſaue me for thy mercies ſake.*

Hence it followes, that when any that hath beene a profeſſour of the Goſpel ſhall deſpaire at his end; that men are to leaue ſecret iudgements to God, and charitably to iudge the beſt of them. For example, one Maſter [i] *Chambers* at Leiceſter of late, in his ſicknes grieuouſly

[a] Eſa.63.17.

[b] Cant.2.4,5.

[c] Rom.7.22,23,24.

[d] Pſal.77.7,8,9.

[e] Iob.22.3,4.

[f] Iob.13,24.

[g] Iob.16.12.

[h] Pſa.6.1,2,3,4.

[i] See the booke written of his death.

deſpaired, and cried out that he was damned, & after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which hee ſpake in his extremitie (*O that I had but one drop of faith!*) muſt mooue all men to conceiue well of him. For by this it ſeemeth that he had an heart which deſired to repent and beleeue; and therefore a repentant and beleeuing heart indeed. For God at all times, but eſpecially in temptation, of his great mercie *accepts the will for the deede.* Neither is it to be regarded that he ſaid he was damned; for men in ſuch caſes ſpeake not as they are, but as they feele themſelues to be.

Yea, to goe further, when a profeſſour of the Goſpel ſhall make away himſelfe, though it be a fearefull caſe, yet ſtill the ſame opinion muſt be carried. Firſt, Gods iudgements are very ſecret. Secondly, they may repent in the very agony for any thing we knowe. Thirdly, none is able to comprehend the bottomeleſſe depth of the graces and mercies which are in Chriſt.

Kindes of deſertions.

Thus much of the manner which God vſeth in forſaking his elect; Now follow the kindes of deſertion, which are two: deſertiõ in puniſhment, deſertion in ſinne.

Deſertion in puniſhment, is when God deferreth either to mitigate or to remooue the croſſe and chaſtiſement which he hath laid vpon his children. This befell Chriſt on the croſſe, [a] *My God,* (ſaith he) *my God, why haſt thou forſaken me?* This was the complaint of Gedeon, *Did not the Lord bring vs out of Egypt? But now the Lord hath forſaken vs, and deliuered vs into the hands of the Midianites. Iudg. 6.13.* [b] Maſter *Robert Glouer* Martyr at Couentrie, after he was condemned by the Biſhop, and was now at the point to be deliuered out of the world, it ſo happened, that two or three daies before his death, his heart beeing lumpiſh and deſolate of all ſpirituall conſolation, felt in himſelfe no aptneſſe nor willingneſſe, but rather a heauineſſe and dulneſſe of ſpirit, full of much diſcomfort to beare the bitter croſſe of martyrdome ready now to be laid vpon him: whereupon he fearing in himſelfe, leaſt the Lord had withdrawne his wonted fauour from him, made his mone to one *Auſtine* his friend, ſignifying vnto him how earneſtly he had prayed day and night vnto the Lord, and yet could receiue no motion nor ſenſe of any comfort from him, vnto whome the ſaid Auſtine anſwered againe, willing him patiently to waite the Lords pleaſure, and howſoeuer his preſent feeling was, yet ſeeing his cauſe was iuſt and true, he exhorted him conſtantly to ſticke to the ſame, to play the man, nothing doubting but the Lord in his good time would viſit him, and ſatisfie his deſire with plentie of conſolation, &c. The next day when the time came of the martyrdome, as he was going to the place, and was now come to the ſight of the ſtake, although all the night before praying for ſtrength and courage, he could feele none, ſuddenly hee was ſo repleniſhed with the holy Ghoſt, that he cried out clapping his hands to Auſtine, and ſaying with theſe words; *Auſtine, he is come, he is come, &c.* and that with ſuch ioy & alacritie, as one ſeeming rather to be riſen from ſome deadly danger to libertie of life, then as one paſſing out of the world by any paines of death.

[a] Mat.27.46

[b] Fox Act.& Monu.1555 Septemb.

Deſertion in ſinne, is when God withdrawing the aſſiſtance of his ſpirit, a man is left to fall into ſome actuall & grieuous ſinne. And for all this no man is to thinke that God is the author of ſin, but onely man that falleth, & Satan. A reſemblance of this truth we may ſee in a ſtaffe: which, if a man ſhall take & ſet vpright vpon the ground, ſo long as he holds it with his hand, it ſtands vpright; but ſo ſoone as he withdrawes his hand, though he neuer puſh it down, it fals of it ſelfe. In this deſertion was the good king Hezechiah, of whom the H. Ghoſt ſpeaketh thus: *Hezechiah proſpered in all his waies, therefore dealing with the Ambaſſadours of the Princes of Babel which ſent to him to inquire of the wonder which was done in the land, God left him* (namely, to the pride of his heart to exalt himſelfe) *in tempting him, that he might try out al that was in his heart.* To this place appertaine, *Noes drunkenneſſe, Dauids adulterie, Peters deniall of Chriſt.* The reaſon of ſuch deſertions may be this. If a patient ſhall be grieuouſly ſicke, the phyſition will vſe all maner of meanes that can be deuiſed to recouer him, & if he once come to a deſparate caſe, the phyſition rather then he will not reſtore him, will imploy all his skill; he will take poyſon, & ſo temper it, & againſt the nature thereof he will make a ſoueraigne remedie to recouer health. The elect children of God, are diſeaſed with an inward, hidden, and ſpiritual pride; whereby they affect themſelues, & deſire to be ſomething in themſelues forth of Chriſt: and this ſinne is very dangerous: firſt, becauſe when other ſinnes die in a man, this ſecret pride gets ſtrength: for Gods grace is the matter of pride, in ſuch wiſe, that a man will be proud, becauſe he is not proud: for example; If any ſhall be tempted of the deuill to ſome proud behauiour, & by Gods grace get the victory; then the heart thus thinketh, *Oh thou haſt done well, thou haſt foiled the enemie, neither pride nor any other ſin can preuaile againſt thee; ſuch and ſuch could neuer haue done ſo:* & a very good man ſhall hardly be free from ſuch kind of motions in this life. Secondly, there is no greater enemie to faith then pride is: for it poiſoneth the heart & maketh it vncapable of that grace, ſo long as it beareth any ſway: for he that will beleeue in Chriſt muſt be *annihilated*, that is, he muſt be bruiſed & battered to a flat nothing, in regard of any liking or affection to himſelfe, that he may in ſpirit mount vp to heauẽ, where Chriſt ſits at the right hand of the Father, & as it were with both the hands of faith graſpe him with all his bleſſed merits, that he may be wiſdome, righteouſnes, ſanctification, redemption, life, good works, & whatſoeuer good thing he is, neither in, nor by, nor for himſelfe; but euery

2.Chro.32.31,32.

1 Cor.1.30.
Ioh.15.2.
Gal.2.20.

way forth of himſelfe in Chriſt. Now, this bleſſed condition of a beleeuing heart, by naturall ſelf-loue & ſelf-liking is greatly hindered. *God* therefore in great mercie to remedy this dangerous corruptiõ, lets his elect ſeruants fall into trouble of mind & conſcience, & if they happily be of greater hardnes of heart, into ſome actuall ſin: & ſo declaring his wonderfull mercie in ſauing them, he is faine againſt his mercy to bring them to his mercy, & by ſinne to ſaue them from ſinne. By this meanes the Lord, who can bring light out of darknes, makes a remedie of ſinne to ſlay pride, that inuincible monſter of many heads, which would ſlay the ſoule.

Though this be ſo, yet none muſt herevpon venter to commit any ſin againſt Gods commandements, leaſt in ſo doing they caſt away their ſoules. For the godly man though he fall into ſin, yet it is againſt his purpoſe, & it makes his heart to bleede: and the courſe of his life ſhall be alwaies vpright and pleaſing vnto God: becauſe he is lead by the ſpirit of God.

3. ends of deſertions. 1 The ends for which God vſeth deſertions are three, the firſt, is the chaſtiſmẽt of ſinnes paſt in the former part of mans life, that he may ſearch them out, conſider them, & be hartily ſorrowfull for them: for this end was Iobs triall, Iob.13.26. *thou writeſt* (ſaith he) *bitter things againſt mee, and makeſt mee to poſſeſſe the ſinnes of my youth.*

2 The ſecond end is, that God may make trial of the preſent eſtate of his ſeruants: not that he is ignorant what is in man, but becauſe he would haue all men know themſelues. To this effect ſaith Moſes. Deut.8.2. & 13.3. *And thou ſhalt remember all the way which the Lord thy God led thee in the wilderneſſe for to humble thee, and to prooue thee, to know what was in thine heart, whether thou wouldeſt keepe his commandements or no.* This alſo was the end why the Lord left Ezechias to prooue and trie what was in his heart.

This triall by deſertion ſerueth for two purpoſes: for otherwhiles the Lord vſeth it for the manifeſtatiõ of ſome hidden ſin, that the godly may be deeplier humbled and craue more earneſtly pardon of that & other ſinnes. For as the begger is alwaies mending & peecing his garment, where he finds a breach: ſo the penitent and beleeuing heart muſt alwaies be exerciſed in repairing it ſelfe where it findes a want.

Again, oftentimes this triall ſerues to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, & feele an increaſe of them in the heart. The good husbandman cuts the branches of the Vine, not that he hath a purpoſe to deſtroy thẽ, but to make *them beare more fruit.* Ioh.15.2. In the Canticles when Chriſt left his ſpouſe, then ſhe riſeth out of her bed, ſhe opens the doore, Cant.5.5,6. *her hands drop mirrhe on the bar of the the doore:* then further *ſhee ſeekes* & cals for him, and praiſeth him more then euer before. Dauid teſtifieth the like of himſelfe: Pſal.30.6,7,8. *In my proſperity I ſaid I ſhall neuer be mooued, &c. but thou didſt hide thy face, & I was troubled. Then cried I to thee, O Lord, & prayed to my Lord.* Laſtly, men that liue in the Church, being for a time A left of God, become ſo impenitent as that they muſt be giuen vp to Sathan; yet for no other cauſe, but that the fleſh may be killed, and the ſpirit made aliue in the day of the Lord. 1.Cor.5.5.

3 The third end is, the preuenting of ſinne to come. This appeareth in Paul; *Leaſt* (ſaith he) *I ſhould be exalted out of meaſure through the abundance of reuelatiõs, there was giuẽ vnto me a prick in the fleſh, the meſſenger of Sathan to buffet me, &c.* 2.Cor.12.7.8. In the former times when the Lord among many others had ſet out *Crãmer* for the maintenãce of his bleſſed truth againſt his & Gods enemies, he left him for a while to fall from his religiõ, and to make a dangerous recantation: but ſo as thereby he preuented many ſinnes, and prepa- B. red him to a glorious martyrdome. As ſome of his own words may teſtifie which he ſpake a little before his end: *And now* (ſaith he) *I come to the great thing that ſo much troubleth my conſcience more then any thing that euer I did or ſaid in all my life, and that is the ſetting abroad of a writing contrary to the truth, which now here I renounce as things written with my hand contrary to the truth which I thought in my hart, & that for fear of death and to ſaue my life, &c. and for as much as my hand offended writing contrary to my heart, my hand ſhall be firſt puniſhed therefore: for may I come to the fire it ſhall be firſt burned.* Anſwerably, when he was at the fire, firſt he burnt his right hand which ſubſcribed; his bodie ſuffered the flame with ſuch conſtancie & ſteadfaſtneſſe as he neuer al- C moſt mooued: his eies lift vp to heauẽ often he repeated his vnworthy right hand. Thus, death which he moſt feared, he moſt deſired, that he might take reuenge of him ſelfe for his ſinne.

Vſes. 1 The vſe that all good Chriſtian hearts are to make of theſe their deſertiõs, is manifold. Firſt, if they haue outward *reſt & walke in the feare of God,* Act.9.31. *& be filled with the ioy of the H. Ghoſt, let them not be high minded but feare,* Rom.11.20. leaſt a forſaking follow. 2 Secondly, if in any temptation they iudge themſelues forſaken, let thẽ conſider this wonderfull work of ſpirituall deſertiõs which God exerciſeth vpon his own childrẽ very vſually: & then it may pleaſe the Lord, they ſhal find it to be a reſtoratiue againſt many a quame and ſwoune of ſpirit & cõſcience into which other- D wiſe they would certainely fall. 3 Thirdly, ſeeing God for their triall doth oftẽ withdraw himſelf from them, let thẽ again draw neere to God & preſſe vnto him; euen as a man that ſhiuers of an ague is alwaies creeping to the fire. If it be demãded how a man ſhould come neere God, the anſwer is, by the vſe of his word & praier. For by his word he ſpeakes to thee, & by praier thou ſpeakeſt to him. 4 Laſtly, ſeeing by deſertions God will take experiẽce of his ſeruants, let euery man Iam.3.10. *trie & ſearch his waies, & euer be turning his feet to the waies of Gods cõmandements:* Pſal.119.59. *let him endeauour to keepe a good conſcience before God and before all men,* Act.24.16. that ſo he may with Dauid ſay, Pſal.26.1.2. *Iudge me O Lord, for I haue walked in mine innocencie: my truſt hath beene alwaies in the Lord: I ſhall not ſlide: prooue me, O Lord, and trie me, examine my raines and my heart.*

FINIS.

A CASE OF CONSCIENCE, THE GREATEST that euer was: how a man may know whether he be the childe of God, or no.

Reſolued by the word of God.

Whereunto is added a briefe Diſcourſe taken out of *H. Zanchius.*

2. Pet. 1. verſ. 10.
Giue all diligence to make your calling and election ſure: for if ye doe theſe things, ye ſhall neuer fall.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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1608.

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To the godly Reader.

IN Gods Church commonly they who are touched by the ſpirit, and begin to come on in Religion, are much troubled with feare that they are not Gods children; and none ſo much as they. Therefore they often thinke on this point: and are not quiet till they finde ſome reſolution.

The ſpirit of God, (as beſt knowing the eſtate of Gods children) hath penned two parcels of holy Scripture, for the full reſolution of this caſe; namely the 15. Pſalme, and the firſt Epiſtle of Saint Iohn.

And for the helping of the ſimple and vnlearned, who deſire to bee informed concerning their Eſtate, I haue propounded theſe two parts of Scripture in the forme of a Dialogue: and haue ioyned thereunto a little diſcourſe concerning the ſame matter, penned in Latin by *H. Zanchius*, a learned Diuine, and now engliſhed.

Vſe this labour of mine for thy benefite and comfort: and the Lord increaſe the number of them which may reioyce that their names are written in heauen.

W. Perkins.

THE FIRST EPISTLE OF IOHN, IN FORME OF A DIALOGVE.

The Speakers. *Iohn.* *Church.*

CHAP. I.

Church. M*Any among vs denie the Godhead, and many the manhood of Chriſt.*

vers.1. *Iohn.* That which was from the beginning [*and therefore true God*] which we haue heard [*namely ſpeaking*] which wee haue ſeene with theſe our eies, which we haue looked vpon, & theſe hands of ours haue handled of that word [*not the ſounding but the eſſentiall word of the Father,*] of life [*liuing of himſelfe, and giuing life vnto all other.*]

Ch. *Before you goe any further, this word of life is inuiſible, how then could it be ſeene?*

vers.2. *Ioh.* [*Yes*] for that life was made manifeſt [*to wit, in the fleſh,*] and we [*I with many others*] haue ſeene it, and beare witneſſe, and publiſh vnto you that eternall life, which was with the Father [*eternally before this manifeſtation*] and was made manifeſt vnto vs.

Ch. *Menander, Ebion, and Cerinthus, hauing beene teachers among vs, confidently denie theſe things which you ſay: and they beare vs in hand, that they ſeeke our good.*

vers.3. *Ioh.* That [*which I will repeate againe for more certainties ſake*] which we haue ſeene & heard, declare we vnto you, that ye may haue fellowſhip with vs, and that our fellowſhip alſo may be with the Father, & with his ſon Ieſus Chriſt.

vers.4. And theſe things write we vnto you, that your ioy might bee full [i. *might haue ſound conſolation in your conſciences.*]

Ch. *Well then lay vs down ſome ground, wherby we may come to be aſſured that we haue fellowſhip one with another, and with Chriſt.*

vers.5. *Ioh.* This then is the meſſage which wee haue heard of him, and declare vnto you, that God is light [i. *pureneſſe it ſelfe and bleſſedneſſe; whereas men and Angels are neither, but by participation*] and in him is no darkeneſſe.

Ch. *Some that make profeſſion among vs, continue ſtill in their old courſe and conuerſation; and yet they ſay they haue fellowſhip with God.*

vers.6. Profeſſion without practiſe, a note of an hypocrite. *Ioh.* If we ſay that we haue fellowſhip with him, and walke [*lead the courſe of our liues*] in darkeneſſe, [i. *ignorance, errour, impietie,*] wee lie, [*diſſemble,*] & doe not truly [*deale not ſincerely.*]

Ch. *What then is the true marke of one which hath fellowſhip with God?*

vers.7. Sinceritie of life and religion, a note of communion with God. *Ioh.* If we walke in the light, [*lead the courſe of our liues in ſinceritie of life and doctrine*] we haue fellowſhip one with another.

Ch. *We are ſo defiled with ſinne, that we often doubt, leaſt we haue no fellowſhip with God.*

Ioh. The blood of Ieſus Chriſt his ſonne clenſeth vs from all ſinne.

Ch. *Some among vs are come to that paſſe, that they ſay they haue no ſinne: and that this eſtate is a ſigne of fellowſhip with God.*

vers.8. To profeſſe perfect ſanctification in this life, a note of an hypocrite. *Ioh.* If we ſay we haue no ſinne, we deceiue our ſelues, [*imagining that to bee true which is otherwiſe*] and the truth is not in vs.

A Ch. *How then may we know that our ſinnes are waſhed away by Chriſt?*

vers.9. Humble confeſſion of ſinne to God, is a note of remiſſion of ſinne. *Ioh.* If we confeſſe our ſinnes [*namely with an humbled heart deſiring pardon*] he is faithfull and iuſt [*in keeping his promiſe,*] to forgiue vs our ſinnes, & to clenſe vs from all vnrighteouſnes.

vers.10. If we ſay [*as they before named doe*] we haue not ſinned, we make him a lier [*whoſe word ſpeakes the contrary,*] and his word is not in vs, [*his doctrine hath no place in our hearts.*]

CHAP. II.

Ch. I*F this be true which hath beene ſaid, that the blood of Chriſt doth clenſe from all ſinne; and that if we doe confeſſe them they ſhall be pardoned; our corruption tels vs that we may ſinne freely.* B

vers.1. *Ioh.* My little children, theſe things I write vnto you, that yee ſinne not.

Ch. *Alas, we fall oft by infirmitie: what ſhall we then doe?*

Ioh. If any man ſinne, we haue an aduocate [*who in his owne name and by his owne merits pleads our cauſe*] to the Father Ieſus Chriſt the iuſt [*and therefore fit to make interceſſion.*]

Ch. *But how may euery one of vs in particular know that Chriſt is his aduocate?*

vers. 2. *Ioh.* He is the propitiation [i. *a couering of ſin or reconciliation, as the propitiatorie of the Arke couered the law,*] and not for our ſinnes onely, but alſo for the ſinnes of the whole world [*not onely Iewes, but alſo Gentiles of all ſorts.*]

C Ch. *Be it that I know him to be my aduocate, may I not be deceiued? how may I know that this my knowledge is effectuall to ſaluation?*

vers.3. An endeauour to keepe the commandements, a ſigne of faith. *Ioh.* Hereby are we ſure that we know him [*here, that knowledge is meant, whereby a man applies Chriſt and all his benefits to his owne ſoule*] If wee keepe [*to keepe is not to fulfill, but to haue a care and deſire to doe it; for God of his mercie, in his ſeruants accepts the will for the deede*] his commandements.

Ch. *Many among vs profeſſe that they know Chriſt, but their liues be not according.*

ver. 4. Faith without obedience, a note of an hypocrite. *Ioh.* He that ſaith, I know him, and keepes not his commandements, is a lier, and the truth is not in him.

Ch. *How may it be prooued, that the endeauour to keepe Gods commandements is a marke of faith and fellowſhip with Chriſt.*

Ioh.

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verſ.5. *Ioh.* He [*in whom the loue of God is perfect, may hereby know, that he is in Chriſt.*] But he that keepeth his word, in him is the loue of God: [i.*not that loue wherewith God loueth him; but that, wherby he loueth God*] is perfect indeed. [i.*ſincere & ſound: perfection being oppoſed not to imperfection, but to hypocriſie:*] hereby [*therefore*] we know that we are in him.

verſ.6. He that ſaieth he remaineth in him, ought to walke euen ſo, as he hath walked: [*and therefore he muſt needes indeauour himſelfe in the commandement.*]

Ch. *Declare vnto vs ſome of the principall of theſe commandements?*

verſ.7. *Ioh.* Brethren, I write no newe commandement vnto you: But an old commandement which yee haue heard from the beginning: this old commandement is the word which ye haue heard from the beginning.

verſ.8. Againe, a new commandement I write vnto you, that which is true [*to wit that the commandement is newe which he will not write*] in him [*who renueth the commandement of old giuen to Moſes*] and alſo in you, for the darkenes is paſt [i.*the hardening of the minds of men vnder the old teſtament, whereby they did but in a ſmall meaſure vnderſtand the word*] [and that true light] *a greater meaſure of illumination, as alſo the writing of Gods lawes, not in tables of ſtone, but in the fleſhie hearts; ſo as they be transformed into the obedience thereof*] now ſhineth.

Ch. *Well, ſet downe this commandement which is ſo ancient, and is now renued.*

verſ.9. Profeſſion ioyned with hatred and malice, a note of an hypocrite

Ioh. He that ſaith [*as many among you doe*] that he is in that light [*that is, that he is both plentifully enlightened and borne anew*] and hates his brother, is in darkeneſſe [*vnder the eſtate of damnation, not yet truely regenerate,*] vntill this time.

He that loueth his brother abideth in that light; [*is truely enlightened and regenerate:* [and there is no offence,]i. *he will giue no occaſion of euill*] in him.

verſ.10. Loue of our brother, a ſigne of regeneration.

But [*on the contrarie*] he that hateth his brother is in darkenes, and walketh in darkeneſſe, [*leadeth his life in ignorance, and vngodlines*] and knoweth not whither he goeth becauſe that darkeneſſe hath blinded his eies.

Ch. *What mooueth you to deliuer vnto vs all theſe notes and ſignes of our newe birth, and communion with Chriſt?*

verſ.11. verſ.12. *Ioh.* Little children I write vnto you becauſe your ſinnes are forgiuen you; for his names ſake [i. *by Chriſt and his merit; that ye may be certified to your comfort of this.*]

verſ.13. [*And that no kind of men among you might doubt of this,*] I write vnto you Fathers, becauſe ye [*delighting to tell and heare of old and auncient matters*] haue knowne him [*that is, Chriſt*] that is from the beginning. I write vnto you young men, becauſe ye [*delighting to ſhew your valour and ſtrength*] haue ouercome the euill one, [*that is, Sathan.*] I write vnto you litle children, [*who delight alwaies to be vnder the fathers wing,*] becauſe ye haue knowne the father.

verſ.14. A [*And againe, becauſe we are dull to marke and remember that which is good for vs:*] I haue written vnto you Fathers, becauſe ye haue knowne him that is from the beginning: I haue written vnto you young men, becauſe ye are ſtrong, and the word of God abideth in you: and ye haue ouercome that wicked one.

Ch. *If wee be in the ſtate of grace vnder Gods fauour in Chriſt; how may wee abide in it?*

verſ.15. *Ioh.* Loue not this world [*the corrupt eſtate of mankind out of Chriſt,*] neither the things that are in the world [*for firſt of all; to giue reaſons,*] if any man loue this world, the loue of the Father [*wherewith he loued the father*] is not in him.

verſ.16. B [*Secondly*] for all that is in this world, as the luſt of the fleſh [*the corruption of nature, which chiefly breaketh out in euill concupiſcence*] the luſts of the eies [*the fruite of the former, ſtirred vp by outward prouocations, eſpecially in the eie, as it is manifeſt in adulterie or couetouſneſſe*] & the pride of life [i. *Arrogancie and ambition among men in common conuerſation of life,*] is not of the father, but of the world.

verſ.17. And [*thirdly*] this world paſſeth away and the luſts thereof: but he that fulfilleth the will of God, abideth for euer.

Ch. *What other thing are we to doe, that we may continue?*

verſ.18. C *Ioh.* Litle children, it is the laſt time; and as ye haue heard that Antichriſt ſhall come, [*a ſpeciall Antichriſt, the chiefe of all other; who is now manifeſt to be the Pope of Rome*] euen now are there many Antichriſts [*heretickes, denying either the natures of Chriſt, or his offices: or the vnion and the diſtinction of his natures:*] whereby we know that it is the laſt time.

Ch. *Theſe whom you call Antichriſts, were of our companie, and profeſſed as we doe.*

verſ.19. *Ioh.* They went out from vs, but they were not of vs: for if they had beene of vs, they ſhould haue continued with vs. But this commeth to paſſe, that it might appeare that they are not all of vs.

Ch. *How can we be aſſured of our continuance in grace: for we may fall as well as they doe?*

verſ.20. Gods ſpirit dwelling in the heart, a ſigne of perſeuerance.

D *Ioh.* But ye haue an ointment, [*the grace of Gods holy ſpirit, reſembled by the annointings in the old Teſtament*] from that holy one [*Chriſt, Luk. 1.15.*] and know all things.

Ch. *If we know all things, then you neede not write vnto vs of theſe matters.*

verſ.21. *Ioh.* I haue not written vnto you, becauſe ye know not the truth: but becauſe you know it, & that no lie is of the truth [i.*ye can diſtinguiſh between the ſoũd doctrine of the Goſpel, & errours.*]

Ch. *What is this lie which you ſpeake of?*

verſ.22. Papiſts denie *Ieſus* to be Chriſt: for though in words they magnifie him, yet in their doctrine by neceſſarie conſequent they denie him to be a king a Prieſt, a prophet.

Ioh. Who is a lier, [*a deceiuer, a ſeducer,*] but he that denieth that Ieſus is Chriſt, [*the Meſſias or Sauiour of mankind.*] The ſame is that Antichriſt, that denieth the Father and the Sonne.

Ch. *Theſe whom you meane (ſay they) defend the doctrine of God as well as we; and they vſe to call him Father.*

verſ.23. *Ioh.* Who ſo denieth the Sonne, hath not the Father.

Ch. *What doe you inferre vpon this, if it be the laſt time as you haue ſaid?*

verſ.24. *Ioh.* Let therefore abide in you, that ſame [*doctrine concerning Chriſt*] which ye haue heard from the beginning: [*which the Apoſtles preached, and before them the Prophets ſince the beginning of the world*] If that which ye haue heard from the beginning remaine [*ye beleeuing and obeying it*] in you, ye alſo ſhall continue in the ſame, and in the father.

verſ.25. And this is the promiſe which he hath promiſed vs, euen life eternall.

Perſeuerance in the knowledge and obedience of the Goſpell, a ſigne of communion w.th Chriſt.

Ch. *We cannot perſwade our ſelues of perſeuerance, ſeeing men ſo commonly fal away from Chriſt among vs?*

Ioh. Theſe things haue I written vnto you, concerning them that deceiue you; [*not meaning them of you, as you ſeeme to take it.*]

But that annointing [*the ſpirit which ye haue receiued of Chriſt, and which hath led you into all* verſ.26. *truth*] which ye haue receiued of him, dwelleth verſ.27. in you [*abideth in you, and will ſo continue:*] and ye neede not that any man teach you, [*any other doctrine beſide this which ye haue learned alreadie:*] but as the ſame Annointing teacheth you all things, and is true and not lying, and as it taught you, ye ſhall abide in him.

verſ.28. And now, litle children abide in him, that when he ſhall appeare, we [*beeing iuſtified in Chriſt,*] may haue boldnes, and not be aſhamed, [*neither Sathan nor our conſciences accuſing vs for ſinne,*] before him at his comming.

Ch. *We are ſtill in doubt to returne backe to that which you ſaid before, how an andeauour to keepe the commandements, ſhould be a ſigne of fellowſhip with Chriſt.*

verſ.29. *Ioh.* If we know that he [*God*] is righteous, know ye that he which worketh righteouſnes is borne of him [*as a child is knowne to haue ſuch a man for his father, becauſe he reſembleth him.*]

CHAP. III.

Ch. A*Re not we then borne of God?*

verſ.1. *Ioh.* Behold what loue the Father hath giuen to vs, that we ſhould be called the ſonnes of God.

Ch. *The world doth not report vs as the ſonnes and the daughters of God, but for the refuſe and offſcouring of the world.*

Ioh. For this cauſe the world knoweth not you, becauſe it knoweth not him.

Ch. *Can Gods children be ſubiect to ſuch infirmities and miſeries as we are?*

verſ.2. *Ioh.* Dearely beloued now are we the ſonnes of God, but yet it is not made manifeſt what we ſhall be: and we know that when he ſhall be made manifeſt, we ſhall be like him; [*hauing* verſ.3. *not equalitie, but likeneſſe of holineſſe and glorie:*] for we ſhall ſee him as he is; [*for now we ſee him as it were through ſpectacles in the word and Sacraments.*]

A deſire, & an endeauour to vſe good means to clenſe our ſelues of our corruptions and priuie ſinnes, is a marke of adoption.

Ch. *Alas poore wretches, we are not like Gods children; for we are euen ſold vnder ſinne, and daily carrie a maſſe of corruption about vs.*

Ioh. Euery one that hath this hope [*to ſee him as he is*] purifieth [i. *though he be ſubiect to ſinne, yet he deſireth and vſeth the meanes to clenſe himſelfe from ſinne:*] euen as he is pure, [*ſetting before him Chriſt as a patterne to follow.*]

Ch. *How proue you that an indeauour to purifie our ſelues, is as a note of adoption?*

Ioh. [*By the contrarie*] whoſoeuer committeth ſinne [*practiſeth ſinne with full conſent of will, not endeauouring himſelfe in holineſſe of life,*] tranſgreſſeth all the law: [*and for that cauſe, beeing vnder the curſe of the law, cannot be Gods children:*] for ſinne is the tranſgreſſion of the Law, [*vnderſtand, by Law, not morall Law, but any commandement of God, whether it be in the law or Goſpel.*

verſ.4. And [*againe*] ye know that he was made verſ.5. manifeſt, [*tooke our nature on him*] that he might take away our ſinnes [*the guilt and puniſhment at once, and the corruption by litle and litle,*] and in him is no ſinne.

verſ.6. [*Thirdly*] whoſoeuer abideth in him ſinneth not: [*he doth not giue himſelfe to ſinne ſo as it ſhould raigne in him:*] Whoſoeuer ſinneth, hath not ſeene him, nor knowne him: [*to wit, effectually, ſo as he can applie Chriſt and all his benenefits to himſelfe.*]

Ch. *But ſome teach that faith is ſufficient, and they embolden vs to liue as we will.*

verſ.7. *Ioh.* Litle children, let no man deceiue you; he that worketh righteouſnes, is righteous, as he is righteous.

verſ.8. He that committeth ſinne, [*though he ſay he doth beleeue, and therefore thinkes himſelfe iuſtified before God,*] is of the Deuill, [*reſembleth the Deuill, as the child doth the father; and is gouerned by his ſpirit*]: for the deuill ſinneth from the beginning [*of the world*] [*which appeareth that*] for this purpoſe was made manifeſt the Sonne of God, that he might diſſolue the workes [*for the beginning and continuance of all rebellion and diſobedience to God,*] of the Deuill.

verſ 9. [*And further, to diſplay theſe ſeducers*] whoſoeuer is borne of God ſinneth not, [i. *doth not keepe a courſe in ſinne, howſoeuer he fall by infirmitie:*] for his ſeed [i. *Gods word caſt into the heart by the operation of the ſpirit, making a man to ſpring vp into a new creature,*] remaineth in him: neither can he ſin becauſe he is borne of God.

Looſenes of life or the practiſe of ſinne, a note of the child of the deuil for the preſent time.

verſ 10. Ch. *Briefly to come to the point: how may it be knowne, who is Gods childe, and who (is to be reputed) the childe of the deuill.*

Ioh. In this are the children of God known, and the children of the deuill: whoſoeuer worketh not righteouſnes, is not of God; neither [*to giue you a plaine example,*] he that loueth not his brother.

verſ.11. For, this is the meſſage which ye haue heard from the beginning, that we ſhould loue one another.

verſ.12. Not as Cain: he was of that euill one [*Sathan*] and ſlue his brother: and wherefore ſlue he him? becauſe his owne workes were euill, and his brothers good.

Ch. *Yet if we loue thoſe which be our brethren, according to the fleſh neuer ſo much, they ceaſe not to hate and perſecute vs?*

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verſ.13. *Ioh.* Meruaile not my brethren, though this world hate you.

Ch. *If not to loue, be a note of the child of the deuill, what is the note of Gods child?*

verſ.14. To loue a Chriſtian becauſe he is a Chriſtian or godly man, is a note of Gods child.

Ioh. We know that we are tranſlated from death to life, becauſe we loue the brethren, [i. *ſuch as be Chriſtians, becauſe they are Chriſtians,*] [*as on the contrarie*] he that loueth not his brother, abideth in death: [*is under the ſtate of damnation.*]

verſ.15. Whoſoeuer hateth his brother, is a manſlayer, and ye know that no manſlayer hath eternall life abiding in him.

Ch. *You haue ſhewed vs fully, that loue is a worke of adoption: Now ſhew vs how we may know whether we loue our brethren or not?*

verſ.16. *Ioh.* Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought [*carried with the like affection of loue*] to lay downe our liues for the brethren.

Ch. *Many in ſpeech doe pretend loue; but we find not this willing affection and readines to ſhewe loue.*

verſ.17. Compaſſion ſtirring in the heart a note of loue.

Ioh. Whoſoeuer hath this worlds good, [*wherewith this life is ſuſtained*] and ſeeth his brother haue neede, and ſhutteth vp his bowels [i. *hath no compaſſion, becauſe it ſheweth it ſelfe by the rolling of the intralls*] from him, how dwelleth the loue of God in him?

Ch. *What other note is there of true loue?*

verſ.18. Workes of mercie, ſignes of loue.

Ioh. My litle children, let vs not loue in word, nor in tongue onely, but in deede and truth [*ſincerely.*]

verſ.19. Sincere loue, a note of ſincere profeſſion.

1. For thereby we know that we are of the truth, [*ſound profeſſours of the Goſpell of Chriſt,*] 2. and ſhall before him appeaſe our hearts [*in regard of any accuſation that our conſcience ſhall lay vnto vs before Gods iudgement ſeat.*]

verſ.20. If our heart condemne vs, [*an euill conſcience accuſe vs*] God is greater then our heart [*namely, in iudging of vs:*] and knoweth all things.

Ch. *How may we know that our conſciences will not condemne vs?*

verſ.21. Boldnes in prayer a ſigne of a pacified conſcience.

Ioh. Beloued, if our hearts condemne vs not, then haue we boldnes towards God, [i. *to come vnto him by prayer.*]

Ch. *What other fruits is there of true loue?*

verſ.22. *Ioh.* Whatſoeuer we aske, we receiue of him; becauſe we keepe his commandements, and doe thoſe things which are pleaſant in his ſight.

Ch. *What are theſe commandements?*

verſ.23. *Ioh.* This then is his commaundement, that we beleeue in the name of his Sonne Ieſus Chriſt, and loue one another as he gaue commandement.

Ch. *Haue they which keepe theſe commandements their prayers graunted? proone this.*

verſ.24. The operatiō of Gods ſpirit in ſanctifying vs, a ſigne of communion with God.

Ioh. [*Yes*] For he that keepeth his commaundements dwelleth in him, and he in him.

Ch. *How may we know that God dwelleth in vs, and we in him?*

Ioh. Hereby we know that he abideth in vs, by that ſpirit [*of ſanctification, whereby we are*

A *renued*] which he hath giuen vs.

CHAP. IIII.

Ch. *To returne againe to that which was before mentioned: ſhall we beleeue all that ſay they haue the ſpirit?*

verſ.1. *Ioh.* Dearely beloued, beleeue not euery ſpirit [i. *doctrines, which men bragging of the ſpirit doe teach*;] but trie the ſpirits whether they be of God: for many falſe prophets are gone out into the world.

Ch. *How may we diſcerne of ſpirits?*

verſ.2. *Ioh.* Hereby ſhall ye know the ſpirit of God; euery ſpirit [*doctrine*] which confeſſeth that Ieſus Chriſt [*the Meſſias*] is come in the fleſh [*is made true man; this beeing the ſubſtance of the* B *Goſpell,*] is of God.

verſ.3. And euery ſpirit that confeſſeth not that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſt, of whom ye haue heard, that he ſhall come, and now already he is in the world.

Ch. *We feare: becauſe theſe falſe ſpirits are of great power, to perſwade and ſeduce many.*

verſ.4. *Ioh.* Litle children, ye are of God, and haue ouercome them: for greater is he that is in you [*Gods ſpirit,*] then he that is in the world [*the ſpirit of Sathan.*]

Ch. *But the doctrine of theſe men is of great account, and hath many followers in the world; ours hath but few which imbrace it.*

verſ.5. *Ioh.* They are of this world, therfore ſpeake C they of this world, and this world [i. *ignorant and vngodly men*] heareth them.

verſ.6. We are of God: he which knoweth God heareth vs: he which is not of God heareth vs not. Hereby know we the ſpirit of truth, and the ſpirit of errour [*namely, by the liking and applauſe of the world.*]

Ch. *How may we preſerue our ſelues againſt theſe ſeducers?*

verſ.7. *Ioh.* Beloued, let vs loue one another, for loue commeth of God: and euery one that loueth is borne of God, and knoweth God: [*by a ſpeciall knowledge, whereby they are aſſured that God the father of Chriſt is their father: Chriſt their Redeemer: the holy Ghoſt their ſanctifier.*]

verſ.8. He that loueth not, knoweth not God, for God is loue, [i. *wholly bent to ſhew his loue and* D *compaſſion to his people.*]

verſ.9. [*For a proofe of this,*] herein was that loue of God made manifeſt among vs, becauſe God ſent that his onely begotten Sonne into the world, that we might liue through him.

verſ.10. Herein is that loue, not that we loued God; but that he loued vs: and ſent his Sonne to be a reconciliation for our ſinnes.

Ch. *What of all this?*

verſ.11. *Ioh.* Beloued, if God ſo loued vs, we ought alſo one to loue another.

Ch. *How can God manifeſt his loue to vs, he beeing a ſpirit inuiſible?*

verſ.12. *Ioh.* No man hath ſeene God at any time: [*neuertheles*] if we loue one another, [*that is a ſigne*] that God dwelleth in vs, and his loue is perfect in vs: [i. *that loue wherewith he loueth, is*

through-

throughly made manifeſt towards vs by our loue; as the light of the moone ſhining on vs, argueth the light of the ſunne ſhining vpon the moone, of whome (as from the fountaine) the moone takes her light.

Ch. *How doe we know that God dwelleth in vs?*

verſ.13. *Iob.* Hereby doe we know, that we dwell in him, and he in vs: becauſe he hath giuen vs of his Spirit.

Ch. *What other ſigne haue you of Gods dwelling in vs.*

verſ.14. *Iob.* We haue ſeene and doe teſtifie, that the Father ſent that Sonne to be the Sauiour of the world.

verſ.15. A ſincere confeſſion of the Goſpell, a note of communion with Chriſt.

Whoſoeuer confeſſeth [*in faith and loue*] that Ieſus is the Sonne of God; in him dwelleth God, and he in God.

Ch. *The deuill will confeſſe Chriſt.*

Iob. And we [*which is more*] haue knowne and beleeued the loue which God hath in vs.

Ch. *Declare how our loue ſhould be a ſigne of Gods dwelling in vs?*

verſ.16. *Iob.* God is loue, and [*therefore*] he that dwelleth in loue, dwelleth in God, and God in him.

Ch. *God is loue we graunt, but how may wee know, that God is loue to vs?*

verſ.17. To be like God in holineſſe of life, is a ſigne of his loue to vs particularly.

Iob. Hereby is that loue perfect. [i. *fully made manifeſt in vs;*] that we might haue boldnes [*to ſtand before him without feare,*] in the day of iudgement: for euen as he is, euen ſo are we in the world [*not in equalitie, but in conformitie of holineſſe.*]

verſ.18. [*As may appeare by the contrarie*] there is no feare in loue [i. *when a man is aſſured of Gods loue to him, he doth not diſtruſt nor ſeruilely feare him in reſpect of his ſinnes*] but perfect loue caſteth out feare: for feare hath painefulnes [*checkings and torments of conſcience;*] and he that feareth is not perfect in loue.

Ch. *What other ſigne is there that God is loue to vs?*

verſ.19. Our loue of God, a ſigne that he loueth vs particularly.

Iob. We loue him becauſe he loued vs firſt, [*as when a man warmes him, the heat of his bodie is becauſe the fire is firſt hote.*]

Ch. *If this be ſo, then they which loue not their brethren, are loued of God in Chriſt: ſeeing all generally ſay they loue God.*

verſ.20. *Iob.* If any man ſay, I loue God, and hate his brother, he is a lyer: for how can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene.

verſ.21. And this commandement haue we of him that he that loueth God, ſhould loue his brother alſo.

CHAP. V.

verſ.1. WHoſoeuer beleeueth that Ieſus is that Chriſt, [*true Meſſias*] is borne of God: and euery one that loueth him which did beget, [i. *God the Father*] loueth him alſo which is begotten of him, [*the child of God a true Chriſtian.*]

Ch. *This beeing manifeſt that they are hypocrites which ſay they loue God, yet ſhew no loue to their brethren; teach vs how we may know that we loue our brethren.*

verſ.2. An endeauour to obey the commandements, a ſigne of loue of our brother.

Iob. In this we know that we loue the children of God, when wee loue God and keepe his commandements, [*that is, endeauour to keepe; the beginning of the action beeing put for the whole.*]

For this is the loue of God [*the dutie of loue to God*] that wee keepe his commandements.

Ch. *But no man can keepe the law.*

verſ.3. *Iob.* His commandements are not burdenous [*to them that are in Chriſt, and are freed from the curſe of the law, which makes the law grieuous, and are alſo guided by his holy ſpirit.*]

verſ.4. [*And this is apparant*] for all that is borne of God ouercommeth the world. [*Sathan with all corruptions and workes of darkeneſſe.*]

Ch. *By what meanes?*

Iob. And this is the victorie which hath ouercome the world, euen our faith [*which is the inſtrument and hand whereby we lay hold on him, that he in vs, and ſo we by him might ouercome the world.*]

verſ.5. Who is it that ouercommeth this world, but hee which beleeueth that Ieſus is that Sonne of God?

Ch. *How may we be reſolued that Ieſus of Nazareth the ſonne of Marie, was the ſonne of God, and the Meſſias? he came but baſely into the world.*

verſ.6. Proofes invincible, that Ieſus of Nazaret the ſonne of Marie, was the ſonne of God againſt the Iewes.

Iob. This is that Ieſus Chriſt, which came by water, [*ſanctification ſignified by the legall waſhings,*] and blood [*imputation of Chriſts righteouſneſſe, or the ſprinkling of his blood:*] not by water only, but by water and blood:] *becauſe Chriſt worketh both Iuſtification and ſanctification together:*] and it is that ſpirit [*a mans owne conſcience inwardly purified*] that beareth witneſſe: for that ſpirit is truth: [*that is, that the teſtimonie of the ſpirit of adoption, certifying vs that wee are the ſonnes of God, is true.*

verſ.7. For [*that I may ſpeake yet more plainely*] there are three which beare record in heauen the Father, the Word, [*the Sonne*] and the holy Ghoſt: and theſe three are one, [*namely, in teſtimonie.*]

verſ.8. And there are three which beare record in earth, the Spirit, and the water, and blood; and theſe three agree in one.

Ch. *How ſhew you that theſe witneſſes be authenticall, and to be beleeued?*

verſ.9. *Iob.* If we receiue the witneſſe of men, the witnes of God is greater: for this is the witnes of God, [i. *that was ſaid to come from heauen;*] which he teſtifieth of his Sonne.

verſ.10. [*Againe*] he that beleeueth in that Sonne of God, hath the witnes in himſelfe, [*the peace of conſcience which he may feele in himſelfe:* [*And further,*] he that beleeueth not God, maketh him a lyar; becauſe he beleeued not the record, that God witneſſed of his Sonne.

Ch. *What is the effect of that which theſe witneſſes teſtifie?*

verſ.11. *Iob.* And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life in his Sonne.

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verſ.12. He which hath the ſonne, hath life: and he which hath not the Son of God, hath not life.

verſ.13. [*And to conclude*] theſe things haue I written vnto you that beleeue in the name of the Son of God, that yee may knowe that ye haue life eternall, and that ye may beleeue [i.*increaſe in faith*] in the name of that ſonne of God.

Ch. *How can we haue life eternall now, that are ſo miſerable, and ſo full of wants?*

verſ.14. *Ioh.* And this is that aſſurance that we haue in him, that if we aſke any thing according to his will, he heareth vs.

Ch. *How may we knowe that God granteth our prayers, made according to his will?*

verſ.15. A ſigne of our prayers granted vs, if God doe but heare them. *Ioh.* If we know that he heareth [*that is (as it were) to giue an eare to our praiers,*] whatſoeuer we aſke, we know that we haue the petitions which we haue deſired of him [*though the things which we asked, be not giuen vs in meaſure, & manner, and time, in which we asked them.*]

Ch. *Let vs heare an example of thoſe things which God will graunt, when we pray?*

verſ.16. *Ioh.* If a man ſee his brother ſinne a ſinne that is not vnto death; [*that is, which may be pardoned,*] let him aſke [*pardon in his behalfe,*] and he ſhall giue him life for them that ſinne not vnto death; there is a ſinne vnto death [*after which neceſſarily damnation followeth, as the ſinne againſt the holy Ghoſt:*] I ſay not that thou ſhouldeſt pray for it.

Ch. *But is not euery ſinne a ſinne to death?*

verſ.17. *Ioh.* All vnrighteouſnes is ſinne [*& therefore deſerueth death:*] but there is a ſinne not vnto death; [*namely, that which is pardoned in Chriſt.*]

Ch. *We feare leaſt we haue committed this ſinne which is to death.*

verſ.18. *Ioh.* We know that whoſoeuer is borne of God, ſinneth not: but he that is begotten of God, keepeth himſelfe, and that wicked one [*Sathan*] toucheth him not [i.*doth him no violence, or he cannot giue him a deadly wound.*]

verſ.19. We know that we are of God & this whole world lyeth in euill: [*that is, in ſeruitude vnder Sathan and ſinne.*]

Ch. *How ſhew you that you are of God?*

verſ.20. *Ioh.* We know that the ſonne of God is come, and hath giuen vs a minde to know him that is true, and we are in him that is true: that is, in his Sonne Ieſus Chriſt: this ſame is that very God, and that eternall life.

Ch. *How may wee keepe our ſelues in God, and neuer commit the ſinne to death?*

verſ.21. *Ioh.* Little children, keepe your ſelues from Images, [*whether they be of falſe gods, or of the true God.*]

PSALME XV.

Iehouah. *Dauid.*

verſ.1. O Iehoua! who ſhall dwell [*as Pilgrimes dwel in tents*] in thy tabernacle, [*the Church militant?*] who ſhall reſt in thy holy mountaine, [*the kingdome of heauen?*]

Ieho. He that walketh perfectly, [*that is, he which leadeth the courſe of his life vprightly.*]

Dau. *Who is the vpright man?*

verſ.2. Sinceritie of life in righteouſnes & holines, a note of Gods child. *Ieho.* He that worketh righteouſnes [*according to the commandements of the ſecond table,*] and ſpeaketh the truth in his heart [*as he thinketh, his heart and tongue agreeing.*]

Dau. *By what notes may this vpright man be knowne, and who is he?*

verſ.3. Seuē notes of an vpright man. *Ieh.* I He that ſlandereth not with his tongue: II. nor doth hurt to his neighbour: III. nor receiueth a falſe report againſt his neighbour.

verſ.4. IV. In whoſe eies a vile perſon, [*an vngodly and vnrighteous man*] is contemned, but he honoureth them that feare God: V. He that hauing ſworne to his own hinderance, changeth not.

verſ.5. VI. He that giueth not his money to vſury: VII. neither taketh reward of the innocent.

Dau. *Are theſe notes infallible?*

verſ.6. *Ieho.* He that doth theſe things, ſhall neuer be mooued, [*ſhall abide in Gods fauour for euer.*

A BRIEFE DISCOVRSE

TAKEN OVT OF THE WRITINGS OF H. ZANCHIVS.

Wherein the aforeſaid caſe of Conſcience is diſputed and reſolued.

Aſſertion .I.

Onely the elect, and all of them, not onely truly may be, but alſo are in that time which God hath appointed them in this life, indeed aſſured of their election to eternal life in Chriſt: and this is done not one way, but many waies.

WE ſay *that the Elect alone may be, and indeede are made ſure of their election*: that ſo we may exclude the reprobate hypocrites: for conſidering they are not elected, they can neuer be truly perſwaded that they are elected. I ſay truly: becauſe it may come to paſſe that many in their owne thinking ſhall be predeſtinate: yet in truth they are not perſwaded ſo: for they are deceiued. We haue an example in temporary Chriſtians, who thinke of themſelues that they beleeue in Chriſt, but truly doe not beleeue: Cor.2,10. for their faith is in hypocriſie, and for a time Mat.11,27. onely. Wherefore a true and certaine perſwaſion of election can neuer befall any of the reprobates: becauſe the true perſwaſion of heauenly matters, commeth of the holy Ghoſt; which neuer perſwadeth any falſe matter: Wherefore how can reprobates be perſwaded that they are elected? This conſidered, it is not amiſſe, that we attribute this perſwaſion (of which we now ſpeake) to the elect alone. We adde further, *that all the Elect, not onely may be, but are indeed made ſure of their Election*: which muſt bee demonſtratiuely confirmed againſt Schoolemen, and other our aduerſaries. VVe ſay, this is done in the time appointed; becauſe the elect, before they be called to Chriſt, are neuer ſure of their election: nay they neuer thinke of it; as appeareth in *Paul* before he was called, and in others. Againe in like manner after they haue beene called; yet not preſently are made ſure of their election: but ſome ſooner, ſome later. Laſtly, we adde, *that it is done many waies*, what they are, (if not perfectly, yet in part) I will afterward ſhew. Now let vs come to the matter.

The Schoolemen demaund whether a man may be made ſure of his Election. And they determine that a man cannot, except it be by diuine reuelation: becauſe *Predeſtination* is in God, and not in vs. .Cor.2.11. And no man knoweth the om.11.34. things of God, but the ſpirit of God: as no man knoweth the things of man, but the ſpirit of man which is in him. Againe, who knoweth the mind of the Lord? therefore (ſay they) ſome ſpeciall reuelation is needfull. If any deſire to be certified, either of his own, or of any other mans predeſtination, their ſayings are not ſimply to be diſliked: but in that meaning, in which they vnderſtand them, they are no way to bee approoued. For they take a ſpeciall
A reuelation to be this, if God ſhall ſignifie and ſay expreſſely to any, either by ſome Angell outwardly, or by his Spirit inwardly, that he is predeſtinate to life: after which ſort they hold, that *Paul* and a few other Saints had their predeſtination reuealed to them. So they conclude, that becauſe euery man hath not his election reuealed to him after this manner, that all men cannot be aſſured of their election. But they are deceiued: for God, not onely by this one manner which they ſpeake of, doth reueale his will & his counſels, but by many: for God
B reuealeth things, either by the inward inſpiration of his Spirit, or outwardly by his word: or both inwardly and outwardly by inward and outward effects. By his ſpirit he did inſpire his Prophets, and open many things to come. And Chriſt ſaid to his Apoſtles, as concerning the holy Ghoſt: He ſhall lead you into all truth. Ioh.16.13. By his word hee ſpake vnto the Prophets, and in like manner, by his word he teacheth vs his will. Alſo by diuers effects, he declareth either his mercie or his iuſtice: as it is knowne. The ſame muſt be thought of the reuealing of his election: to wit, that God reuealeth the ſame to his elect, by the holy Ghoſt, by the word, and
C by the moſt certaine effects of predeſtination.

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ion.

The firſt teſtimonie, by which God aſſureth vs of our election, is the inward teſtimonie of the Spirit, of which the Apoſtle ſaith: *The Spirit (of God) teſtifieth vnto our ſpirits, that we are the children of God.* Rom.8.16. Now what is it to be the ſonne of God, but firſt of all to be predeſtinated to be the child of God by adoption; and then to be made actually the ſonne of God by faith: and laſtly by the ſame ſpirit alſo to be regenerate as Gods children are, and to put on the nature of the ſonne of God, or rather the ſonne of God himſelfe, as the Apoſtle ſpeaketh. Therefore the holy Ghoſt, whileſt he inwardly beareth record vnto our ſpirits, that is, to our mindes being inlightened by his light, that we are the ſonnes of God, moſt plainely reuealeth
D that we were predeſtinate from all eternitie to adoption: for men are not made the ſonnes of God by faith, nor regenerate to be the ſonnes of God, nor put on Chriſt; except they be firſt of all predeſtinated to adoption. And there can be nothing more certaine then this teſtimonie: for who better knoweth the things of God, his counſels and decrees, then *the Spirit of God, which ſearcheth all things, yea the deepe things of God*? 1.Cor.2.10. therefore he can moſt certainly reueale vnto euery one of vs the certaintie of our election. And he cannot deceiue vs in reuealing it: for he is *the Spirit of truth* Ioh.16.13. which can neither deceiue nor be deceiued. If an Angell from heauen ſhould be ſent to thee, as he was ſent to Marie, and as

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he ſpake vnto the fathers, and ſhould tell thee in the name of God, that thou wert elected to life euerlaſting: wouldeſt not thou ſay that thou couldeſt not then doubt any longer of thy election? But ſo much the more certaine is the teſtimonie of the ſpirit, which beareth record to our ſpirit, that we are the ſonnes of God; by how much the holy Ghoſt doth more know the things of God then any angel, and can leſſe deceiue then an angel. And ſo much the more ſure is this teſtimonie, conſidering it is not kept in the bodily eares, where it might ſoone vaniſh away, but in our minde and ſpirit: becauſe the ſpirit beareth record to our ſpirit. And further, that the holy Ghoſt neuer departeth from our ſpirit, but dwelleth in vs, abideth in vs, ſpeaketh in vs, ſheweth forth his power in vs, prayeth in vs. Therefore the Apoſtle ſaith, that *we haue receiued the ſpirit of adoption, by which we crie Abba, father*: as though he ſhould ſay, this teſtimonie of the ſpirit is altogither ſo ſure, by which he beareth vs record that we are ſonnes of God; that preſently without doubting we can call vpon God, and crie, Abba, Father. And all the elect haue this teſtimony, being made the ſonnes of God by faith, and being renued by the holy Ghoſt, and ingraffed into Chriſt. For ſo the Apoſtle ſpeaketh, If any man haue not the ſpirit of Chriſt, he is not his: therefore, whoſoeuer is Chriſts, & is ingraffed into Chriſt, it is neceſſarie he ſhould haue the ſpirit of God. And whoſoeuer haue receiued and doe inioy the ſpirit of Chriſt; to their mindes the ſame ſpirit beareth record, that they are the ſonnes of God, and maketh them to crie Abba, Father. And it is certaine, that no man is renued by the holy Ghoſt, which is not perſwaded that God is his moſt mercifull & moſt louing father: and therfore can call vpon him as a father. Therefore although all men in that they are aſſured by the certaintie of faith, that God is their father, and they are his ſonnes, doe not thereby argue and conclude that they are elected to eternall life; yet all men indeed haue thereby a ſure teſtimonie of their electiō to glory: becauſe if they be the ſonnes of God, they are alſo heires of eternall life. This teſtimony I will briefly compriſe within this demonſtratiō: Whoſoeuer cal vpon God, & in their hearts crie Abba, Father, they are the ſonnes of God, & it is certaine that they thus crie by the ſpirit of God. And they which are the ſonnes of God, are alſo heires of eternall life, and they haue bene predeſtinate to adoption: therefore it muſt needs be, that all they which are perſwaded, that they are the ſonnes of God by the holy Ghoſt, are predeſtinate to eternall life, and muſt be perſwaded of it. This is the firſt teſtimonie and the firſt way, by which God reuealeth to euery elect man his predeſtination: namely, by the holy Ghoſt within our hearts, bearing record vnto vs, that we are the ſonnes of God in Chriſt, and by Chriſt. And let this be the firſt argument, alſo ſeruing to confirme our aſſertion.

Rom.8.15.
Gal.4.6.

Rom.8.9.

The elect out of the word of God, their conſcience making the aſſumption at length they may be certainly perſwaded of their predeſtination.

A The ſecond way, by which God reuealeth to euery man his predeſtinatiō, is by his word. I meane not any particular word, by which he doth declare to any outwardly in priuate and ſpeciall maner, and that in expreſſe words, his election: but the generall word of the Goſpell, by which Chriſt calleth all them which beleeue in him, elect, both by himſelfe and by his Apoſtles, as in the newe Teſtament euery where is moſt manifeſt. For although in particular propoſitions he ſay not to thee, or to him particularly, Thou art elect to eternall life: yet by meanes of generall propoſitions, he doth as well conclude in the heart of euery one that beleeueth, that he is elected, as any B man ſhall be able to conclude vnto particular men, that euery one of them is a liuing creature indued with reaſon by this generall propoſition: *Euery man is a reaſonable creature indued with reaſon*: the aſſumption being ſuppreſſed. Therefore after this maner dealeth God; Hee hath choſen all and euery ſeuerall man whome he was to indue with faith, to haue the euerlaſting inheritance.

That wherby a man applies the generall promiſe to himſelfe.

Furthermore, he publiſhed it to all the Elect by the Apoſtles in this generall propoſition, *that all the faithfull are elect to eternall life*: the aſſumption is concealed in the word of God. But when he giueth vs faith, he maketh euery one of vs to make an aſſumption by himſelfe in his mind: *But I am of the faithfull*: C for I finde in my ſelfe that I truely beleeue in Chriſt. Therefore who is it that maketh this concluſion for thee, *that thou art predeſtinate to eternall life?* euen God himſelfe: the propoſition being taken forth of the Goſpell, and the aſſumption proceedeth of the gift of faith. But that indeede by which wee properly attaine to the knowledge of the matter contained in the concluſion, is the *middle tearme*, as they call it. Wherefore it is manifeſt, that God by the word of his Goſpell, where hee ſaith; *that all the faithfull are elect*: doth reueale to euery faithfull man his owne predeſtination. Onely this one thing is to be required, that the faithfull man hearing the vniuerſall propoſitions, in his mind D ſhould make an aſſumption: *But I am faithfull by the gift and grace of God*. And is not God ſaide to haue reuealed to euery man his ſpeciall malediction in this generall propoſition, *Curſed is euery one that doth not continue in all things that are written in this booke*: although he ſay to no man ſpecially, thou art accurſed: for euery one doeth make this aſſumption, *that he is accurſed*: becauſe he knoweth moſt certainely that he doth not continue in all things that are written in the booke of the lawe. Therefore the ſchoolemen are deceiued, when they ſay, it may be that euery man may be ſure of his election: namely, if GOD which is able, will reueale it to him: yet, that he doth onely reueale it to a very fewe, as the Apoſtles: for God (as hath beene proued and decla-

Deut.27.26

A red) euen by his word, in generall propoſitions doth reueale to euery man his predeſtination : for what can bee more certaine then this demonſtration ? Whoſoeuer doe truly beleeue in Chriſt, they are elect to eternall life in Chriſt: but I truly beleeue in Chriſt: therefore I am elected. But ſome make an exception and ſay, that this were a demonſtration, and that moſt certaine and euident, if a man might be able to knowe that hee were indued with true faith in Chriſt: but here lieth all the difficultie. For many think that they truely beleeue in Chriſt, whereas neuertheles their faith is hypocriticall and temporarie: as appeareth by the Euangeliſts.

They which doe truly beleeue, know that they beleeue.

B *Anſwer*. Wee graunt that they which beleeue by ſuch a faith, which is in hypocriſie and onely laſteth for a time; that they are deceiued whilſt they thinke that they doe truely beleeue, and yet doe not indeede : for they are like them which dreame that they are kinges, when as they are very beggers: but wee ſay, that they which beleeue by a true faith, doe knowe whether they truely beleeue or no : and they are not deceiued when they ſay and thinke that they truely beleeue. For they are like vnto them, which handling a pretious ſtone, by reaſon that they are indued with ſenſe, know and ſay, that they handle it. And if no man might certenly C know whether he beleeued truely or not: why doth the Apoſtle ſay, *Trie your ſelues whether you bee in the Faith ?* And if it bee ſo, no man can euer certenly know, whether hee bee iuſtified : conſidering that they onely which truely beleeue, can be iuſtified. And if a man giuing credit to another mans wordes, doth certenly knowe, that he beleeueth him: how much more doth he know it, which beeing indued with true faith by the holy Ghoſt, beleeueth the Goſpel ? In a word, Godly writers haue prooued againſt Schoolemen, that they which are indued with true faith in Chriſt cannot be ignorant of it. But (ſay they) no man is certaine of his perſeuerance in faith : and therefore out of this vniuerſall propoſition; *Hee which beleeueth,* D namely, with a true and conſtant faith, *is elected to life*, no man can conclude that he is elected, by reaſon that albeit he may know, that he is indued with true faith, yet he cannot tell whether it ſhall bee perpetuall. This collection is abſurd, and the learned haue fully prooued, that true faith is perpetuall. And therefore they which certenly know, that they beleeue in a true faith, are alſo certaine, that the ſame their true faith ſhall neuer periſh in this world : partly for the promiſe of God, *I will put my feare into their hearts , that they may neuer depart from mee*: and partly for the praier of Chriſt, *I haue prayed for thee Peter, that thy faith doe not faile.* Seeing it is ſo, it is very certaine, that God by his word, in which generally he ſaith that all the faithfull are elect, doth reueale to euery man his election : conſidering that the propoſition taken out of the Goſpel is moſt certaine, and euery faithfull man may certainly aſſume to himſelfe, that hee is indued with true faith in Chriſt.

2.Cor.13.5.

r.32.40.

k 22.32.

By the effects of predeſtination a man may gather his predeſtination.

The third way by which God reuealeth to euery one of vs his predeſtination, is by the effects of predeſtination, as well inward in vs, as outward : by which, as by certaine markes imprinted in vs, he doth ſeale vs, that if we ſhall giue diligent heede, we may thereby euidently perceiue, that we are ſet apart from the common ſort of men, which is often called by the name of the world : that we are foreknowne for his ſonnes, & loued in Chriſt, and predeſtinated to eternal life; yea, and that we appertaine no longer to the world, but to *that city which is aboue, that hath his foundation* as the Apoſtle ſaith. And we haue a twofold reaſon of this argument : one, becauſe theſe effects (of which we ſpeake, and which wee will afterward handle) God worketh not in any, but in his elect; as alſo afterward wee wil ſhew. Therfore by right a man may , by a true feeling and experience of theſe effects in himſelfe, be aſſured of his particular election and predeſtination, to haue fellowſhip with Chriſt in all his graces. For if predeſtihation (as Auguſtine witneſſeth) be a preparation to the bleſſings of God; by which moſt certainly they are made free, whoſoeuer are made free; therefore whoſoeuer feeleth himſelfe freed through theſe graces of God, may be aſſured and certified of his predeſtination. The other reaſon is, that theſe effects are not onely the effects ſimply of predeſtinatiõ, but alſo ſuch effects they are, that may alſo bee ſeales of it: namely, imprinting in vs a liuely forme and image of GOD, foreknowing vs, louing vs, electing vs. And therefore albeit we cannot ſee the purpoſe, the foreknowledge, the election and predeſtination of God as concerning our ſelues, in God himſelfe foreknowing, willing, and electing vs: yet we may behold in our ſelues ſome ſure repreſentations of all theſe imprinted, and euen ſtamped in vs by the word: and ſo by the beholding of theſe formes and impreſſions in our ſelues, we ſhall eaſily be brought to the knowledge of thoſe patternes, (as it were) which are in the Lord himſelfe. The matter (by reaſon it is very good and comfortable) may be declared by a ſimilitude: GOD is like vnto the ſunne in regard of vs: the ſunne when it ſhineth vpon vs, and after a ſort looketh vs in the face, it doth after ſuch a ſort imprint an image of his light in our eies , that we alſo in like manner beeing made partakers of his light, may looke againe vpon the ſunne it ſelfe, and vpon his light: for the light of the Sunne and his beames beeing ſent downe vpon vs, are beaten backe and reflected againe towards the Sunne. So in like manner the foreknowledge of God, by which he hath and would acknowledge vs for his from all eternitie, it alwaies reſteth in God, and cannot of it ſelfe be per-

Heb.11.10.

The effects of predeſtination which are in vs, are like ſeales imprinting the image of Gods election in vs.

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ceiued of vs. But yet whileſt God doth acknowledge vs for his, hee doth portrait in vs his elect, a certaine forme and image of his foreknowledge: by which he maketh vs, renouncing all other Gods, to acknowledge him for our onely true God. Thus it commeth to paſſe, through this true knowledge of God, which he vouchſafeth vs, and by which we doe acknowledge God for our God and father: we may after a ſort behold in God himſelfe his foreknowledge, by which he hath foreknowne vs for his ſonnes. For firſt of all, God doth acknowledge vs for his, and then the elect beeing made partakers of this his light and knowledge, he cauſeth vs in like manner to acknowledge him. To this purpoſe ſerueth that which our Sauiour Chriſt ſaith: Ioh.10.14. firſt, (ſaith he) *I knowe my ſheepe*, after he addeth, *and againe, I am knowne of mine.* As though he ſhould ſay, whiles I acknowledge them for my ſheepe, I make them by meanes of this my light and knowledge, that they alſo can acknowledge mee for their Paſtor. So the Apoſtle ſaith to the Galathians: Gal.4.9. *when yee ſhall knowe God, or rather are knowne of him*: he teacheth therefore, that God knew the Galathians, becauſe he had firſt acknowledged them for his, [illegible] his eternall predeſtination: and by giuing vnto them this his wiſedome, he made them acknowledge the true God for their God. The ſame may be ſaide of the loue of God, by which he loued vs in Chriſt to euerlaſting life, before the foundation of the world: God by louing vs doth print in our hearts the image of his loue, by which we may loue him againe from our hearts: and as it were by the reflection of the ſunne beames ſent downe into our hearts, wee may be prouoked to loue againe. For the loue of God to vs beeing eternall, and cauſing eternall life, begetteth in the time appointed a certaine loue in vs, ſeruing for his eternall glorie. And to this purpoſe is that of Saint Iohn: 1.Ioh.4.10. *not that we firſt loued God, but becauſe he firſt loued vs.* As though he had ſaid, therefore we loue GOD; becauſe he firſt, that is, before the foundation of the world louing vs in Chriſt, by the ingrauing of his loue in our hearts, cauſeth vs to loue him againe as a father. So *loue* is ſaide 1.Ioh.4.7. (to wit, that loue by which we loue God) *to be of God*: that is, to proceed of the loue of GOD towards vs. And Paul writeth *that the loue of God*, (namely, that loue by which he loued vs) Rom.5.5. *is ſhedde in our hearts by the holy Ghoſt which is giuen vs*: and by this ſhedding of the loue of God in our hearts, it commeth to paſſe that loue is alſo wrought in our hearts towards God. And therefore by that ſound loue by which we feele our ſelues to loue God, we are made to know how great the loue of God is, by which he loued vs from all eternitie in Chriſt. And what is that loue els but predeſtination?

In like maner, election by which he ſingled A vs from the reſt of the world in Chriſt, that we might be holy before him, begettes in vs a certaine image euen of God himſelfe, that is, another election, by which we renouncing al other Gods, which are worſhipped in the world, make our choice of this our true GOD Iehouah, to be our God, that he may be alwaies before our eies, he which ſanctifieth vs, and the author of our whole ſaluation. Wherefore through this conſtant election which is in vs, we perceiue, that the election which is in God, as concerning vs, is firme and ſure: not onely as we gather the cauſe by the effect, but alſo as we gather the patterne by the picture: like as by the ſimilitude of the forme of a ſeale faſhioned B in waxe, we do eaſily vnderſtand what is the very forme & faſhion of the ſeale. Therfore it is manifeſt, that it is the manner of God by the effects of his election & predeſtination imprinted in vs, to reueale to euery one of vs his own election and predeſtination: And that two waies, both becauſe there are certaine effects of predeſtination, and by the effects, the cauſes are knowne: and alſo becauſe there are certaine liuely types of Gods foreknowledge & election, by which we are ſealed vnto God.

Now by the imprinting of theſe formes and types in vs, as the ſeale is in waxe; the very firſt patterns themſelues are knowne what they are.

Furthermore, that there is no man elected to eternall life, which ſhall not be ſealed vp in C the time appointed with theſe markes of Gods election; It is manifeſt out of theſe places of Scripture, which treat of election & predeſtination. The Apoſtle teacheth, Eph.1.4. *that we were elected, that we might be holy and without blame* Alſo he teacheth, that all they whom Rom.8.30. *God hath predeſtinated, are likewiſe called and iuſtified*, and by conſequent indued with faith and knowledge of God, by which they take him for their father: with loue alſo, wherewith they loue him as a father: Alſo with a good will and conſtant purpoſe, by which they deſire conſtantly his glorie. Againe, he ſaith in another place, 2.Tim.2.19. *the foundation ſtandeth ſure hauing this ſeale* (in reſpect of GOD) *the Lord knoweth who are his.* Now in reſpect of vs, he putteth downe anoD ther ſeale, ſaying: *let him depart from iniquitie, which calleth vpon the name of the Lord*: for with this marke, all the elect are branded. They call vpon the name of the Lord, and depart from iniquitie: ſeeking after holineſſe and a good conſcience. And this is that *ſealing* which is ſo often mentioned in the Scriptures: As when in the Apocalyps it is ſaide, Apoc.7.3. that an innumerable multitude was ſealed to the Lord. For like as the Father ſealed Ieſus Chriſt Ioh.6.27. as he was man and mediatour; ſo alſo the reſt of his children hee hath ſealed, and doth daily ſeale with ſure notes and ſeales to diſtinguiſh them from other men, and the children of this age. For God is ſaid 2.Cor.1.21.22. to haue annointed vs, and ſealed vs, & giuen vs the earneſt of his ſpirit in our hearts. And againe, Eph.1.13. and 4.30. to haue ſealed vs with the holy ſpirit of promiſe, and that to the

day

day of redemption. As it is eaſie to diſcerne a right ſeale from a counterfeit,ſo the true ſoules of God (by the ſealing of the ſpirit)are diſtinguiſhed from hypocrites, and lawfull children from baſtards.

The chiefe effects of predeſtination by which the elect are diſcerned from the reprobate.

It remaineth, that wee ſhould declare ſome effects of predeſtination: by which, as by markes and ſeales, the *Elect* may be diſcerned from Reprobates. The firſt effect of Predeſtination, is Chriſt himſelfe; as he is a Mediatour and a Sauiour, dwelling in our hearts by his holy ſpirit. For as we are elected in him, and by him redeemed;ſo by the ſprinckling of his blood,we are clenſed and ſealed:and by his dwelling in vs quickened, (for he is our life,& that eternall) and therefore wee are ſeuered from Reprobates which alwaies remaine in death, as in the holy Scriptures we are taught. We ſay that this is the firſt effect of predeſtination, becauſe we can inioy none of the gifts of God,either of election, vocation, or iuſtification, except in Chriſt, and by Chriſt: For hee hath poured out all the effects of predeſtination into vs. In that therefore euery elect faithfull man feeleth Chriſt to dwell in him, and to quicken him; *he* hath a ſeale in himſelfe, by which he may know that he was elected to euerlaſting life in the ſame Chriſt: A part and beginning of which life, is this ſpirituall life, by which we now liue to God. And as euery man knoweth himſelfe to be the ſonne of God in Chriſt, becauſe hee calleth vpon God from his heart as a father: hee may conclude, that he is predeſtinated to be the ſonne of God for Chriſts cauſe. And that by this firſt note the faithfull may know that they are elect to eternall life:the Apoſtle ſheweth, *Know yee not* (ſaith he) *your ſelues that Ieſus Chriſt is in you, except yee be Reprobates?* And no doubt a Type of this kind of ſealing, was that ſealing which was done in Egypt, by the blood of the Lambe: namely, when the houſes of the Iſraelites were ſprinckled with this blood,that they might be diſcerned from the houſes of the Egyptians: and ſo be paſſed ouer vntouched of the Angel. And by Chriſt, as by the chiefe effect; yea, and the cauſe too of all the effects which followe, all other effects of predeſtination are put into vs, and we are ſealed with them. The Apoſtle nameth three principles, *our calling,* (to wit effectuall) *our iuſtification, and glorification.* This third effect, wee ſhall obtaine in the life to come, the two firſt in this life. And to theſe two may verie well be referred all other, which we receiue in this life by Chriſt: with the effectuall, we ioyne a ſound hearing of the word of God,and the vnderſtanding of it, accompanied with great and conſtant delight and ioy: faith alſo and a true knowledge of the deitie, humanitie, and office of Chriſt. Vnto iuſtification, wee referre a perſwaſion of the remiſſion of our ſinnes by Chriſt (for by this we are iuſtified:) and regeneration too, or ſanctification, and renouation of life, a good conſcience, loue not faigned, a pure heart and cleane, patience in aduerſitie, and boaſting in tribulation, all good workes and fruites of the ſpirit:adde hereunto the croſſe it ſelfe,which we beare for the truth of the Goſpell:wherefore,whoſoeuer feeleth that he is effectually called,that he doth willingly heare the word, that he doth beleeue, the Goſpel,that he is ſure of the remiſſion of his ſinnes, that he burneth with true loue to his neighbour,that he is bent to euery good work;he cannot but muſt needs be perſwaded of his election: for God onely doth communicate theſe vnto the elect. Therfore it is plain, that the elect are confirmed in the aſſurance of their election,by the effects of Predeſtination, & that there is a threefold waie,by which God reuealeth to euery man his Predeſtination.

2.Cor.13.5.

Rom.8.30.

III
The weakneſſe of our faith as touching our eternall election, by what ſtaies it may bee held vp.

But if any ſhall take an occaſion the rather of doubting of his election, then of confirming himſelfe in it, of that which hath beene ſpoken as concerning the fruites of the ſpirit, and the effects of predeſtination: and that peraduenture becauſe he can feele in himſelfe few and very weake fruites of regeneration and election:yet let him not be diſcouraged, neither let him doubt of his election: but let him vnderſet himſelfe with theſe props. Firſt of all,if euer he truely felt in himſelfe that teſtimonie of the ſpirit(which before I mentioned) namely,that he is the ſonne of GOD:let him know vndoubtedly, that he is ſuch a one, and therefore elected to eternall life. For the holy Ghoſt neuer beareth record, or perſwadeth a man of that which is falſe, *for he is the ſpirit of truth.* And they are not the ſonnes of God,except they haue beene *predeſtinate*(as the Apoſtle ſaith) *to adoption by Chriſt*: and none that is the ſonne of God and a man elected, can bee made a reprobate, and the childe of the deuill. Therefore albeit hee feele in himſelfe both fewe and feeble effects of regeneration, yet let him not doubt of his election: otherwiſe hee ſhall diſgrace the teſtimonie which hee hath receiued of the holy Ghoſt, yea and that too which as yet hee enioyeth: although peraduenture by reaſon that his minde is troubled by euill affections, that teſtimonie of the holy ſpirit can ſcarce be heard in him. For the teſtimonie of our adoption by the holy Ghoſt, beeing once giuen vnto our ſpirit, laſteth for euer: although it is otherwhiles heard more plainely, and at other times is more ſlenderly and ſcarce perceiued. But how (ſay you) may I knowe whether the teſtimonie doth proceed from the holy Ghoſt, and therefore whether it bee a true and certaine teſtimonie? I anſwer firſt, by the perſwaſion: ſecondly, by the manner of the perſwaſion: laſtly, by the effects of this teſtimonie and perſwaſion. For the firſt, the holy Ghoſt doth not ſimply ſay it, but doth perſwade with vs, that wee are the ſonnes of God; and no fleſh can doe this. *Againe,* he perſwades vs by reaſons drawne not from

Ioh.16.13.

Eph.1.5.

How a man may know whether the teſtimony which is giuen of the ſpirit, be of the ſpirit or not.

our workes or from any worthines in vs; but from the alone goodnes of God the Father, and grace of Chriſt. In this manner the deuill will neuer perſwade any. Laſtly, the perſwaſion of the holy Ghoſt is full of power, for they which are perſwaded that they are the ſonnes of God, cannot but needes muſt call him Abba, Father: and in regard of loue to him, doe hate ſinne, and whatſoeuer is diſagreeing to his will: and on the contrary, they haue a ſound and a heartie deſire to his will. If at any time thou haſt felt in thy ſelfe any ſuch teſtimonie, perſwade thy ſelfe it was the teſtimonie of the holy Ghoſt: and that very true and certaine too: and therefore that thou art the childe of God, and predeſtinate to eternall life. This is the prop by which wee muſt vnderſet that weake beleefe wee haue of our certaine election to eternall life. Againe, hold this without wauering whatſoeuer thou art, that art tempted to doubt of thy election: euen as nothing is required at our hands to worke our election, (for God choſe vs of his onely meere goodneſſe) ſo, that we may truly know whether we bee elect or not: this one thing ſhall be ſufficient, namely, if wee ſhall attaine to the certaine knowledge of this, that we are in Chriſt, and partakers of him: for, he that is now ingrafted in Chriſt, and is iuſtified, it cannot be, but that hee was elected in Chriſt before the foundation of the world. And that we may be in Chriſt, faith is both required, and is ſufficient: not perfect faith, but true faith, though it be ſo little as a graine of muſtardſeede, and feeble like a young borne babe, and that ſore diſeaſed too. Now that faith, which is a liuely and a true faith, laſteth alwaies, as hath beene before declared, neither can it at any time altogether faile. And ſo it commeth to paſſe, that they which once haue beene truly ingrafted into Chriſt, remaine alwaies and continue in him, according to that ſaying; All that my Father giueth mee, ſhall come to mee: and he which commeth vnto mee I will not caſt forth. That is true no doubt, that looke how much the faith is more perfect, ſo much the greater power it hath, to knit vs more and more to Chriſt: and therefore wee muſt alwaies endeauour to encreaſe in faith. Yet for all that, this is moſt certaine; one little ſparkle of true faith is ſufficient to engraft vs into Chriſt. And for that cauſe, wee muſt in no wiſe doubt of our engrafting into Chriſt, and of our election too by reaſon of the weakeneſſe of faith, and the ſmal and ſlender fruits it bringeth out.

Whereby a man may know whether his faith be true faith or not.

But how ſhall I certainely know (ſay you) whether my faith bee a true and liuely faith, or not? Out of the ſame grounds, from whence the teſtimonie of our adoption is perceiued. Firſt of all, if you ſhall truly feele, that you are perſwaded of the truth of the Goſpell, yea and that all your ſinnes are pardoned you for Chriſt, and you receiued to fauour. Againe, if you ſee that this perſwaſion is grounded not vpon any merits of yours, but on the ſole goodnes of God, and grace of Chriſt.

A Laſtly, if you feele ſuch a confidence to approach vnto, and call vpon the Father, & ſuch a loue towards him and his Sonne Ieſus Chriſt, that ye doe hate and deteſt whatſoeuer is againſt his glory (as all ſinne is) and on the contrarie, be carried away with a deſire to doe thoſe things which ſerue for the aduancing of his glorie: & therefore that you loue all thoſe, which deſire and ſeeke the ſame, as the brethren and friends of Chriſt. For theſe bee the effects which can neuer bee ſeuered from true faith. And this is the diſpoſition of true faith: therefore as long as thou feeleſt theſe effects in thy ſelfe albeit very ſlender and greatly languiſhing, yet aſſure thy ſelfe thou art indued B with true faith, although it be weake: and therfore thou art in Chriſt, yea and in Chriſt elected too. Wherfore thou muſt not doubt of thy ſaluatiō & election, by reaſon of thy daily ſlips proceeding from thy weaknes of faith, no not for hainous crimes: like as neither Dauid for his adulterie and murder, nor Peter for his threefold denial, did deſpaire of their election: which appeareth, in that beeing plunged in the very gulfes of their temptations, they held faſt their faith as an anker, and called vpon God. This is the ſecond prop. Laſtly, in no wiſe wee muſt forget, namely that our election is certen and immutable: and therefore, as it is done without reſpect of any workes of ours, ſo in like ſort it can neuer be changed by any of our euill de- C ſerts. For as it firſt proceeded from the onely free purpoſe of God; ſo it is grounded thereon. True it is, we prouoke Gods wrath againſt vs by our ſinnes, and neither will God let them eſcape vnpuniſhed, but he chaſtiſeth vs by diuers, both inward & outward ſcourges: as may appeare in Dauid aboue all other. Yet for all that, it is his good pleaſure, that for his goodneſſe ſake & truth, for the obedience of Chriſt, that his purpoſe ſhould remaine ſure, and our election. So it commeth to paſſe, that he giueth vs repentance anew, to raiſe vs vp, and to receiue vs to fauour. Therefore, although for the preſent thou feeleſt thy ſelfe to be of weake faith, & to haue fallen to diuers ſins; yet whereas heretofore thou haſt had many and euident D teſtimonies of thy election, as the teſtimony of the holy Ghoſt, and the teſtimonie taken from faith, and the effects of faith: at this preſent aſſuredly thou canſt not doubt of thy election, for thy ſinnes commited, but thou ſhalt much derogate from this free election, and alſo from the teſtimonies of thy election heretofore enioyed, yea and thoſe which yet thou enioyeſt. For if thy ſins diſpleaſe thee, & thou deſireſt to liue without blame, onely for that thy ſins diſpleaſe thee, why now thou haſt a new teſtimonie of thy electiō: for ſuch repentance as this is, is only proper vnto the elect: therfore, by theſe three props we muſt vphold our faith, as touching euery ones particular election. And thus much as concerning the certenty, with the which euery man muſt be perſwaded that he is elected in Chriſt to eternall

eternall life, before the foundatiō of the world.

Aſſertion. II.

The end of our predeſtination.

Whoſoeuer are predeſtinated to the end, they are alſo predeſtinate to the meanes, without which they cannot attaine to the end: & therfore as the elect neceſſarily at length do come vnto the end, by reaſon of the certainty of their electiō; ſo alſo by reaſon of the ſame certentie, it is neceſſary that they ſhould be traced through thoſe meanes which tend to the ſame end.

We muſt marke the end to which we are predeſtinate, and to which we ſay that one day we ſhall be brought: for there is a double end of our election: the one concerneth the elect thēſelues, namely their glorification, or their eternall life and glorie in heauen; of which is ſpoken, Rom. 8. The other concerneth God himſelfe which chooſeth, namely the glorie of God: that is, that the glory of his grace may be known, and eternally made manifeſt, of which is mention made, Eph. 1. Both of them are ſo coupled togither, that whoſoeuer are præelected to the firſt, are alſo predeſtinate to the latter, and the latter followeth of the former. For the more we ſhall be made partakers of the graces of God & the heauenly glorie; ſo much alſo more and more ſhall the glorie of God be made manifeſt in vs. But becauſe the end which concerneth God, is almoſt all one in the reprobation of the wicked, and in the predeſtination of the Saints: namely, that by the ſaluation of theſe which proceedeth of his meere goodnes, the glorie of his grace is made manifeſt: ſo alſo by the iuſt damnation of the other, the glorie of his diuine iuſtice may be made knowne to all. Neuertheleſſe, conſidering that the end, to which the elect ſhall attaine, is farre diuers from that (for it is eternall life) vnto which the reprobates are appointed (for that is eternall death:) therefore the end of which we treat in this aſſertion, is our eternall glorification and euerlaſting life in heauen.

The meanes to which wee are predeſtinate, how many they be, and which.

Let vs now ſee in the ſecond place, what are thoſe meanes, by which the elect are brought vnto this end: and therefore to which meanes we hold, that all are predeſtinate whoſoeuer are predeſtinate to the end. And they are of two ſorts, ſome of them are ſo neceſſarie vnto all, that without them no man ſimply can attaine vnto eternal life and glory: and they are Chriſt, as he is Mediatour and high Prieſt, and his obedience & iuſtice (for without Chriſt no man can be ſaued;) alſo our effectuall calling to Chriſt by the holy Ghoſt: and that which followeth this, is our iuſtification, yea and our regeneration too. For theſe foure, predeſtination, vocation, iuſtification, and glorification, are ſo linked togither, that it is not poſſible to ſeuer the one from the other. And therfore no man can be glorified, which is not iuſtified, and no man can be iuſtified, which is not effectually called, as alſo no man can be effectually called which is not predeſtinate: therfore without theſe, not ſo much as children and infants can be brought to this end of eternall glorie. And therfore euen al the elect infants are inwardly, in a certaine peculiar maner, by the holy Ghoſt, called, and iuſtified, and glorified. Now there are ſome certaine meanes annexed vnto theſe, which albeit they haue no place in infants, by reaſon of their age, yet they belong to all other elect, howſoeuer they are found in ſome more plenteous and liuely, and in other ſome more ſlender and weake. As namely, a liuely faith, the hearing of the word, a deteſtation of ſinne, the loue of righteouſneſſe, patience in aduerſitie, a care to doe good works (& ſuch like) al which the *Apoſtle* comprehendeth vnder the name of good workes; when he ſaith, *that we are created*, that is, borne anew in Chriſt, *vnto good works, which God hath prepared, that we might walke in thē*, that is, that we might lead our liues in them, and ſo walking at length might come to eternall life: for without them, we cannot come to eternall glorie; but by them God traileth vs thither. Therefore we ſay, that all which are elect to that end, are alſo predeſtinate to the ſame meanes. For predeſtination is not onely of the end, but alſo of the meanes which concerne the end: and all, as well the end as the meanes are the effects of predeſtination. And therefore it is very true, which Auguſtine ſaith: Predeſtination (ſaith he) is a preparation to the graces of God, by which they indeed are freed whoſoeuer are freed.

Eph. 2. 10.

The firſt benefit of God, predeſtinating vs, is Chriſt.

Therefore, the firſt gift of God (that we may briefly conſider the effects of predeſtination) prepared for all the elect, without which they can in no wiſe come to the end, is Chriſt: and therefore the firſt *effect of predeſtination is our Lord Ieſus, with his obedience, merits, death, reſurrection, glorie: namely, in that reſpect he is made Mediatour between God the Father & vs, and the head of all the Elect*. And therfore, in as much as he is ſuch a one, he is alſo the cauſe of all other graces and benefits, which come vnto vs by the free predeſtination of God. For the effects of predeſtination are ſo ordered among themſelues, that the firſt, which goe before, are the cauſes efficient, or (if we will ſo ſpeake) the materiall cauſes of the latter, & thoſe that follow. Therefore, ſeeing Chriſt is the firſt effect of predeſtination, he is alſo the cauſe of all other effects, by whom we are made partakers of thē. The Apoſtle therefore ſaith very well to the Epheſians: In the firſt place (ſaith he) *we are elected in Chriſt*, namely, as in the head, to be his members. Secondly, he writeth that we are predeſtinate to adoption by Chriſt, namely to obtaine it: for we are adopted into the ſonnes of God in Chriſt, the firſt begotten ſonne of God, & by making vs partakers of his ſonne-ſhip, we are really made the ſonnes of God, yea, and we are alſo indued with his ſpirit too, that we might be borne anew. Thirdly (ſaith he) we are made acceptable & beloued vnto the Father, and his beloued ſonne, namely Chriſt. Fourthly, that we haue our redemption in the ſame Chriſt, by his blood, and haue obtained remiſſion of ſinnes, & all wiſedome and vnderſtanding, as well in heauen, as in earth. In a word, the Apo-

Eph. 1. 4. &c.

Gal. 4. 6.

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ſtle ſheweth there(as alſo els where)that whatſoeuer benefits we doe, or ſhall hereafter obtaine, countingfr om our eternall election, euen vnto our glorification: all thoſe wee now doe and ſhall obtaine hereafter, in Chriſt, and by Chriſt. Therefore, whoſoeuer are elected to eternall life, beſides this that they are elected in Chriſt, they are alſo predeſtinate to Chriſt, that is, to haue fellowſhip with him, that they may by him enioy all other benefits.

II *The ſecond benefit of God, and effect of our predeſtination, is our effectuall calling to Chriſt, and to his Goſpell, in which the elect are onely called:* be-2.Tim.1.9. cauſe it is by the purpoſe and grace of God, Rom.8.30. which is giuen vs in Chriſt. And an effectuall calling is knowne by the effects, two of which proceede directly from it: a heartie kinde of hearing the word, and the conceiuing of it with a very great, conſtant, and continuall delight, and a true and ſure beleefe of the word of the Goſpel. Thence it is that Chriſt ſaith, *Who is* Ioh.8.47. *of God*(ſaith he)namely, by election and effectuall calling, *heareth the word of God*, very willingly, and from his heart, and that continually: but ye heare not becauſe ye are not of God. And this calling is wrought not onely of the preaching of the word (as it is in all that be of yeares) but alſo(& that chiefly)with the inward inſpiration of the holy Ghoſt, whiles that the Father draweth them by his ſpirit, whome he will haue to come to Chriſt. Which alſo was ſaid to be done in infants. For this calling is the beginning of ſaluation euen in this life: and therefore it is the Apoſtles manner, in the beginning of his Epiſtles, to make Rom.1.7. mention of this calling, naming all the faithful, 1.Cor.1.2.3. *The ſaints called*: Therefore it muſt needes bee, that all they which are elected in Chriſt, muſt alſo at length effectually be called and drawne to Chriſt.

III *After an effectuall calling followeth Faith, the effect of predeſtination, which is ſaid to be peculiar* Tit 1.1. *vnto the elect*; And without which (as the Apo-Heb.11.6. ſtle ſaith)it is not poſſible to pleaſe God. *For by it we are ingrafted into Chriſt, and are made the members of Chriſt, aud without faith no man can be ſaued.* And that this is an effect of predeſtination, the Apoſtle plainely ſheweth, when 1.Cor.7.25. he ſaith, *that hee had obtained mercie* (namely, in Gods eternall predeſtination) *that he might beleeue*. Wherefore, whoſoeuer are predeſtinate to obtaine eternall life in Chriſt and by Chriſt; they are alſo elect to haue the very gift of faith. Therefore it muſt needes bee, that at length they ſhall beleeue in Chriſt.

IV *The fourth benefit is Iuſtification, that is, a free pardoning of our ſinnes, and the imputation of the righteouſnes of Chriſt, for it followeth Faith: becauſe whoſoeuer are indued with true faith in Chriſt, are alſo iuſtified.* And that iuſtification is an effect of predeſtination; the Apoſtle ſheweth Rom.8.39. when he putteth it after *calling*, before which he ſetteth *predeſtination*. And when he Eph.1.4. ſaith, that *we are elect in Chriſt, that we might be* A *holy & without ſpot or blame in the preſence of God*: and that this is not done while wee are in this world, but by the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it muſt needes be, that all the elect ſhall be iuſtified, and be taken for moſt pure and without blame in Gods preſence.

V *With iuſtification is ioyned regeneration, & ſanctification by the holy Ghoſt: namely, whiles we are made new creatures by him, & the ſonnes of God too: not onely by adoption, but alſo by regeneration.* For when Chriſt iuſtifieth vs, he doth not onely forgiue vs our vnrighteouſneſſe, and impute his righteouſneſſe vnto vs, but alſo he taketh from B vs our ſtonie heart, & giueth vs a fleſhy heart of his own: and he ſtrips vs of our old man, & puts on his new man. Laſtly, hee taketh away the corruption of our nature, & makes vs partakers of his diuine nature: and ſo indeede of the ſons of men, hee makes vs the ſonnes of God, & his brethren too. Therefore it is ſaid, that *we* Eph 1.4.5. *are predeſtinated to adoptiõ by Ieſus Chriſt & elect, that we may be holy without blame*: and *that which* Ioh.3.6. *is borne of the ſpirit, is called ſpirit.* Therefore the elected to eternall life, muſt needs be begotten anew to be the ſonnes of God, and be made partakers of the diuine nature, and bee new creatures in Chriſt.

VI *Hence iſſueth the ſixt effect of predeſtinatiõ, which is heedefully to be regarded: the loue of righteouſnes,* C *& the deteſtation of ſinne. For in regeneration, the affections are principally changed*; Namely, the affections of the corrupt nature & fleſh, into the affections of the diuine nature & ſpirit. Hence it is that the Apoſtle ſaith, that they which are borne anew, *doe walke according to the ſpirit, and* Rom. 8.1. and 5. *not after the fleſh*; and *not to ſauour the things of the fleſh, but the things of the ſpirit*. And the chiefe affections of the fleſh, are the loue of ſinne, that is, the concupiſcence of the fleſh: and contrariwiſe the hatred of righteouſnes, & the law of God, which are not of the Father, but of the the world. Therefore the chiefe affectiõs of regeneration & the ſpirit, are the loue of righteouſnes & of the law of God, & the hatred of ſin. For that which is ſpoken chiefly of Chriſt: D *Thou haſt loued righteouſneſſe & hated iniquity*; is Pſal.45.7. to be vnderſtood of all the members of Chriſt, endued with his ſpirit, becauſe it is truly accõpliſhed in them. Hence it is, that Dauid who in himſelfe did repreſent the diſpoſition of all the regenerate, ſaid of himſelfe, *I haue loued thy law,* Pſal 119. 113.&40. 5.&101.3. &26.5. *thy law is in the middle of my heart, I haue hated all the workers of iniquitie, I will not ſit with the wicked.* Alſo Paul, *I am delighted*, ſaith he, *in the law of* Rom.7.22. *God, according to the inner man*; that is, in as much as I am borne a new. And no man doubteth, but that both theſe affections are the effects of predeſtination, except he be ignorant that all theſe are the gifts of God: which as in time he beſtoweth on his, ſo alſo he hath decreed to beſtow them on them before the foundation of the world.

VII *And from theſe two affections, being the firſt fruites*

A *of regeneration ariſeth a care and indeauour to doe good workes, that is, to flie ſinne, & to fulfill the law of God: which is the ſeauenth effect of Predeſtinatiō.* For he which hateth any thing from his heart, he taketh heede of it as much as he can, and he flieth frō it, & eſcheweth it: and on the contrary, he which loueth any thing from his heart, that alſo he ſeeketh after, & endeauoureth him-
1. Ioh. 3. 7. ſelfe to the compaſſing of it. Therefore the Apoſtle Iohn, maketh this a chiefe difference between the ſonnes of God, and the children of the Deuill, that is, between them that are borne a new: and them that are not borne a new: that the children of God both loue and doe righteouſneſſe, & the children of the deuill loue ſinne and doe it: as alſo the deuil ſinned from the be- B
ginning: and Chriſt came to diſſolue the works of the deuill, namely, in his elect; for in the reprobate he leaueth them vntouched, becauſe they are not giuen him of the father to be purged, borne a newe, and ſaued. Therefore ſeeing Chriſt was before ordained & predeſtinate to the doing of all theſe works, & that there is no good wrought in vs, which was not prouided for vs in Chriſt from all eternitie: it is a cleare caſe, that the care alſo of doing good workes,
Eph. 2, 10. is an effect of predeſtination. And the Apoſtle plainely teacheth it when he ſaith, *that we were created in Chriſt to good workes, which God hath prepared that we might walke in them.* To this pur-
Eph. 1. 4. poſe ſerueth that which the Apoſtle deliuereth
Tim. 1. 5. of *loue vnfained,* to which he ſheweth, that we C
were elect; & of *a good cōſciēce:* which he makes the inſeparable companion of the faith of the
Tit. 1. 15. elect. Laſtly, of *a pure heart,* which he aſcribeth to the elect, conſidering the *vnfaithfull haue nothing cleane in them,* and that *their minde and conſcience is defiled.* Now that this care to doe good
Pt. 1. 10. works, is neceſſarie in all the elect, Peter ſheweth it, when he bids vs endeauour *to make our election and calling ſure by good workes,* as ſome copies haue it. But to whome ſhall we make it ſure? not vnto God, (for it was ſure vnto him before the foundation of the world) but vnto our ſelues; and to our neighbours. And this is one of the chiefeſt vſes of good workes, that by them, not as by cauſes; but as by effects of D
predeſtination and faith, both we, and alſo our neighbours are certified of our election, & of our ſaluation too. Furthermore, conſidering whiles we haue a care to glorifie God, to doe good workes, and we will not be conformable to the world in the wickednes of it, neither ſubmit our ſelues to our fleſh and Sathan: the fleſh, the word and Sathan, doe perpetually warre againſt vs; and therewithall it commeth to paſſe, they being moſt valiant enemies, that either we are ouercome, or at the leaſt in fight are foiled.

And therefore we are conſtrained to flie vn-
VIII to the Lord, & to craue his aſſiſtance: *therefore the eight effect of our predeſtination is the calling vpon God, that in this fight he would giue vs ayde againſt the Deuill, the world, and the fleſh.* For this is the propertie of the ſpirit, which the elect haue to ſtirre them vp to prayer: for the ſpirit it ſelfe maketh requeſt for vs, *with groanings* Rom. 8. 26.
that cannot be vttered, that is to ſay, it mooueth vs to make requeſt. And *becauſe we are ſons, God hath ſent the Spirit of his Sonne into our hearts, crying Abba,* Father. And God biddeth vs *call vpon* Gal. 4. 6.
him in the day of tribulation, promiſing to heare Pſal. 50. 15.
vs. From theſe proceedeth, *the ninth effect of predeſtination, namely, a perpetuall repentance for our daily ſlippes, and a continuall deſire to be bettered in godlineſſe.* IX. So that alſo for this cauſe chiefly, we heartily deſire to bee diſſolued out of this world, and to bee with Chriſt for this end, that we might ſinne no more. For this is a thing proper to the elect of God euen now borne anew: as we may ſee in the Apoſtle, who ſpeaketh thus in the name of all the regenerate: *O miſerable man that I am, who ſhall deliuer me from* Rom. 7. 24.
the bodie of this death. And againe, *I deſire to be* Philip. 1. 23
diſſolued, and to be with Chriſt.

X *From this ninth effect proceedeth the tenth, namely, a deſire that Chriſt may come, and make an ende of all our miſeries and ſinnes, and perfectly reſtore his owne kingdome.* That this is proper to the elect, the Apoſtle ſheweth, when he ſaith,
2. Tim. 4. 8. that they loue the comming of the Lord: and Iohn bringeth in the ſpouſe of CHRIST,
Apoc. 22. 17. 20. crying, *Come Lord Ieſus, come quickly.* Yea, and
Mat. 6. 10 Chriſt himſelfe hath taught vs to pray: *Let thy kingdome come.* And becauſe that they which pray on this wiſe, are alſo heard according to
Pſal. 50. 15. Gods promiſe: *In the day of tribulation call vpon me, and I will heare thee: hence appeareth the eleuenth effect of Predeſtination, true patience, that* XI
Rom. 5. 5. *is, not onely true comfort, but alſo a reioycing in aduerſitie: as the Apoſtle deſcribeth it. And therefore a certaine taking vp of courage and recouery of ſtrength againſt his enemies: whereby it commeth to*
and 8. 28. *paſſe, that all things turne to the ſaluation of the elect.* For the elect, albeit they be often beaten down in fight, yet becauſe Chriſt ſpeedily ſendeth ayde from heauen vnto them, they riſe vp couragiouſly, and begin again the fight againſt ſinne and the deuill, and all other the enemies of Chriſt: and they *fight ſo long, till they be made conquerours, and are aſſured of the victorie, and of*
XII *the crowne: which aſſurance alſo is an effect of predeſtination giuen to all the elect.* For what (ſaith the Apoſtle) ſhall wee ſay to theſe things? If
Rom. 8, 31. God be on our ſide, who can bee againſt vs? Therefore our Lord Ieſus teacheth, that the
Mat. 24. 24. elect can not be ſeduced, and ſo periſh, no not by the cunning of Antichriſt, and his miracles. And *laſtly, hence appeareth that laſt effect of pre-*
XIII *deſtination, which we can obtaine in this life, the gift of perſeuerance vnto the ende in faith; and a true confeſſion of Chriſt, ioyned with a manifeſt care to liue a godly life, and a deſire to glorifie him.* For this gift is beſtowed vpon all the elect, as the
Ier. 32. 40 Lord promiſed by Ieremie: *I will put my feare into their hearts, that they may not depart from me.* And when they ſhall come to the end of their liues, they ſhall be receiued into the heauenly glory, vntill ſuch time, as their bodies alſo beeing raiſed vp, they may take full

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poſſeſſion of eternall life. Thus we ſee that it is very certaine, that thoſe which are elected to eternall life, are alſo predeſtinate to vſe thoſe means, by which as by certaine ſteps & ſtaires, they climbe into that heauenly dwelling place. And therefore that we were predeſtinate to theſe means, namely, Faith, Iuſtificatiõ & good works, becauſe we were elected to eternal life, according to the purpoſe and grace of God.

III
The vſe of this doctrine.

Wherefore by this meanes the doctrine alſo of the Pelagians is confuted as touching predeſtination to life, by our faith & works, which God foreſaw we ſhould doe. Wheras on the cõtrarie, therfore God did predeſtinate vs to faith & good works, becauſe he did chooſe vs to eternal life. For the Apoſtle ſaith not, I obtained mercie, becauſe I was faithfull, or becauſe I ſhould be faithfull, *but that I might be faithfull.* 1.Cor.7.25. Neither, ſaith he, that we are elected in Chriſt, becauſe we ſhould bee holy & without blame, *but that we might be holy and without blame.* Eph.1.4. Neither doth he ſay that we were created in Chriſt, becauſe we did or ſhould doe good works: but we were created *to good works; which God prepared that we might walke in them.* Eph.2.10. Laſtly, he ſaith not, that the grace of Chriſt appeared, becauſe wee were to liue ſoberly, iuſtly, & godly, but that it therfore appeared, that we denying all vngodlines, & the luſts of this world, *might liue ſoberly, iuſtly, & godly in this preſent world.* Tit.2,11.12. We ſee therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth that we doe preuent the grace of God by our merits which God foreſaw. And on the contrary, here we ſee, how foully the belly-gods of this world are deceiued, which reaſon thus: if we be predeſtinate to eternall life, & our predeſtination be certain & vnchangeable, what need we endeauour our ſelues, beleeue, or doe good works? for howſoeuer it fall out, & howſoeuer the elect do liue, vndoubtedly they cannot periſh, becauſe they are predeſtinate to eternall life. Alas poore wretches, they ſee not, that they ſeuer thoſe things that are to be cõioyned, namely the end & the meanes of the end: & that they break the chaine, which in no wiſe either can or muſt be looſed, whilſt that they ſeuer their callings and iuſtification: yea, & Faith too and good works, from predeſtination & glorificatiõ. As though God did glorifie them whom he did predeſtinate, before he called & iuſtified them: yea, and before they can beleeue, & ſhew their quicke and liuely faith by works. Contrariwiſe, let vs learne what our dutie is. If any be elect to eter- A nall life, they alſo are predeſtinate to the means by which they come vnto it. And we beleeue (as we are bound to doe) that we are predeſtinate to eternal life: & therfore we muſt alſo beleeue, that we haue beene elected to faith and good works, that by them, as by certaine ſteps, we might be brought to eternal life. And therfore ſo far muſt we be from neglecting Faith, & the means of good works, & of a holy life; that contrariwiſe, it is rather our dutie, to keep faith in a good conſcience, and to be conuerſant in good works, which God hath prepared, that we might walke in them. And becauſe we can B neither attaine to the end, nor the meanes that bring vs thereunto of our ſelues: Therefore it is our part to craue thẽ at Gods hands by prayer, that he would giue vs faith, & a care to do good works, & increaſe them in vs. Neither muſt we onely aske them, but alſo certainely truſt that we ſhall obtain them for Chriſt his cauſe. For if for all thẽ which are predeſtinated to eternall life, God hath prepared faith, by which they may beleeue, & good works to walke in: therfore if we beleeue (as by Gods cõmandement we are bound) that we are in Chriſt elected to eternall glorie: we muſt alſo be perſwaded, that before we depart hence, he will giue vs true repentance, C increaſe true faith, inflame vs with loue: laſtly, that he wil miniſter vnto vs abundantly all things in Chriſt, to obtaine the end. Yea, this confidence alſo & prayer, it is one effect of predeſtination, by which we get the reſt. Therfore this doctrine we muſt hold, that predeſtination to eternall life doth not take away the meanes of obtaining it, but rather eſtabliſh them. And therfore both theſe principles are true, namely, that the elect to life cannot periſh: & vnleſſe a man beleeue in Chriſt, & perſeuere vnto the end in this faith working by loue, he ſhall periſh. The reaſon is, becauſe in predeſtination, the means & the end of it are ſo ioyned togither, that the one cannot be ſeuered from D the other. Wherefore whoſoeuer holdeth not the means vnto the end (amongſt which faith is one) it is manifeſt, that he was neuer predeſtinate and therfore muſt needes periſh: as on the contrarie, he which holdeth faith, muſt needes be ſaued. So the truth of theſe propoſitions is euident: He which beleeueth in the Sonne hath life eternall: Ioh.3.36. contrariwiſe, hee which beleeueth not in the Sonne, the anger of God remaineth vpon him; becauſe as a conſtant faith is a ſigne of election, ſo obſtinate infidelitie is a token of reprobation.

FINIS.

Bradfords anſwer to Careles.

Carles. *I am troubled with feare that my ſinnes are not pardoned.*

Bradford. They are, for God hath giuen thee a penitent and beleeuing heart: that is an heart, which deſireth to repent and beleeue. For ſuch an one is taken of him (he accepting the will for the deede) for a penitent and beleeuing heart indeede.

Trin' vni Deo gloria.

A DIRECTION FOR THE GOVERNEMENT OF THE TONGVE ACCORDING TO GODS WORD.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA MATER CANTABRIGIA

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To the Reader.

C*HRISTIAN Reader, lamentable and fearefull is the abuſe of the tongue among all ſorts and degrees of men euery where. Hence daily ariſe manifold ſinnes against God, innumerable ſcandals and grieuances to our brethren. It would make a mans heart to bleed, to heare and conſider how Swearing, Blaſpheming, Curſed ſpeaking, Railing, Backbiting, Slandering, Chiding, Quarelling, Contending, Ieaſting, Mocking, Flattering, Lying, Diſſembling, Vaine and idle talking ouerflow in all places, ſo as men which feare God had better be any where then in the company of moſt men. Well then, art thou a man which haſt made little conſcience of thy ſpeech and talke? repent ſeriouſly of this ſinne, and amend thy life leaſt for the abuſing of thy tongue thou crie with* Diues *in hell,* Send Lazarus that he may dippe the tip of his finger in water and coole my tongue. Luk. 16, 24. *And if thou be one which haſt care to order thy ſelfe in ſpeech and ſilence according to Gods word, oh, doe it more: For what a ſhame is it, that men with the ſame tongue wherewith they confeſſe the faith and religion of Chriſt, ſhould by vaine and vngodly ſpeech vtterly denie the power thereof? And for thy better helpe herein, I haue penned theſe few lines following, concerning the* Gouernment of the tongue. *Vſe them for thy benefit, and finding profit thereby, giue glorie to God.* CIↃ. IↃ. XCII. Decemb. 12.

W. Perkins.

OF THE GOVERNEMENT OF THE TONGVE.

CHAP. I.

Of the generall meanes of ruling the Tongue.

THE gouernement of the tongue is a vertue pertaining to the holy vſage of the tongue according to GODS word.

And for the well ordering of it, two things are requiſite: a pure heart, and skill in the language of Canaan.

Mat.15.19 The pure heart is moſt neceſſarie, becauſe it is the fountaine of ſpeech, and if the fountaine be defiled, the ſtreames that iſſue thence can not be cleane.

And becauſe the heart of man by nature is a bottomles gulfe of iniquitie, two things are to be known: firſt, how it muſt be made pure: and thẽ how it is alwaies afterward to be kept pure.

The way to get a pure heart is this. Firſt, thou muſt ſeriouſly examine thy life and thy conſcience, for all thy ſins paſt: then with a heauy & bleeding heart confeſſe them to God, vtterly condẽning thy ſelfe. Thirdly, with deepe ſighes & groanes of ſpirit cry vnto heauẽ to God the Father, in the name of Chriſt for pardon, I ſay, for pardon of the ſame ſins, as it were for life & death, and that, day & night, till the Lord ſend down from heauen a ſweet certificate into thy perplexed conſcience by his holy ſpirit, that all thy ſins are done away. Now at the ſame inſtãt in which pardon ſhall be graunted, God likewiſe will once againe ſtretch forth that mightie hand of his, whereby he made thee when thou waſt not, to make thee a new creature, to create a new heart in thee, to renue a right ſpirit in thee, and to ſtabliſh thee by his free ſpirit. For whom he iuſtifieth, them alſo at the ſame time he ſanctifieth.

The purified heart appeareth by theſe ſignes. I. If thou feele thy ſelfe to be diſpleaſed at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily ſicknes. II. If thou begin to hate & to flie thine own perſonall ſinnes. III. If thou feele a griefe & ſorrow after thou haſt offended God. IV. If thou heartily deſire to abſtaine from all maner of ſin. V. If thou be carefull to auoid all occaſions & entiſements to euill. VI. If thou trauel & doe thine endeauour in euery good thing. VII. If thou deſire and pray to God to waſh and rinſe thine heart in the blood of Chriſt.

.15.9. When the heart is pure, to keepe it ſo is the ſpeciall worke of faith, *which purifieth the heart*.

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. A *Eliſha when he went vp, & lay vpon the dead child, and put his mouth to his mouth, and his eies vpon his eies, and his hands vpon his hands, and ſtretched himſelf vpon him, then the fleſh of the child waxed warme: Afterward Eliſha roſe and ſpread himſelfe vpō him the ſecond time: then the child neezed ſeuen times and opened his eies.* 2.Kin.4.34 verse 35. So muſt a man by faith euen ſpread himſelfe vpon the croſſe of Chriſt, applying hands and feete to his peirced hands & feet, and his wretched heart to Chriſts bleeding heart, & then feele himſelfe warmed by the heat of Gods ſpirit, & ſin frō day to day crucified with Chriſt, and his dead heart quicke- B ned & reuiued. And this applying which faith maketh, is done by a kind of reaſoning which faith maketh thus. Hath God of his mercie giuen his owne ſonne to be my Sauiour, to ſhed his blood for me? and hath he of his mercie granted vnto me the pardon of all my ſinnes? I will therefore endeauour to keepe my heart & my life vnblameable that I doe not offend him hereafter in word or deede, as I haue done heretofore.

Iſa.19.18. Rom.15.6. *The language of Canaan* is, whereby a man endued with the ſpirit of adoption, vnfainedly calleth vpon the name of God in Chriſt, and ſo conſequently doth as it were, familiarly talke & ſpeake with God. This language muſt needes be learned, that the tongue may be wel C grounded. For man muſt firſt be able to talke with God, before he can be able wiſely to talk with man. For this cauſe when men are to haue communication one with another, they are firſt of all to be carefull that they often make their praiers to God that he would guide and bleſſe them in their ſpeeches, as Dauid did, *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes*; Psal.141.3. And againe, *O Lord open thou my lippes, and my mouth ſhall ſhew forth thy praiſe.* Psal.51.15. Where we may ſee, that the mouth is as it were locked vp from ſpeaking any good thing, vntill the Lord open it. And Paul hauing D the gift of ordering his tongue in wonderfull meaſure, yet deſireth the Epheſians *to pray for him, that vtterance might be giuen him*, Eph.6.19 and good reaſon, *becauſe God ruleth the tongue.* Prou.16.1.

CHAP. II.

Of the matter of our ſpeech.

THe gouernement of the tongue containeth two parts: holy ſpeech, and holy ſilence. In holy ſpeech muſt be conſidered the matter of our ſpeech, and the manner.

The matter is commonly one of theſe three: either God, our neighbour, or our ſelues.

As concerning God, this caueat muſt be remẽbred, that the honourable titles of his glorious Maieſty be neuer taken into our mouths,

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vnleſſe it bee vpon a weightie and iuſt occaſion, A ſo as we may plainely ſee that glorie will redound to him thereby: and for this cauſe the third commandement was giuen, that men Exod.20.7. might not *take vp the name of God in vaine*, that is raſhly and lightly.

And therefore lamentable and fearefull is the practiſe euery where. For it is a common thing with men to begin their ſpeech, and to place titles of Gods moſt high Maieſtie in the fore-front almoſt of euery ſentence, by ſaying, *O Lord! O God! O good God! O mercifull God! O Ieſus! O Chriſt, &c.* If a man be to ſay any thing, he will not ſay, *Yea*, or *Nay*; but *O Lord yea*: or, *O Lord nay*. If a man be to reprooue his inferiour, he wil preſently ſay, *O Lord haue mer-* B *cie on vs, what a ſlowbacke art thou? what a lie is this, &c.* An earthly Prince, if he ſhould haue his name ſo toſſed in our mouthes at euery word, would neuer beare it, and how ſhall the euerliuing God ſuffer it? nay how can he ſuffer it? I ſay no more, but thou with thy ſelfe think how: for in the third commandement the puniſhment is ſet downe, *That he will not hold him guiltleſſe that taketh his name in vain*. And the Angels in reuerēce to Gods Maieſtie couer their faces. Iſa.6.2.

Concerning our neighbour, we are to conſider whether the thing, which we are about to ſpeake, be good or euill.

This being weighed, if it be good, & ſo commendable, then we are readily & cheerefully, & C that vpon euery occaſion to vtter it, eſpecially in his abſence, whether he be a friend or a foe: as Saint Iohn writeth of Demetrius. *Demetrius* 3.Ioh.12. (ſaith he) *hath good report of all men, and of the truth it ſelfe: yea, and we our ſelues beare record, and ye know that our teſtimonie is true.*

As for the euill which any ſhall know by his neighbour, he is in no wiſe to ſpeake of it, whether it be an infirmity or a groſſe ſinne, vnleſſe in his conſcience he ſhall find himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when he is called before a Magiſtrate, and is lawfully required to teſtifie the euill which he knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. D III. When the hurt or danger that may ariſe of the euill is to be preuented in others. As a man may ſay to one well diſpoſed, Take heed of ſuch a mans company: for he is giuen to ſuch or ſuch a vice.

To this end, they of the *houſe of Cloe* doe certifie Paul of the diſorders in Corinth. 1.Cor.1.11. And *Ioſeph certified his father of his brethrens ſlander*. Gen.37.2. In this caſe all reaſons are to be reuealed as tending the ruine of the whole common wealth. Thus *Eliſha reuealeth the ſecret of the king of Syria*. 1 King.6.8.

And if it ſhall be thought conuenient to mention the euil which we know by any man, it muſt be done onely in generall manner: the perſon, and all circumſtances which wil deſcrie the perſon, concealed.

Concerning things which are ſecret in our neighbour, we are not to be ſuſpicious, but to ſuſpend both ſpeech and iudgement. *Loue ſuſpecteth no euill.* 1.Cor.13.5. *Iudge nothing* (ſaith Paul) *before* 1.Cor.4.5. *the time vntil the Lord come, who wil lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt.* Auguſtine hath a good and ſpeciall rule to this purpoſe, that there be three Aug.lib.10. confeſſ.23. things of which we muſt giue no iudgement: Gods predeſtination, the Scriptures, and the eſtate of men vncalled.

As touching a mans ſelfe, he is neither to praiſe nor diſpraiſe himſelfe. As Salomon ſaith, *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lippes.* Prou.27.2. Yet otherwhiles the times doe fall out that a man may vſe an holy kind of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpell, and of religion, and of God himſelfe: as Paul did, *but wherein* (ſaith he) *any* 2.Cor.11.21. *will vſe boldneſſe (I ſpeake fooliſhly) I will vſe boldnes. They are Hebrewes, ſo am I, &c.*

CHAP. III.

Of the manner of our ſpeech, and what muſt be done before we ſpeake.

THus much of the matter of our ſpeech. Now followeth the manner. In the manner of our ſpeaking three things are to be pondered: what muſt be done before we ſpeake; what in ſpeaking: what after we haue ſpoken.

Before we ſpeake, conſideration muſt be vſed of the thing to be ſpoken, and of the end. Iames requireth that men *ſhould be ſlowe to ſpeak,* Iam.1.19. *and ſwift to heare.* Prou.18.13. Salomon ſaith, *He that anſwereth a matter before he heare it, it is folly and ſhame to him.* The mind is the guid of the tongue: therfore men muſt conſider before they ſpeake. The tongue is the meſſenger of the heart, and therfore as oft as we ſpeake without meditation going before, ſo oft the meſſenger runneth without his arrand. The tongue is placed in the middle of the mouth [a] & it is cōpaſſed in with [a] Chryſ.hom. 12.ad pop. Antioch. lips and teeth as with a double trench, to ſhew vs, how to vſe heede and preconſideration before we ſpeake: and therefore it is good aduiſe, to keep the key of the mouth not in the mouth but in the cupbord of the mouth. Auguſtine ſaith well, that as in eating and drinking men Lib.de nat. & grat. make choice of meates: ſo in manifold ſpeeches we ſhould make choice of talke.

Here are condemned idle wordes, that is, ſuch wordes as are ſpoken to litle or no end or purpoſe. And they are not to be eſteemed as litle ſinnes, when as men *are to giue account of euery idle word.* Mat.12.36.

CHAP. IV.

What is to be done in ſpeaking; and of wiſedome.

WHen wee are in ſpeaking, two things are to bee practiſed: firſt, care muſt be had of the ſpeech, that it bee *gratious*: ſe-

condly.

condly, it is to be vttered with conuenient bonds of truth.

Coloſſ. 4.6. The ſpeech is *gratious*, when it is ſo vttered, that the graces of God wrought in the heart by the holy Ghoſt, are as it were pictured and painted forth in the ſame: for ſpeech is the very image of the heart.

Eph 4.29 σαπρὸς. Contrarie to this is *rotten ſpeech*, that is, all ſuch talke as is void of grace, which is the heart and pith of our ſpeech.

And by this it apppeareth, that no vice can be named but with diſliking: Eph.5.3. Pſal.16.4. and hereupon in Scriptures when by occaſion a vice ſhould be named, in token of a loathing therof, the name of the vice is omitted, and the name of the B contrarie vertue vſed in the roome thereof, as in theſe wordes: Job.1.5. *for Iob thought, It may be that my ſonnes haue ſinned and bleſſed*, that is, *blaſphemed God*. This beeing true, then by proportion the viſible repreſentation of the vices of men in the world, 1.King.21.10.13. which is the ſubſtance and matter whereof plaies and enterludes are made, is much more to be auoided.

Gods graces, which wee are to ſhew forth in our communication are theſe: 1,2,3,4,5, 6,7,8,9. Wiſedome, Truth, Reuerence, Modeſtie, Meekeneſſe, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs conſider of them in order.

Wiſedome in our ſpeech is a goodly ornament. The Apoſtles when they waited for the C holy Ghoſt in Ieruſalem, it deſcended vpon them in the forme of fierie tongues: and then it is ſaid, that Act.2.4. ἀποφθέγγεσθαι. *they ſpake as the holy Ghoſt gaue them vtterance in Apophthegmes or wiſe ſentences*. And he that gouerns his tongue wiſely, Prou.16.23. *addeth doctrine to the lippes*, that is, ſo ſpeaketh, as that others be made wiſe thereby.

This wiſedome is then ſhewed, when a man can in iudgement applie his talke, and as it were in good maner make it fit to all the circumſtances of perſons, times, places, things: *A foole poureth out all his minde, but a wiſe man keepeth in till afterward.* Prou.25.11. *A word ſpoken in his place, is like apples of gold with pictures of ſiluer.*

Now he that would haue his ſpeech to be wiſe, muſt firſt of all himſelfe become a wiſe D man. And the wiſe man of whom the holy Scriptures ſpeake, is a godly man, and ſuch an one as ſerueth God: becauſe this feare of God Prou.1.7. Eccl.12.13. Pſal.14.1. and 38.5. Gen.34.7. is the *beginning and head of wiſedome*: as on the contrarie, the foole, whereof the Scripture often ſpeaketh, is the vngodly perſõ, that maketh no conſcience of any ſinne. And indeed ſuch an one is the moſt ſenſles foole of all. Hee that ſhall euer and anon be caſting himſelfe into the fire and water, and runne vpon dangerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole, or a madde man. Now the vngodly man as oft as he ſinneth, hee endeauoureth as much as in him lieth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, he ſports himſelfe with his owne deſtruction.

A Furthermore the man fearing God muſt haue two things in his heart: a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence, is whereby a man is continually reſolued, that whereſoeuer he is, he ſtandeth before God, who doth ſee euen into the ſecrets of his heart. This was in Cornelius: Act.10.33. *Now therefore* (ſaith he) *we are in Gods preſence to heare all things that are commanded thee of God.*

Awe in regard of God, is that whereby a man behaueth himſelfe reuerently, becauſe he is in Gods preſence.

Awe is either in regard of ſinne, or of chaſtiſements.

B Awe in reſpect of ſin, is when one is afraide to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe, becauſe it is ſinne. For he feareth God indeed, which is of this minde, that if there were no Iudge to condemne him; no hell to torment him; no deuil nor conſcience to accuſe him; yet he would not ſinne becauſe Gods bleſſed Maieſtie is by it offended and diſpleaſed: and if he had it in his choice, whether he would ſinne or looſe his life, he had rather die then willingly & wittingly ſinne againſt God. This awe beeing in Ioſeph, was the cauſe that mooued him not to commit folly with Putiphars wiſe, Gen.39.9. *How then* (ſaith he) *can I doe this great wickedneſſe, and ſinne againſt God?*

Awe in chaſtiſements, is when one hum- C bleth himſelfe vnder the mightie hand of God with all meekeneſſe and patience, when God laieth his hand on him more or leſſe. When Shemi came foorth and curſed Dauid, & flung ſtones at him, what did hee? truely he ſtood in awe of God, and therefore ſaid, 2.Sam.16.10. *What haue I to doe with you, yee ſonnes of Zeruiah? for he curſeth, euen becauſe the Lord hath bidden him curſe Dauid, who dare then ſay, Wherefore haſt thou done ſo?*

When a man is thus made wiſe, that is, righteous, and fearing God, he is ſo guided by the ſpirit of feare, that he cannot but ſpeake wiſely. Salomon ſaith, Prou.10.32. *The lippes of the righteous know what is acceptable: but the mouth of the wicked ſpeake froward things.* And againe, *The heart of the wiſe guideth the mouth wiſely.*

D Contrarie to this is fonde and fooliſh talke: an example hereof we haue in Luke, where Pilate wanting the feare of God, ſaith, Luk.23.14. *I finde no fault in Chriſt: let vs therefore chaſtiſe him, and ſend him away.* Whereas he ought to haue reaſoned thus: *I finde no fault in him: therefore let vs ſend him away without chaſtiſement.*

CHAP. V.

Of Truth, and of Reuerence in ſpeech.

TRuth of ſpeech is a vertue whereby a man ſpeaketh as he thinketh: & ſo conſequently, he ſpeaketh as euery thing is, ſo farre forth as poſſibly he can. It is made a note of a righteous man, Pſal.15.2. Prou.12.22. *to ſpeake the truth from the heart: and they that deale truely are Gods delight.*

This is alwaies required in all our doctrines,

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Prou 17.7.

accuſations, defences, teſtimonies, promiſes, bargaines, counſels: but eſpecially in Iudges and Magiſtrates ſitting on iudgement ſeat, becauſe then they ſtand in Gods ſtead, who is truth it ſelfe.

Mat.10.32

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, & ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth.

2.King.5.25.

Contrarie to this, is lying, cogging, gloſing, ſmoothing, diſſembling: as for example, Gehazi, after he had receiued money and garments of Naaman the Syrian againſt Eliſhas will, he went and ſtood before his maſter, who ſaid vnto him, Whence commeſt thou, Gehazi? who making it nothing to lie for a vantage, ſmoothed it ouer finely, and ſaide; *Thy ſeruant went no whither*. To the like effect and purpoſe, report is made of a rich man that had two cheſts: the one whereof he called *all the world*, the other his *friend*. In the firſt he putteth nothing: in the ſecond he putteth al his ſubſtance. When his neighbour came to borrow money, he vſeth to anſwer, truely I haue neuer a pennie in the world, meaning his emptie cheſt, but I will ſee (ſaith hee) what my friend can doe, looking thereby for intereſt by the money out of his other cheſt.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceiue. Here note that there is great difference betweene theſe two ſpeeches, *It is an vntruth*, and *It is a lie*. The firſt may be vſed when a man ſpeaketh falſhoods. But in vſing the ſecond, we muſt be heedie and ſparing: for when a man is chalenged for a lie, three things are laid to his charge. I. That he ſpeaketh falſly. II. That he is willing to doe ſo. III. That he hath a deſire and purpoſe to deceiue.

Queſt. Whether may not a man lie, if it be for the procuring of ſome great good to our neighbour, or to the whole countrey where we are?

[a] Iam.3.14.
Prou.12.22.
[b] Rom.3.8.
[c] Ioh.8.44.

Anſ. No: Reaſons are theſe. I. Lying is forbidden, [a] *as an abomination to the Lord*. II. [b] *Secondly, we are not to doe any euill that good may come thereof*. III. He which lyeth, in ſo doing conformeth himſelfe to the deuill, who [c] is a lier and the father thereof.

Obiect. I. Such lying is for our neighbours good and not againſt charitie.

[d] 1.Cor.13.6.

Anſ. No: for [d] *charitie reioyceth in the truth*.

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Anſ. We muſt not liue by examples againſt rules of Gods word.

Obiect. III. Rahab and the midwiues of Egypt in ſauing the ſpies, and in preſeruing the Iſraelites infants vſed lying, and are commended for their facts.

Anſ. They are commended for their faith, not for their lying. The workes which they did, were excellent workes of mercie, and therefore to be allowed: and the doers failed onely in the manner of performing them.

As truth is required in ſpeech, ſo alſo reuerence to God and man.

Deut.28.58.

Reuerence to God, is when we ſo ſpeake of God and vſe his titles, that we ſhew reuerence our ſelues, and mooue reuerence in others. *If thou wilt not keepe:* (ſaith the Lord) *and doe all the words of this law (that are written in this booke) and feare the glorious and fearefull name,* THE LORD THY GOD, *then the Lord will make thy plagues wonderfull.*

Leu.24.11.
vaiikkobh.

Here take heede of all manner of blaſpheming, which is, when men vſe ſuch ſpeeches of God, as doe either detract any thing from his Maieſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of al other to be deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures: for they praiſe God in their kind and ſhew forth his power, goodneſſe, and wiſedome: but he diſhonoureth God in his wretched ſpeech. II. He is as the madde dogge that flieth in his maſters face, who keepeth him and giueth him bread. III. Cuſtome in blaſphemies ſheweth a man to be the child of the deuill, & no child of GOD as yet. A father lying on his death bedde, called the three children to him which he kept, and told them that one onely of them was his own ſon, and that the reſt were onely brought vp by him: therefore vnto him he gaue all his goods: but which of theſe was his naturall ſonne he would not in any wiſe declare. When he was dead, euery one of the three children pleaded that he was the ſonne, & therfore that the goods were his. The matter being brought before a Iudge could not be ended: but the Iudge was conſtrained to take this courſe: he cauſed the dead corpes of the father to be ſet vp againſt a tree, and commanded the three ſonnes to take bowes and arrowes, and to ſhoote againſt their father, and to ſee who could come neereſt the heart. The firſt and ſecond did ſhoote at their father and did hitte him, the third was angrie with both the other through naturall affection of a child to a father, & refuſed to ſhoote. This done, the Iudge gaue ſentence that the two firſt were no ſons, but the third onely, and that he ſhould haue the goods. The like triall may be vſed to know who be Gods children. Such perſons with whom blaſpheming is rife, are very deuills incarnate, & the children of the deuill, who rend God in pieces, and ſhoote him through with their darts, as it is ſaid of the Egyptian when he blaſphemed, that he *ſmote or pierced through Gods Name*. Magiſtrates and rulers ſeuerely puniſh ſuch as abuſe their names, and they doe it iuſtly: how much leſſe then ſhould blaſphemers of Gods name eſcape without great puniſhment?

Againe, here we muſt be warned to take heed of that cuſtomable ſwearing, & alſo of periury. It is a very ſtraunge ſinne: for the periuried perſon doth not onely ſinne himſelfe, but withall he endeauoureth to intangle God in the ſame ſinne with himſelfe.

Further, take heede leaſt thou doeſt either make or recite the ieſts which are contriued out of the phraſes of Scripture: which are very many and very vſually rehearſed in companie. Exo.30.31.32. The Oyle wherewith the tabernacle and the Arke of the Teſtament and the Prieſts were annointed, was holy: and therefore no man might put it to any other vſe, as to annoint his owne fleſh therewith, or to make the like vnto it. [a] Ioh.19.8. [a] Pilate a poore Painym when hee heard the name of the ſonne of God, *was afraid*: and wee much more ought to tremble at the word of God, not to make our ſelues merie with it. And therefore the ſcoffing of Iulian the Apoſtata is very fearefull, who was wont to reach Chriſtians boxes on the eare, & withall, bidde them turne the other, and obey their Mat.5.39. maſters commaundement, *Whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo.* And he denied pay and like reward to his ſouldiers that were Chriſtians, becauſe he ſaid he would make them fit for the kingdome of Mat.5.3. heauen, conſidering that Chriſt had ſaid, *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heauen.*

Here alſo men muſt learne to take heede of all manner of charmes and enchantments, which commonly are nothing els but the wordes of Scripture or ſuch like, vſed for the curing of paines and diſeaſes both in men and beaſts. As for example, the firſt wordes of Saint Iohns Goſpell, *In the beginning was the Word, and the Word was with God, &c.* are vſed to be written in a paper, and hung about mens neckes to cure agues. But the truth is, ſuch kind of practiſes are deuilliſh. Patrons of charmes hold that in ſuch words as are either diuine or barbarous, is much efficacie. But whence is this efficacie! from GOD? from men? or from the deuill? If it ſhall bee ſaid from God; we muſt know that the word vſed in holy manner, is the inſtrument of God to conuey vnto vs ſpirituall bleſſings, as faith, regeneration, repentance: but it doth not ſerue to bring vnto vs corporall health. Well then, belike words take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeede of this opinion Parac.lib. de Tartaro. are ſome Phyſitians, as *Auicenna* and *Paracelſus*, who thinke that phantaſie is like to the ſunne, which worketh on all things to which his beames doe come, & the latter that by imagination miracles might bee wrought. But this opinion is fond, and the reaſons alleadged for it are without weight. For imaginations are nothing but ſhadowes of things. And as an image of a man in a glaſſe hath no power in it, but only ſerues to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the mind, and no otherwiſe.

And if imagination haue any force, it is onely within the ſpirits and humours of a mans own A bodie: but to giue force to worke in the bodies of others it can not; no more then the ſhadow of one bodie can ordinarily cure the bodie of another on which it lighteth.

Wherefore words vſed in the way of bodily cure, be they in themſelues neuer ſo good, are no better then the deuills ſacraments: and when they are vſed to blind people, he it is, that comming vnder hand, worketh the cure, & by turning himſelfe into an Angel of light, deludes them. But it were better for a man to die a thouſand times then to vſe ſuch remedies, which in curing the bodie, deſtroy the ſoule.

Laſtly, auoide all imprecations and curſings, either againſt men or other creatures: for B GOD in iudgement to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignment of Chriſt, cried, ſaying, *His blood be vpon vs & vpon our children*: which imprecatiō is verified vpon them vnto this day. Mat.27.25. At *Newburge* in Germaine a certaine mother curſed her ſon, ſaying, *Get thee away, I would thou mighteſt neuer come againe aliue*: Lonicerus theat. hiſt. prec ept.4. the very ſame day he went into the water and was drowned. Againe, a mother brought her child to the Vniuerſitie of *Wittenberge*, Idem. by reaſon he was poſſeſſed with an vncleane ſpirit: beeing demanded how it came to paſſe, ſhee anſwered in the hearing of many, that in her anger ſhee ſaid, *The deuil take thee*, and thereupon preſently the child was C poſſeſſed. And in our country men often wiſh the plague, the poxe, the peſtilence to their children, their ſeruants, their cattell: and often it falls out accordingly.

In the daies of king Edward, certaine Engliſh ſouldiers (as I am certainly informed by a witneſſe then preſent) being by a tempeſt caſt vpon the ſands on the coaſt of France, gaue themſelues to praiers, and commended their ſoules to God, as in ſo great danger it was meete: but one among the reſt, deſperately minded went apart and cried out ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid partie among the reſt (as God would haue it) eſcaped ſafe to land; and afterward liuing ſome ſpace of time in France, returned againe to England, where he was hanged D for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reuerence to man is in two reſpects, either becauſe he is created after the image of God, or becauſe he is aboue vs in age, gifts, authoritie.

In the firſt conſideration, men muſt haue care to giue ſuch names to children as are proper and fit, vſuall, and knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlines, or of ſome good dutie. And there be foure allowed ends of giuing names. I. To preſerue the memorie of ſome thing by the name giuen, as Adam, Iſrael, Iſaac. II. To ſignifie ſome thing to come, as Euah, Abraham, Iohn, Peter. III. To preſerue the name & memorie of parents and kindred, which was vſed in the birth of Ioh. Baptiſt. This

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A cuſtome may ſtill be retained,if there be a good example in the auncetours that the child may follow. IV. That the life and profeſſion of good men may be reuiued in the renuing of their names.

Here we muſt take heede, in no wiſe to giue to children,the proper names or titles of God, as Ieſus, Immanuel,&c.

Neither are the profeſſours of the Goſpell to be intituled by the names of ſuch as haue beene famous inſtruments in the Church, as to be called *Calviniſts, Lutherans,&c. Now this I* 1.Cor.1.12. 13. *ſay,that euery one of you ſaith,I am Pauls,and I am Appollos,I am Cephas,and I am Chriſts: Is Chriſt deuided? was Paul crucified from you? either were ye baptized in the name of Paul?*

B And it is a bold part of the peſtilent generation of Papiſts, who take to themſelues the name of *Ieſuites,* whereas the like name of Act.11.26. χρηματίσαι. ſic Rom.11. 4. *Chriſtian* was giuen to the diſciples at Antioch not by the deuiſe of man, *but by diuine oracle.*

As the changing of the name giuen in Baptiſme is not to be allowed; ſo the varying of it according to the variety of language,(if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Chriſt cals Simon his diſciple otherwhiles Cephas, otherwhiles Peter. And very worthie Diuines in this age,that their writings might be read of the aduerſaries, haue in like ſort without offence varied their names. Melancthon calls himſelfe Dydimus Faventinus, C and Melangæus:Bucer intitles himſelfe Aretinus Felinus: and Theodore Beza once writ himſelfe Nathaniel Nezechius.

Reuerence to a man as he is ſuperiour,is in vſing fit titles of reuerence. Sara is cōmended in 2.Pet.3.6. Scriptures for obeying her husband, & *for calling him Syr.* But exceſſe muſt here be auoided, when titles of honour proper to God are giuen to men, as *head of the Catholike Church,* to the Pope, *Ladie and Queene of heauen,* to the mother of Chriſt. This fault Chriſt reprooueth in Mat.10.18. the yong man, ſaying, *Why calleſt thou me good? there is none good but God.*

CHAP. VI.

Of Modeſtie and of Meekeneſſe.

D Modeſtie in ſpeech hath diuers caueats: firſt, if a man ſpeake any thing of himſelfe,that is, in his owne commendation, let him alter the perſon and ſpeake of himſelfe as 2.Cor.12.2. of another: *I know a man* (ſaith Paul,ſpeaking of himſelfe) *in Chriſt aboue fourteene yeares agoe,&c.which was taken vp into Paradiſe, & heard words which can not be ſpoken.* And Iohn ſaith of Joh.19.26. himſelfe: *When Ieſus ſaw his mother, and the diſciple whom he loued,ſtanding by,&c.* Here take heed of boaſting,whereby men imitate the de- Luc.4.6. uill,who ſaid, *All this power will I giue thee, and the glorie of thoſe kingdomes: for that is deliuered vnto me,and to whomeſoeuer I will giue it.*

Againe, when a man ſhall haue occaſion to ſpeak of his own faults & corruptions,let him ſpeake the vttermoſt againſt himſelfe, as Paul A called himſelfe *the firſt of all ſinners.* 1.Tim.1.13. 15. But if he be to mention any thing of himſelfe,that may miniſter matter of commendatiō,let his ſpeech rather incline to the defect,then to the exceſſe: 1.Cor.15.9. as Paul ſaith, *I am the leaſt of the Apoſtles,which am not meete to be called an Apoſtle ,becauſe I perſecuted the Church of God.*

Secondly, in mentioning of things which mooue bluſhing,we are to vſe as ſeemly words as may be choſen.Gen. 4.1. *Afterward Adam knew Hevah his wife,which conceiued & bare Cain.* 1.Sam.24.4. *And when he came to the ſheepcoates by the way where there was a caue, Saul went in to couer his feete,*that is, to doe his eaſement.

Meekeneſſe alſo is required in communication,which is,when a man vſeth courteous and B faire ſpeech. *Put them in remembrance, &c.* Tit.3.2.3. *that they be courteous, ſhewing all meekenes to all men, for we our ſelues alſo were in times paſt vnwiſe,diſobedient,&c.*

Meekeneſſe and gentlenes ſhewes it ſelfe in Salutations, Anſwers, and Reproofes.

For the firſt, daily experience ſheweth,that it maketh much for the maintaining of loue,to call men by their proper names or ſurnames. And this was a ſigne of ſpeciall fauour that God called *Moſes* by his proper name. Yet more conuenient it is to ſalute our betters by names of honour or office. Thus the diſciples call our Sauiour Chriſt *Rabbi*:and it was the vſuall maner among the Iewes, to call their bet- C ters *Adon*,that is, Lord, or Sir.

The formes of ſalutations are to be after the order practiſed in Scripture. An Angel ſaluted Gedeon thus; *The Lord be with thee thou valiant* Iud.6.12. *man.* And Boaz came to Bethlehem,and ſaid to the reapers, *The Lord be with you*: and they an- Ruth.2.4. ſwered, *The Lord bleſſe thee.* And the Angel ſaluted Marie, *Hayle, freely beloued, the Lord is* Luk.1.28. *with thee,&c.* Chriſt comming among his diſciples,ſaid, *Peace be among you*:& he taught them Mat.10.12. 13. cōming to any houſe to ſay, *peace be to this houſe.*

By this it appeareth,that our cōmon formes of ſalutations are commendable: which are of diuers ſorts; as when one meetes another: *God ſaue you*:whē one goes away, *God be with you*:in the morning, *God giue you a good morning*: after noone, *God giue you a good euening*: when one is D going on his iourney, *God ſpeed your iourney*: when one is working, *God ſpeed you*; in eating, *much good doe it you*: when one hath a new office, *God giue you ioy of your office*: when one is ſicke, *God comfort you,&c.*

And when children ſalute their fathers and mothers after this maner: *I pray you father bleſſe me; I pray you mother bleſſe me*: it is a ſeemely thing.For God hath made parents to be the inſtruments of bleſſing to their childrē, in nurturing them & praying for them: as the fifth cōmandemēt ſaith, *Honour thy father & thy mother, that they may prolong thy daies.* Now they prolong the childrens daies by praying to God for bleſſings on them,and by ſuch like duties. It is an vſe in al places, when a man neeſeth to ſalute him by ſaying, *Chriſt helpe you*: But there

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is no cauſe why the words ſhould then be vſed more then at another time. The reaſons are, I. it is an old cuſtome fetched from the Gentiles before Chriſt, and hath no ground at all : for they vſed with the like wordes to wiſh men health, becauſe they thought neeſing to be a ſacred and holy thing : and becauſe ſome take it to be a ſigne of vnhappie and euill ſucceſſe, which indeed is otherwiſe. Ariſt.de hiſt.animal l.1.cap.10. & probl. ſect.33. Plin.l.28. cap.2. II. If there be any danger in the brain before neeſing, when a man hath neeſed the danger is paſt, as learned phyſitians teach: therfore there is no cauſe of the vſing ſuch words then, more then at coughing.

Againſt the practiſe of ſaluting each other, ſome things may be obiected. I. Ioh. epiſt.2. verſ. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to houſe, neither bidde him, God ſpeede.* *Anſ.* This place doth not forbid common ciuilitie & courteſie of man to man: but onely familiaritie & acquaintance with heretickes: yea ſuch acquaintance & familiaritie as may ſeeme to giue approbation & applauſe to their badde proceedings. II. Eliſha ſending Gehazi his ſeruant to lay his ſtaffe on the dead child of the Shunamite, bad him if he met any not to ſalute them, and if they ſpake to him not to anſwer them. 2.King.4.29. And when our Sauiour Chriſt ſent his Diſciples to preach in Iudea, he bad them *to ſalute no man by the way*, Luk the 10.4. *Anſ.* The intent of theſe two places is not to forbid men to ſalute others, but rather to inioyne Gehazi and the Diſciples of Chriſt onely to omit for that time the practiſe of the duties of common courteſie, ſo farre forth as they might hinder or delay the performance of weightier affaires.

Our anſwers muſt be ſoft, that anger be neither kindled nor increaſed. Prou.15.1. *A ſoft anſwer putteth away wrath, but grieuous words ſtirre vp anger.* 1.Sam.25. 10.24. Nabal by churliſh language prouoked Dauid to wrath, but Abigail by the contrarie appeaſed him. Iudg.8.3. *Gedeon ſpake gently to the men of Ephraim*, when they were angrie againſt him, and appeaſed them For the text ſaith, *When he had thus ſpoken, then their ſpirits abated towards him.* Prou.15.23. Therefore Salomon ſaith well, *A ioy commeth to a man by the anſwer of his mouth, but how good is a word in due ſeaſon?*

Now if any ſhall raile on vs, our dutie is not to raile againe. Rom.12.14. 1.Pet.3.9. *Bleſſe them that perſecute you, bleſſe I ſay, and curſe not. Be courteous, not rendering euill for euill, neither rebuke for rebuke, but contrariwiſe bleſſe, knowing that ye be thereunto called, that you ſhould be heyres of bleſſings.* This thing was notably practiſed by Dauid, Pſal. 109. 4. *For my friendſhip they were my aduerſaries, but I gaue my ſelfe to prayer.* And therefore in this caſe, either ſilence is to be vſed, or at the moſt, onely a iuſt and manifeſt defence of our innocencie to be made. 2.King.18. 36. Ezechias commaunded the people to be ſilent, and not to ſay any thing to the ſpeech of Rabſachai, now flattering, now threatning. When Eli ſpake hardly of Anna, and bad her put away her drunkennes, ſhe anſwered, 1.Sam.1.15. *Nay my Lord, I am a woman troubled in ſpirit, I haue neither drunke wine nor ſtrong drinke, but haue powred out my ſoule before the Lord.* Thus Ioſeph cleares himſelfe, ſaying, Gen 40.15 *I haue done nothing wherefore they ſhould put me in the dungeon.* And Daniel to Nabuchodonoſor, *Vnto thee, O King, haue I done no hurt.* Dan.6.22. And our Sauiour Chriſt when the Iewes ſaid vnto him, *Say we not true, that thou art a Samaritane, and haſt a deuill?* Joh 8.48. 49. anſwered, *I haue not a deuill, but I honour my Father, and ye haue diſhonoured me.* And Paul being to make an Apologie for himſelfe, begins thus: *Men and brethren, I haue in all good conſcience ſerued God vnto this daie.* Act 23.1.

Now when a man hath thus cleared himſelfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cauſe to God, who in time will manifeſt the truth, and bring it to light: as Dauid did, *Iudge me O God,* (ſaith he,) *for I haue walked in mine innocencie*: Pſal 26.1. and againe, *the wicked watcheth the righteous, and ſeeketh to ſlay him: but the Lord will not leaue him in his hand, nor condemne him when he is iudged.* Pſal.37.32. 33.

Meekeneſſe in reproofe is, when any ſhall admoniſh his brother of any fault for his amendment, with the like moderation that Chirurgions vſe, who being to ſet the arme or legge that is forth of ioynt, handle it ſo tenderly, that the patient ſhall skant feele when the bone falls in againe. This counſel Paul giueth, Gal.6.1. *Brethren, if any man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one* (or ſet him in ioynt againe,) *with the ſpirit of meekeneſſe.* This was practiſed by Abraham towards Lot, when their heardmen were at variance, ſaying, Gen.13.8.9. *Let there be, I pray thee, no ſtrife betweene thee and me, neither betweene mine heardmen and thine: for we are brethren.*

And this is done foure waies. Firſt, when we reprooue a man generally, as Nathan did Dauid by a parable. 2.Sam.12. Secondly, when in the roome of a reproofe we put an exhortation: in the exhortation inſinuating an oblique reproofe, as when a man ſhal ſweare in his talke, I ſhall not need alwaies to ſay, *Ye do very ill to ſweare, and ſo to diſhonour God*: but I wil lap it vp in the forme of an exhortation, as pills are lapt in ſugar, by ſaying, *Yea and nay, yea and nay ſhall ſerue among vs.* 1.Tim.5.1. *Rebuke not an elder, but exhort him as a father, and young men as brethren*, ſaith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans owne perſon, as though he were faultie which reprooueth. Paul practiſed this: 1.Cor.4.6. *Now theſe things, brethren* (ſaith he) *I haue figuratiuely applied to mine owne ſelfe & Apollos for your ſakes, that ye might learne by vs, that no man preſume aboue that which is writtē.* Fourthly, when the fault is directly reprooued, but yet partly with prefaces, that we doe it of loue, Gal.6.1. that we wiſh wel to the partie, that we ſpeake as conſidering our ſelues, that we alſo are in danger of the ſame fault: & partly by framing the reproofe out of the word of God, that the party may ſee himſelfe, rather to be reprooued by God, thē by vs: after this maner the inferiour

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may admoniſh his ſuperiour eſpecially when there is no other way of redreſſe, & he is to liſten, yeelding himſelfe tractable. Naaman is aduiſed by his ſeruants, who ſaid, 2 Kin.5.13.14. *Father, if the Prophet had cōmanded thee a great thing, wouldſt thou not haue done it? how much rather then, when he ſaith to thee, Waſh and be cleane? Then went he down, and waſhed himſelfe ſeauen times in Iordan.*

When any ſhall in this manner be admoniſhed of a fault; they are to yeeld themſelues tractable and thankfull, and be heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt; Pſal.141.5. *Let the righteous ſmite me, it is a benefit: and let him reprooue me, it is the cheife ointment, let it not be wanting to my head.* And Salomon ſaith, Prou.17.10 *A reproofe entreth more into him that hath vnderſtanding, then an hundred ſtripes into a foole.* And, Pro.27.5. *open rebuke is better then ſecret loue.*

CHAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

Sobrietie in iudgement is, when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or els ſpeaketh as charitably as he can, by ſaying as litle as may bee, if the things be euill; or by interpreting all in better part, if the ſpeech or action bee doubtfull. Therefore doe thus: deſpiſe not thy neighbour, but think thy ſelfe as bad a ſinner, & that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent, which may be good: or if the deede be euill, thinke it was done of ignorance; if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldſt be worſe, if the like temptation befell thee: & giue God thanks that the like as yet hath not befallen thee. Deſpiſe not a man beeing a ſinner, for though he be euill to day, he may turne to morrow.

Here is condemned all heady & raſh iudgement, Math 7.1. whereby men make things either worſe then they are, or els they take & turne al things to the worſe part. Thus the deuill dealt with Iob, Iob.1.9.11. ſaying, *Doth Iob feare God for nought? &c. but ſtretch out thine hand nowe and touch all that he hath, to ſee if he will not blaſpheme thee to thy face.* Such was the dealing of Doeg with Dauid, 1.Sam.22.9. *I ſawe the ſonne of Iſhai* (ſaith he) *when he came to Abimelech the ſonne of Ahitub, who asked counſell of the Lord for him, and gaue him victuals, and he gaue him alſo the ſword of Goliah the Philiſtim.* Here the backebiter concealeth the neceſſarie circumſtances, whereby Abimelech might haue beene excuſed, as that Dauid asked bread beeing hungrie, and that he told not Abimelech that he was out of Sauls fauour: but he turneth all his ſpeech to this ende, to bring the Prieſt into ſuſpition with Saul.

Thus the Phariſes dealt. Math.11.18.19. A *Iohn came neither eating nor drinking, and they ſay, he hath a deuill. The ſonne of man came eating and drinking, and they ſay, Behold a glutton, and a drinker of wine, and a friend of Publicans and ſinners.*

Contrarie to this Sobrietie is *Flatterie*, whereby for hope either of fauour or gaine, men, and eſpecially ſuch as are of dignitie and place, are ſoothed vp in their ſinnes, and extolled aboue meaſure, euen to their faces. As when Herod arraied in royall apparell, ſate on the iudgement ſeat, and made an oration, the people gaue a ſhout, ſaying, *The voice of God, and not of man.* Act.12.22. But marke what Salomon ſaith, Prou.27.14. B *Hee that praiſeth his friend with a loud voice riſing earely in the morning, it ſhall be counted to him a curſe.* One beeing asked which was the worſt of all beaſts: anſwered, Of wilde beaſts, the tyrant: of tame beaſts, the flatterer. And another ſaid, that flatterers were worſe then crowes: for they eate onely dead carrion, theſe feede on liuing men.

And of all kinds of Flatterie, that is the worſt, when a man ſhall ſpeake faire to his neighbours face and praiſe him; but behind his backe ſpeake his pleaſure, and euen cut his throat. Dauid complaineth of his familiar friend, that Pſal.55.21 *the words of his mouth were ſofter then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were ſwordes.* C The Phariſes behind Chriſts backe tooke counſell how they might intangle him in talke; but before his face they ſay, Mat.22.16. *Maſter, we know that thou art true, and teacheſt the way of God truly, neither careſt thou for any man: for thou conſidereſt not the perſon of men.*

Vrbanitie, is a grace of ſpeech, whereby men in ſeemely manner vſe pleaſantneſſe in talke for recreation, or for ſuch delight as is ioyned with profit to themſelues and others. The Preacher ſaith, Eccl.3.4 *There is a time to laugh, and a time to weepe. When the Lord brought againe the captiuitie of Sion, we were like them that dreame.* Pſal.126.1.2 *Then was our mouth filled with laughter, and our tongue with ioy.*

D Now this mirth muſt be ioyned with the feare of God, otherwiſe Salomon ſaith well, Eccl.2.2. *I haue ſaid to laughter, thou art madde: and of ioy, what is that thou doeſt?* And Chriſt ſaith, Luk.6.25. *Woe to you that now laugh, for ye ſhall weepe.* Secondly, with compaſſion and ſorrow for Gods people in affliction and miſerie. Amos.6.6. *They drinke wine in bowles, and annoint themſelues with chiefe oyntments, but no man is ſorrie for the affliction of Ioſeph.* Thirdly, it muſt be ſparing and moderate. Paul condemneth ſuch as are 2.Tim.3.4. *louers of pleaſures, more then of GOD.* Fourthly, it muſt be void of the practiſe of ſinne. Moſes is commended that Heb.11.25. *he refuſed the pleaſures of ſinne.*

The vſuall time of mirth is at meates. Iug.14.12 And here Sampſons practiſe may be followed, who at his mariage feaſt propounded a riddle or hard queſtion to his friends. And Ambroſe thinketh that he did this to ſtoppe the mouths of talkers, and to occupie their wits.

Withall, it muſt bee remembred to bee a Chriſtian dutie, euen at the table to maintaine talke of religion, and of duties of godli- Luk.11.37. & 14.1. & 22.15. neſſe, after the practiſe of our Sauiour Chriſt: though many vpon litle ground thinke otherwiſe. Tertullian recordeth of the Chriſtians of Apol.c.39 his time, that they vſed in their loue-feaſtes to talke together, as conſidering with themſelues that they had God himſelfe as an eare-witneſſe to them. Chryſoſtome of this point ſaith well: Hom.2.in.2 Theſſ.2.c. *I would to God* (ſaith he) *that in tauernes and feaſtes, and at bathes, men would talke and diſpute of hell: for the remembring of hell, would hinder a man from falling to hell.* And it was the manner of the primitiue Church at dinner and ſupper, to vſe the reading of the Scriptures. *When* Aug. epiſt. 109. *ye come to the table* (ſaith Auguſtine) *heare that which is read according to cuſtome, without any ſtirre or ſtriuing: that your mouthes may not onely receiue the meate, but your eares may hunger after the word of God.* And this auncient cuſtome is to this day retained in the Colledges of the Vniuerſitie of Cambridge.

And this holy reioycing at meates, is ſpecially to be vſed with ſuch as are godly. As Salomon ſaith, that he Pro.23.8. *which eateth at the couetous mans table, ſhall vomit his morſels, and ſhall looſe his ſweet wordes.* The faithfull at Ieruſalem did Act.2.46. breake bread together, *with gladneſſe and ſingleneſſe of heart.*

Queſt. Whether ieſting be tolerable in any ſort or not?

Anſw. That ieaſting which ſtandeth in quippes, taunts, and girds, which ſerueth only for the offence of ſome, with the delight of Eph.4.29. others, is not tolerable; becauſe *all ſpeech muſt edifie, and miniſter grace to the hearers*: neither doth it agree with Chriſtian grauitie and modeſtie. But two kinds of ieſting are tolerable: 1 the one is moderate and ſparing mirth, in the vſe of things indifferent, in ſeaſon conuenient, without the leaſt ſcandall of any man, and with 2 profit to the hearers. The ſecond is, that which the Prophets vſed, when they ieſted againſt wicked perſons, yet ſo, as withall they ſharply 1.King.18.27. 2.Kin.2.23. Iſa.24.10.11. reprooued their ſinnes. *At noone Eliah mocked them, and ſaid, Crie aloud, for he is a God: either he talketh, or purſueth his enemies, or is in his iourney, or it may be he ſleepeth and muſt be awaked.*

As for laughter, it may be vſed: otherwiſe God would neuer haue giuen that power and facultie vnto man: but the vſe of it muſt bee both moderate and ſeldome, as ſorrow for our ſinnes is to be plentifull and often. This we may learne in Chriſts example, of whome Luk.19.41. Ioh.11.35. Heb.5.7. we reade that he wept three times, at the deſtruction of Ieruſalem, at the raiſing of Lazarus, and in his agonie: but we neuer read that he laughed. And ſpecially remember the ſaying of Chryſoſtome; *Siriſus in Eccleſia, diaboli opus eſt*, that is, to mooue laughter in the Church, is the worke of the deuill.

A *Fidelitie* is conſtancie in all our lawfull ſaying and promiſes.

A promiſe is to be made with this condition (if God will) and then if a man be pre- Iam.4.15. 1.Chron.13.2. 2.Cor.17.23 uented by death, or by any like meanes he is not to be blamed: otherwiſe a mans lawfull word and promiſe bindeth him according to the will and pleaſure of him to whome it is made.

Now if afterward it bee hurtful to him that made it, he may craue to be free from his promiſe: and libertie beeing graunted, take it. But a promiſe bound with an oath is to bee kept, though priuate hinderance follow, yet Pſal.15.4. ſo as the Magiſtrate may order the matter, and B proceede in equitie, that the dammage may be the leſſe.

The laſt grace which is to be vſed in ſpeech, is care of our neighbours good name, which Prou.22:1. is farre *better to him then great riches.*

Here is condemned the tale-bearer, which of an euill mind telleth a thing of another, to bring him into hatred, or to reuenge himſelfe, or to get ſomthing, which otherwiſe he could not obtaine.

This tale-bearing is of diuers ſorts: One is, when men whiſper abroad ſecretly the fault Rom.1.30. of another, whereas they ſhould rather admoniſh the partie, as *Cham* when he had ſeene his Gen.9.22. fathers nakedneſſe, ranne ſtraight and told his brethren. The ſecond, when they adde to, or C change the thing ſaid or done, as it ſerueth for their purpoſe. Some of the witneſſes which came againſt Chriſt, charged him to ſay, *I* Mat.26.60, 61. *will deſtroy this temple which is made with hands, and in three dayes build another without hands.* Where firſt they chaunge his meaning; for Chriſt ſpake of the temple of his bodie. Secondly, they adde to the words: for Chriſt ſaid not, *I will deſtroy this temple:* but *deſtroy ye this temple.* Therefore the holy Ghoſt noteth them with the name of *falſe witnes bearers.* The third, when men ſurmiſe, and tell that which was neuer done When Ieremie was going out of Ieruſalem to the land of Beniamin, and was in the gate of Beniamin, Iriiah tooke him and ſaid, Thou flyeſt to the Chaldeans. Then ſaid Ier.37.13. D Ieremie, that is falſe; I flie not to the Chaldeans, but he would not heare him. The fourth, is the coloured tale-bearing, when one ſpeaketh euill of another with fine prefaces and preambles, faining that he is very ſorie that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh not of malice, but of a good mind: that he is conſtrained to ſpeake: that he ſpeaketh not all hee could ſpeake; that the partie to whom the tale is told muſt keepe it ſecret. Luther writeth of this fault very well: *This vice* (ſaith he) *whereby we tell abroad the* vpon Pſal. 15.3. *things which we heare of others, and take them in worſe part, is very riſe, and of great force to ſowe diſcords: the rather, becauſe it often ſhewes it ſelfe vnder the pretence and name of counſell and good aduiſe. And it is a notable vizard for a tale-bearer to transforme himſelfe into an angell of light, and*

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A *vnder zeale for Gods glorie to back-bite and accuſe his neighbour of hereſie, errour, and wicked life.*

Therefore the Prophets meaning is, that wee ſhould conceale the euils that bee in our neighbour, and not ſpeake them to others, though he be an enemie, and deſerue it at our hands, and onely ſpeake of thoſe good things in him which ſeeme to preſerue concord: for this we would that men ſhould doe vnto vs. Yea, and let vs take heed that we iudge not or condemne any mans ſaying or doing raſhly. Augu- Confeſ.li. 9. *ſtine* ſaith, *that this was the care which his mother had toward her enemies. To doe this is a notable point of iuſt dealing, but indeede there is no man vtterly without this fault in this life: ſuch is our wretched ſtate in this world.* B *For though ſome are of this mind that they deſire not to haue other mens wants told them, and will not take all in worſe part, yet if they be told and taken in worſe part of others, they can willingly heare them, neither will they checke the teller, but ſuffer bad ſurmiſes to take place with them. But* Gedaliah *the ſonne of* Ahi- Ier. 40. 14. cham *excelled in the contrarie vertue, who choſe rather to hazard his life, then to ſuſpect euill by Iſmael.*

This tale-bearing is the common table talke in England: and it is wonderfull to ſee, how thoſe who are otherwiſe godly, are ouertaken with it: but men muſt learne to ſtand more in awe of Gods commaundement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his own C doore. Such as vſe tale-bearing and back-biting, are by Gods iuſt iudgement paid home in the ſame kind: and hereupon Chriſt ſaith, Mat.7.1. *Iudge not that ye be not iudged, for with what iudgement ye iudge, ye ſhall be iudged.* Wherefore when men ſhall enter into an euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and Magiſtrates ſhall vſe hard words, not in the way of defamation, but for the reproouing of a vice, it is not to ſlaunder: as, Gal.3. 1. *O fooliſh Galathians:* Mat.3.7. *O generation of vipers:* and Chriſt tearmeth Herod, *Foxe.*

CHAP. VIII.

Of the bonds of Truth.

D THus much of grace in ſpeech. Now followeth bonds of truth, whereby the truth of our talke is teſtified and confirmed.

There are three: a ſimple aſſertion, an aſſeueration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea:* or a ſimple negation, as *nay, nay.* And they are to be vſed onely in our familiar and common talke. Mat.5.37. *Let your communication be yea, yea: nay, nay: and whatſoeuer is more, commeth of euill.*

If the truth which we affirme or deny bee doubtfull or contingent, then ſuch clauſes as theſe [*It is ſo, or it is not ſo, as I thinke, as I remember, as I take it*] are to be added. If one ſhall ſay, *It is ſo,* and afterwards it prooue otherwiſe, he receiueth diſcredit, becauſe he ſpeaketh an vntruth. But if he ſhall ſay, *I thinke it is ſo,* though it fall out otherwiſe, yet he ſaueth his credit, becauſe he deceiueth not, but only is deceiued.

An aſſeueration is a forme of ſpeech, wherby one doth vehemently affirme or deny any thing: as when a man ſhall ſay; *Verily, in truth, in very truth, without all doubt, &c.* Theſe and ſuch like are not to be vſed at euery word; but then onely when a truth of great importance is to be confirmed. When the falſe Prophets among the Iewes and the Prieſts would not beleeue that Ieremie was ſent of God: what ſaith he: not ſimply, *The Lord hath ſent me:* but Ier.26.15. *in truth the Lord hath ſent me.* Our Sauiour Chriſt, when he vſed to ſpeake any weightie matter, vſed to ſay, *Amen, Amen, Verily, verily,* which is a plaine aſſeueration: for *amen,* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſenſe of the word doth import: which is no more, but *truly, certainely.*

The third is an oath, which muſt not bee made by any thing in heauen or earth, but onely by the name of God alone.

It muſt be vſed as the laſt refuge and remedy of all. For when any truth of great importance is to be confirmed, and all ſignes, euidences, prooſes, witneſſes, faile among men on earth: then we may lawfully fetch the Lord as a witneſſe from heauen, who is the knower of all truth.

And in this caſe an oath may be taken; either publikely before a Magiſtrate, or priuately among priuate perſons, if it be done with reuerence and conſideration, as it was betweene Iacob and Laban. Gen.31.53.

CHAP. IX.

What is to be done when we haue ſpoken.

AFter a man hath ſpoken his mind, very few wordes more are to be added: Hee that hath knowledge ſpareth his words. Pro.17.27. *In many words there cannot want iniquitie: but he that refraineth his lippes, is wiſe.*

He that ſpeaketh many words, ſpeaketh either falſe things or ſuperfluous, or both: as when a riuer ouerflowes, the water gathereth much ſlime: ſo many words, many faults. When a veſſell being ſmitten makes a great noiſe, it is a token that it is emptie: and ſo the ſound of many words ſhewes a vaine heart. The Gentiles haue ſaid, that God gaue a man one tongue and two eares, that he might heare more and ſpeake leſſe. *Valerius Maximus* reporteth of *Xenocrates,* that being in the company of ſome that vſed railing ſpeeches, held his tongue, and beeing asked why he did ſo, anſwered, *That it had repented him that he had* *ſpoken, but it neuer repented him that he had held his peace.* And the Prouerbe is, *He that will ſpeake what he will, ſhall heare what he would not.* To the framing of our ſpeech, *Ambroſe* requireth three things: a yoke, a ballance, & a metwand; a yoke to keepe it in ſtayed grauitie; a ballance to giue it weight of reaſon; a metwand, to keepe it in meaſure and moderation.

Offic.lib.1.

This rule muſt be practiſed carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention*, Phil. 2.3. Let ſtudents and ſchollers learne to practiſe this; for what ſhall another mans opinion hurt thee, though in reaſoning he be not of thy mind in euery point?

Here take heed of the ſpirit of contradictiō, wherby ſome by thwarting and contradicting euery man, at length prooue either obſtinate heretickes, or lewd Atheiſts, and make no bones to contradict the holy Ghoſt, and to call the Scriptures in queſtion, and diſpute that there is no God.

Now if a man ſpeake neceſſarie things, though he continue his ſpeech till midnight, as Paul did, it cannot be called immoderate or ſuperfluous talke.

Act 20.7.

CHAP. X.

Of writing.

ALL this which is ſet downe concerning ſpeech muſt as well be practiſed in writing as in ſpeaking. Whereby are condemned ballads, bookes of loue, all idle diſcourſes and hiſtories, being nothing elſe but enticements and baites vnto manifold ſinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it muſt be followed as wel in ſpeaking of Latine or any good tongue, as Engliſh, which ſtudents haue not marked; for whereas they will not ſweare in Engliſh, yet in Latine they make no bones of it, ſaying, *Meherculè, medius fidius, adipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exerciſes they ſpeake of *Iupiter*, and of the *immortall Gods*, after the manner of the heathen. What a ſhame is this, that a Chriſtian, and that in Chriſtian ſchooles, ſhould either be aſhamed, or not vſe to ſpeake as a Chriſtian, but as Atheiſts doe? If thou haue many tongues, and knoweſt not how to vſe them well, he which hath but his mother tongue ordering it aright, is a better linguiſt thē thou.

CHAP. XI.

Of ſilence.

WIſe and godly ſilence is as excellent a vertue as holy ſpeech: for hee knoweth not how to ſpeake which knoweth not how to hold his tongue: the rule of our ſilence muſt be the law of God. By meanes of which, wiſe conſideration muſt be had, whether the thing which we haue in mind be for Gods glory, and our neighbours good: which done, we are anſwerably to ſpeake or to bee ſilent.

Here muſt be conſidered the things of which ſilence muſt be vſed, and the perſons before whom. The things are many. Firſt, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it muſt bee concealed.

The concealing of truth is either in whole, or in part. In whole, when the ſpeaking of the leaſt word is hurtfull. As for example, the father and the ſonne are both ſicke at once; the ſonne dieth firſt, the father asketh whether his ſonne be dead or not; if it be ſaid, no, an vntruth is told: if yea, then the fathers griefe is increaſed, and his death haſtened: therefore ſilence is the beſt. In daies of perſecution holy Martyrs haue choſen rather to ſuffer death, then to reueale their brethren, that haue beene of their priuate aſſemblies with them.

Aug.lib.ad Conſer.

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glorie of God. When Samuel is ſent to annoint Dauid, he anſwereth the Lord and ſaith, *How can I goe? for if Saul heare of it he will kill me. Then the Lord anſwered, Take an heyfer with thee and ſay, I am come to doe ſacrifice to the Lord: and call for Iſhai to ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt annoint vnto me him whome I ſhall name vnto thee.* When Ieremie had ſhewed king *Zedechiah* how he might eſcape death, then the king ſaid vnto him, *Let no man know of theſe words, &c. but if the Princes vnderſtand that I haue talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs what the king hath ſaid vnto thee, &c. then ſhalt thou ſay vnto them, I humbly beſought the king that he would not cauſe me to returne to Iehonathans houſe to die there.* And afterward he ſo anſwered, and the matter was not perceiued. The like was practiſed by Paul, Act. 23.6.

1.Sam 16.1, 2,3.

Ier.38.24. 25.26.

Secondly, thou art to conceale thine owne ſecrets. Samſon reuealing his owne ſecret, Iud. 14. ouerthrew himſelfe. If thou deſire eaſe by reuealing them, tell them but to few, and to ſuch as are faithfull.

That which thou wouldſt not haue knowne tell no man: for how ſhall another keepe thy counſell, when thou canſt not doe it? Keep thy friends ſecret likewiſe, if it be not hurtfull: and let Miniſters conceale the ſinnes & wants that trouble the conſcience of ſuch as are dying. Let Magiſtrates conceale things done in the Senate, eſpecially concerning warre, leaſt they be reuealed to the enemie.

If God bring any ſtrange thing to paſſe, ſpeak not boldly of it, but rather in ſilence wonder. Iob at the conſideration of Gods maieſty in his workes, ſaith, *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand vpon my mouth.* Nadab and Abihu for offering incenſe with ſtrange fire, before the Lord, were both deſtroyed with fire, which beeing done, Moſes told Aaron that God would be ſanctified in them that come neere him, and be glorified before all the people. and then the text ſaith,

Iob 39. 37.

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Leuit.10.3. *but Aaron held his peace.* When Peter had taught the Gentiles, and after returned to Hieruſalem, they of the circumciſion contended with him: he then rendereth a reaſon of his fact, which being made, they were ſilent. For Act.11.18. ſo the text is, *When they heard theſe things, they held their peace, and glorified God.* When Gods iudgements befall men among vs, if we ſpeake Pſal.41.1. any thing we muſt iudge charitably. *Bleſſed is he that iudgeth wiſely of the poore, the Lord ſhall deliuer him in the day of trouble.*

Thirdly, the infirmities and ſinnes of our neighbour are alwaies to be concealed, vnleſſe it be in the caſe before named, that we find Prou.17.9. our ſelues called of God to ſpeake. *He that couereth a tranſgreſſion ſeeketh loue.* If God in mercie couer his ſinnes, why ſhouldeſt thou re- Pro.19.11. ueale them? Salomon ſaith, *It is the glorie of a man to paſſe by an infirmitie.*

Fourthly, all vnſeemely matters, al things vnknowne, things which concerne vs not, things aboue our reach, are in ſilence to be buried.

The perſons before whom ſilence muſt bee vſed, are theſe. I. Malitious enemies of religi- Mat.7.6. on: *Giue not that which is holy vnto dogges: neither caſt your pearles before ſwine.* This was among Mat.27.14. the reſt one cauſe of the ſilence of Chriſt before Caiphas and Pilate. II. Before Magiſtrates in their open courts: where ſuch as come before them are not to ſpeake till they be bid- Act.24.10. den. *Then Paul after that the gouernour had beckned vnto him that he ſhould ſpeake, anſwered.* III. In the preſence of our elders and betters, Eccl.32.8. who muſt haue leaue & libertie to ſpeake firſt, and muſt of others be heard with ſilence. The Iob.32.6. Eccl.7.5.11. practiſe of this was in Elihu to Eliphaz & Bildad. A company of men (as ſome ſay) is like to the Alphabet, in which are vowels, halfe vowels, and mutes; vowels are old men, learned, wiſe, expert: halfe vowels, are young men and women, who are then only to ſpeak when they are asked: mutes, are the ſame parties, who being not occaſioned, are in ſilence to heare their Tit.2.9. betters. And here all ſeruants and children muſt remember when they are iuſtly reprooued to be ſilent and not to anſwer any thing againe. Prou.26.4.5. IV. Fooles and pratlers are not to be anſwered, vnleſſe it be to let them ſee their folly.

CHAP. XII.

An exhortation to keepe the tongue

THus haue I in part ſet downe how the tongue is to be gouerned: & I heartily deſire, that all Chriſtians would put theſe Iam.1.26. rules in practiſe. Reaſons. I. *If a man ſeeme to bee religious, and reſtraine not his tongue, he deceiueth himſelfe, and his religion is in vaine.* II. The man of an euill tongue, is a beaſt in the forme of a Pſal.140.3. man; for his tongue is the tongue of a ſerpent, vnder which lieth nothing but venim & poiſon: nay he is worſe then a ſerpent: for it cannot hurt, vnleſſe it be preſent to ſee a man, or to bite him, or to ſtrike him with his taile: but A he which hath not the rule of his tongue, hurteth men as well abſent as preſent; neither ſea, nor land, nor any thing can hinder him. And againe, his throate is like a graue that hath a vent in ſome part, and therefore ſendeth forth nothing but ſtinke and corruption. III. As the holy men of God, when they preached, had Iſa.6.6. their tongues as it were, touched with a coale from the altar of God: and as godly men when Math.3.11 with Act.2.3.4. they ſpeake graciouſly, haue their tongues inflamed with the fire of Gods ſpirit: ſo contrariwiſe, when thou ſpeakeſt euill, thy tongue is kindled by the *fire of hel*: and Satan comes from Iam.3.6. thence with a coale to touch thy lips, and to ſet them on fire to all maner of miſchiefe. Chryſo- B ſtome ſaith, that when men ſpeak good things, Chryſ. hom. 79. in Mat. their tongue is the tongue of Chriſt: but all maner of vngodly and curſed ſpeaking is the deuills language. IV. The moderating of the tongue is a matter of great difficultie. S. Iames ſaith, *The whole nature of beaſts and of birds, and* Iam.3.7.8. *of creeping things, &c. is tamed and hath beene tamed of the nature of man: but the tongue can no man tame: it is an vnruly euill.* Pambus, one without learning, came to a certaine man to be Hiſt. Tripar. lib.8.c.1. taught a Pſalme: who when he had heard the firſt verſe of the 39. Pſalme, *I ſaid, I will keepe my waies that I offend not in my tongue,* would not ſuffer the next verſe to be read, ſaying, this verſe is enough, if I could practiſe it. And C when his teacher blamed him, becauſe he ſawe him not in ſixe moneths after: he anſwered, that he had not yet done the verſe. And one that knew him many yeares after, asked him whether he had yet learned the verſe. I am fourtie yeares old (ſaith he) and haue not yet learned to fulfil it. Now then, the harder it is to rule the tongue, the more care is to be had therein. V. The ſtrange iudgements of God for Gods iudgement for the abuſe of the tongue. Euſeb. lib.6. c.8. the abuſe of the tongue, eſpecially in blaſphemies and periuries are many & fearefull. Three men conſpired togither againſt Narciſſus biſhop of Ieruſalem, a man that lead a godly and blameleſſe life, and they charged him with a moſt hainous crime: al three confirme their accuſation by oath. The firſt wiſheth, if it were D not ſo, that he were burnt. The ſecond, that he might die of the iaundiſe. The third, that he might looſe his eies. Afterward in proceſſe of time, the firſt had his houſe ſet on fire in the night: and he with all his familie were burnt. The ſecond had the iaundiſe from the head to the ſole of the foote, and died thereof. The third ſeeing what was befallen theſe twaine, repented and confeſſed the conſpiracie againſt Narciſſus, and yet for all that he loſt his eies.

Again, in the daies of Q. Marie, as *Iames Abbes* was lead by the Sheriffe to execution, di- Fox Act. Mon. uers poore people ſtood in the way, and asked their almes: he then not hauing any money to giue them, did put off all his apparell, ſaue his ſhirt, & gaue it vnto them, to ſome one thing, to ſome another: in the giuing whereof hee exhorted them to be ſtrong in the Lord, and to ſtād ſteadfaſt in the truth of the Goſpel. While

he

he was thus inſtructing the people, a ſeruant of the Sheriffes going by, cried out aloud, and blaſphemouſly ſaid: Beleeue him not good people, he is an hereticke, and a mad man out of his wit: beleeue him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow forth his blaſphemous exclamations: vntill they came vnto the ſtake where he ſhould ſuffer. But immediatly after this martyr was bound to the ſtake, and fire put to him, ſuch was the fearefull ſtroke of Gods iuſtice vpon this blaſphemous rayler, that he was there preſently in the ſight of all the people ſtricken with a frenzie, wherewith he had before railingly charged that good martyr of God: who in his furious rage and madneſſe, caſting off his ſhooes & the reſt of his cloaths, cryed out vnto the people, and ſaid, thus did *Iames Abbes* the true ſeruant of God, who is ſaued, but I am damned: and thus ranne hee about the towne of *Burie*, ſtill crying, that *Iames Abbes* was a good man and ſaued, but I am damned.

Act. Mon. Fox.

Againe, children ſitting in companie together, fell into communication of God, and to reaſon what God was. And ſome ſaid one thing, ſome another: among the reſt, one ſaid, He is a good old father: to which another, named *Dennis Benfield*, replyed with a moſt outragious blaſphemie: What? he (ſaid ſhee) is an old doting foole. But ſhortly after this young girle was ſo ſtricken, that all the one ſide of her was blacke, and ſhee became ſpeechleſſe and died.

Idem.

Againe, one *Leauer* a plough man, railing, ſaid that he ſaw the euill-fauoured knaue *Latimer* when he was burned: and alſo in deſpite ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid *Leauer* moſt wickedly hanged himſelfe.

Idem.

Againe, in the time of King Edward, a young Gentleman of Cornwall beeing in cōpanie with other moe gentlemen together with their ſeruants, beeing about the number of twenty horſemen, among whom this luſtie younker entred into talke, and began withall to ſweare, and vſe ribald ſpeech, beeing gently reprooued, the young gentleman tooke ſnuffe, and ſaid to the reproouer, Why takeſt A thou thought for me? take thou thought for thy winding ſheete: well, quoth the other, amend, for death giueth no warning: for as ſoone commeth a lambes ſkinne to the market as an old ſheepes ſkinne. Gods wounds (ſaid he) care not thou for me: raging ſtill on this manner worſe and worſe in words, til at length paſſing on their iourney, they came riding ouer a great bridge, ſtanding ouer a peece of an arme of the ſea, vpon which bridge this gentleman-ſwearer ſpurred his horſe in ſuch ſort, as he ſprang cleane ouer with the man on his backe, who as hee was going, cried, ſaying, Horſe and man and all to the deuill.

Peter Stubbes booke printed 1581.

Againe, there was a ſeruing man in Lincoln- B ſhire, who had ſtill in his mouth an vſe to ſweare *Gods pretious blood*, and that for very trifles: beeing often warned by his friends to leaue the taking the Lords blood in vaine, did notwithſtanding ſtill perſiſt in his wickedneſſe, vntill at the laſt it pleaſed God to acite him firſt with ſickneſſe, and then with death: during which time of the Lords viſitation, no perſwaſion could mooue him to repent his foreſaid blaſpheming, but hearing the bell to toll, did moſt hardly in the very anguiſh of his death, ſtart vp in his bed, and ſware *by Gods blood, this bell tolled for me.* Whereupon immediatly the blood aboundantly from all the ioynts of his bodie, as it were in ſtreames, did iſſue out moſt fearefully from mouth, noſe, wreſts, knees, heeles, and toes, with all other ioynts, not one C left free, and ſo died.

Theſe and ſuch like iudgements muſt bee as warnings from heauen to admoniſh vs, and to make vs afraid of the abuſe of the tongue; eſpecially when it tendeth to the diſhonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, and curſe Chriſt, anſwered, Foureſcore and ſixe yeares haue I beene his ſeruant, yet in al this time hath he not ſo much as once hurt me: how then may I ſpeake euill of my King and ſoueraigne Lord, which hath thus preſerued me? VI. Laſtly, God hath honoured thy tongue with the gift of ſpeech and vtterance: and the great excellencie of this gift thou ſhouldeſt perceiue, if thou wert ſtriken dumbe for a time. Therfore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.

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TWO TREATISES:

I. Of the nature and practiſe of repentance.
II. Of the combat of the fleſh and ſpirit.

A ſecond Edition corrected.

HINC LVCEM ET POCVLA SACRA
ALMA MATER CANTABRIGIA

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TO THE READER VVHO-SOEVER.

God hath beſtowed on vs great proſperitie and peace, with plentie of all temporall bleſſings that heart can wiſh for many yeares in this land.

Proſperitie abuſed hath beene the occaſion of many grieuous ſins againſt the firſt and ſecond table: ſpecially of Atheiſme, neglect of Gods worſhip, contempt of the word, profanation of the Sabbath, abuſe of the Sacraments, &c.

Theſe and ſuch like ſinnes haue long called downe for iudgments from heauen vpon vs: and the rather becauſe the preaching of the word, hath little preuailed to bring vs to any amendment of life.

Wher vpon God hath now begun to cauſe his iudgement to ſeaze vpon vs, ſpecially by plague and peſtilence: and that euen in the very principall part of this land: where by he himſelfe doth (as
Iob.36.17. *Iob ſaith)* round vs in the eare, *and preach repentance to vs.*

Wherefore it ſtands vs now in hand if euer, to looke about vs: and if we haue not repented, to begin to repent: if we haue in former time repented, to doe it more earneſtly.

If ſo be that we ſhould harden our hearts both againſt his word and iudgements, and put farre from vs the euill day; vndoubtedly we muſt needes looke for iudgements farre more terrible then euer we felt as yet: if not eternall deſtruction. Let vs be aduiſed by the old world, who made light of Noahs warning, and were drowned in the floode; by Lots ſonnes in law, who tooke their fathers counſell for mockage, and were burnt with fire and brimſtone from heauen; by the fooliſh virgines, who were ſleeping when they ſhould haue beene furniſhing their lampes, and were ſhut from the marriage of the lambe.

And to direct thee ſomewhat in the practiſe of repentance, I haue penned this ſmall treatiſe; vſe it for thy benefit, and ſee thou be a doer of it: vnleſſe thou wilt be a wilfull murderer, and ſhed the blood of thine owne ſoule.

And whereas there haue beene publiſhed heretofore in Engliſh two ſermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent. ſermons indeede which haue done much good, my meaning is not to adde therunto, or to teach another doctrine, but onely to renew and reuiue the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whom in this treatiſe I follow, may ſeeme to be at difference in treating of repentance For ſome make it a fruit of faith containing two parts, Mortification and Viuification: [a] *ſome make faith a part of it, by deuiding it into contrition, faith, new obedience:* [b] *ſome make it all one with regeneration. The difference is not in the ſubſtance of doctrine, but in the logicall manner of handling it. And the difference of handling ariſeth of the diuers acception of repentance. It is taken two waies; generally, and particularly. Generally for the whole conuerſion of the ſinner, and ſo it may containe contrition, faith, new obedience vnder it, and be confounded with regeneration. It is taken particularly for the renouation of the life and behauiour: and ſo it is a fruit of faith. And this onely ſenſe doe I follow in this treatiſe.*

[a] Melanct. locis commun.
[b] Calu. inſt l. 3. cap. 3. par. 9.

I haue added hereto a few lines of the combate betweene the fleſh and the ſpirit; becauſe repentance and this combat are ioyned togither, and the one is not practiſed without the other, as appeares by reſoluing Pſalme 51.

verſe,1. *Spirit.* Haue mercie on me, O God, according to thy louing kindneſſe.
Fleſh. *Yea, but thine adulterie comprehends infinite ſinnes; therefore looke for no pardon.*
Spirit. According to the multitude of thy compaſſions put away mine iniquities.
Fleſh. *This ſinne hath taken ſuch deepe place in thee, that it will be hardly pardoned.*
verſe,2. *Spirit.* Waſh me throughly from mine iniquities, and clenſe me from my ſinne.
Feſh. *Thy ſpeciall treſpaſſe is againſt man.*
verſe,4. *Spirit.* Againſt thee, againſt thee, onely haue I ſinned.
Fleſh. *Except this one ſinne thy life is vnblameable.*
verſe,[illegible] *Spirit.* Behold I was borne in iniquitie, &c.

Yea, the beſt man that is, in the practiſe of godlineſſe, often appeares to be vnlike himſelfe: and the cauſe is this ſpirituall combat. The fleſh otherwhiles makes him waile and mourne and goe drooping, preſently after the ſpirit puts into him (as we ſay) the hart of greſſe, and makes him triumph againſt the fleſh, the deuill, the world. Moſes was couragious at the red ſea, but he failed at the waters of ſtrife, Iob firſt praiſeth God, and afterward blaſphemeth. Dauid is often fainting in miſerie, yet by and by reuiued. Wherefore there is good cauſe why the conſideration of repentance and the combat ſhould goe togither: that no man after he hath begunne to repent might dreame of eaſe to his fleſh: as though we ſhould goe to heauen in beds of down: but rather that we might be reſolued, that when wee beginne to doe any thing pleaſing vnto God, then we muſt looke for nothing but continuall moleſtation from our vile and wicked natures.

Exod.14.13. Num.20.11.12. Iob.1.21. & 3.1. Pſal.6.1.8. 10.17.& 41.9,10,11.

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W. Perkins.

CHAP. I.

What Repentance is.

Repentance is a worke of grace, ariſing of a godly ſorrow; whereby a man turnes from all his ſinnes vnto God, and brings forth fruites worthie amendment of life.

I call Repentance a worke, becauſe it ſeemes not to be a qualitie or vertue, or habit, but an action of a repentant ſinner. Which appeares by the ſermons of the Prophets and Apoſtles, which runne in this tenour, *Repent, turne to God, amend your liues, &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe, Repentance is not euery kinde of worke, but a worke of grace; becauſe it cannot be practiſed of any, but of ſuch as be in the eſtate of grace. Reaſons are theſe. I. No man can repent, vnleſſe he firſt hate ſinne, & loue righteouſnes; and none can hate ſinne, vnleſſe he be ſanctified; and he that is ſanctified is iuſtified: and he that is iuſtified, muſt needes haue that faith which vnites him to Chriſt and makes him bone of his bone, and fleſh of his fleſh. Wherefore he that repents, is iuſtified & ſanctified, and made a member of Chriſt by faith: II. He that turnes to God, muſt firſt of all be turned of God, and after that we are turned, then we repent. Ier.31.19. *Surely after I was conuerted, I repented: and after that I was inſtructed, I ſmote vpon my thigh: I was aſhamed, yea euen confounded becauſe I did beare the reproch of my youth.*

Some may obiect, that repentance goes before all grace, becauſe it is firſt preached. The firſt ſermon that euer was made, was of repentance, preached of God himſelfe in paradiſe to our firſt parents. And euer ſince the ſermons of all the Prophets and *A*poſtles, and of all faithfull miniſters haue had repentance for their beginning and ſcope. The anſwer hereto may be this: if wee reſpect the order of nature, there be other graces of God which goe before Repentance: becauſe a mans conſcience muſt in ſome ſort be ſetled touching his reconciliation with God in Chriſt before he can begin to repent. VVherefore iuſtification and ſanctification in order of nature goe before repentance. But if we reſpect time, grace and repentance are both togither. So ſoone as there is fire, ſo ſoone is it hotte: and ſo ſoone as a man is regenerate, ſo ſoone he repents. If we reſpect the outward manifeſtation of theſe twaine, repentance goes before all other graces: becauſe A it firſt of all appeares outwardly. Regeneration is like the ſappe of the tree that lies hid within the barke; repentance is like the budde that ſpeedily ſhewes it ſelf, before either bloſſome, leafe, or fruite appeare: yea all other graces of the heart which are needefull to ſaluation, are made manifeſt by repentance. And for this cauſe. Repentance (as I take it) is firſt preached.

I adde further, that repentance riſeth of a godly ſorrow in the heart, as Paul teacheth. *Godly ſorrow cauſeth repentãce vnto ſaluation neuer to be repented of.* 2.Cor.7.10 It is called a godly ſorrow, or a ſorrow according to God, that it may bee diB ſtinguiſhed from worldly ſorrow: which is a griefe ariſing of the apprehenſion of the wrath of God & other miſeries: as feare of men, loſſe of good name, calamities in goods and other things, which in this life follow as puniſhmẽts of ſin: wheras the godly ſorrow cauſeth *griefe for ſin, becauſe it is ſinne.* And it makes any man, in whom it is, to be of this diſpoſition & mind, that if there were no conſcience to accuſe, no deuill to terrifie, no iudge to arraigne and condemne, no hell to torment, yet he would bee humbled and brought on his knees for his ſinnes, becauſe he hath offended a louing, merC cifull, and long ſuffering God.

Further I ſay, that repentance ſtands in turning againe to God: Man at the firſt was made a goodly creature in the image of God, hauing fellowſhip with him, wherby he dwelt in God, and God in him. By ſinne there is a partition Iſa.59.2 made betweene God and man: Eph.4.18 who is alienated and eſtranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child going from his father into a farre country, the ſtraying, nay the loſt ſheepe. Now when men haue grace to repent, then they D begin to renew this fellowſhip, and turne againe to God. And the very eſſence or nature of repentance conſiſts in this turning. Which Paul doth ſeeme to intimate, when he ſaith, *That he ſhewed both to Iew and Gentile, that they ſhould repent & turne to God, and doe good workes worthy amendmẽt of life.* Act.26.20. In which words he ſets down vnto vs a full deſcription of repentance.

Again I ſay, that repentãce is a turning frõ ſin, becauſe it doth not aboliſh or change the ſubſtance of body or ſoule, or any of the faculties therof either in whole or part: but only rectifie & amend thẽ by remouing the corruption. It turns the ſadnes of melãcholy to godly ſorrow, choller to good zeale, ſoftneſſe of nature to meeknes of ſpirit, madnes & lightnes to chriſtiã mirth; it reformes euery man according to his turall conſtitution, not aboliſhing it, but redreſſing the fault of it.

Further I put downe, that repentance is a turning from all ſinne to God, that I may exclude many falſe turnings. The firſt, when a man turnes from God to ſinne, as when one of a Proteſtant becomes a Papiſt, an Arrian, a Familiſt. The ſecond, when a man turnes frō one ſinne to another. As when the riotous perſon leaues his prodigalitie, and giues himſelfe to the practiſe of couetouſneſſe: this can be no repentance: becauſe it is a going from one extreame to another, whereas repentance is to leaue the extreames and keepe the meane. The third is, not when a man turnes from ſinne, but B ſinne turnes from him and leaues him. As when the drunkard leaues drunkenneſſe, becauſe his ſtomacke is decayed: the fornicatour his vncleaneneſſe, becauſe the ſtrength of nature failes him: the quarreller his fighting, becauſe he is maimed on legge or arme. The laſt is, when men turne from many ſinnes, but wil not turne from all. As Herod did many things at the aduertiſement of Iohn Baptiſt, but could not be brought to leaue inceſt, in hauing his brother Philips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in bodie, ſoule, and ſpirit regenerate: ſo hee which truly repents, turnes from all ſin, and turnes wholly to God.

Neither is this to trouble any, that they can- C not know all their ſinnes; for ſound repentance for one ſpeciall ſinne, brings with it repentance of all ſinne. And as God requires particular repentance for knowne ſins, ſo he accepts a generall repentance for ſuch as be vnknowne.

To proceede further; the conuerſion of a ſinner in repentance, hath three parts: The firſt, a purpoſe, and reſolution in the mind: the ſecond, an inclination in the will and affections: the third, an indeauour in life and conuerſation, to abandon and leaue all his former ſins, and to employ himſelfe in obedience to Gods commaundements.

Laſtly, this repentance muſt bring foorth fruites worthy amendment of life: becauſe it D cannot be knowne to be ſincere, vnles it bring Iſa.61.3. forth fruite. Repentant ſinners are *trees of righteouſneſſe* of Gods owne planting: and they Ezec.47.12 grow by the waters that flow *out of the Sanctuarie*, and therefore they muſt beare fruite that may *ſerue for meate, and leafe for medicine*; other- Mat.3.10. wiſe the axe of Gods iudgement is laid to their *rootes* to ſtocke them vp.

CHAP. II.

Of the cauſes of Repentance.

THe principall cauſe of repentance, is the 2.Tim.2.25 ſpirit of God, as Paul ſaith, *Inſtructing them with meekeneſſe that are contrarie minded, proouing if God at any time will giue them repen-* Ier.31.18. *tance.* And Ieremie, *Conuert thou me, and I ſhall be conuerted.*

A The inſtrument of the holy Ghoſt in working repentance, is the miniſterie of the Goſpell onely, and not the law. Reaſons hereof are theſe. I. Faith is ingendred by the preaching, not of the lawe, but of the Goſpell, as Paul Rom.1.16. ſaith, *The Goſpell is the power of God to ſaluation to all that beleeue from faith to faith*; therefore repentance, which followes faith as a fruit thereof, muſt needes come by the preaching of the Goſpell onely. II. The lawe is the miniſterie *of* 2.Cor.3.7. *death and damnation*, becauſe it ſhewes a man his wretched eſtate, but ſhewes him no remedy: therefore it cannot be an inſtrumentall cauſe of that repentance which is effectuall to ſaluation. III. The doctrine of repentance is a part of B Luk.9.6. cum Mat.6.12. Luk.24.47. the Goſpell, which appeares in this, that the preaching of repentance, and the preaching of the Goſpell are put one for another. And our Sauiour Chriſt deuides the Goſpell into two parts: the preaching of repentance, and remiſſion of ſinnes in his name. IV. That part of the word which workes repentance, muſt reueale the nature of it, and ſet out the promiſe of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Goſpell. If it be ſaid, that the law is a ſchoole-maſter to bring vs to Chriſt, the anſwer is, to bring men to Chriſt not by tea- Vrgendo, non alliciendo. ching the way, or by alluring them; but by forcing and vrging them.

Neither doe we aboliſh the law, in aſcribing C the worke of repentance to the Goſpell onely: for though it be no cauſe, yet it is *an occaſion* of true repentance. Becauſe it repreſents vnto the eye of the ſoule our damnable eſtate, and ſmites the conſcience with doubtfull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates and the downfall to the pit of hell) yet they are certaine occaſions of receiuing grace: the Phiſitian is otherwhiles conſtrained to recouer the health of his patient by caſting him into ſome fits of an ague: ſo man, becauſe he is deadly ſicke of the diſeaſe of ſinne, muſt be caſt into ſome fits of legal terrors by the miniſterie of the lawe, that he may recouer his former eſtate, and come to life euerlaſting.

D Repentance alſo is furthered by calamities, which in this caſe often come in the roome and ſtead of the law. Ioſephs brethren, when they were in diſtreſſe in Egypt, ſaid one to an- Gen.42.21 other, *We haue verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule when he beſought vs, and we would not heare him: therefore is this trouble come vpon vs.* And the Lord ſaith in Oſe.5.15. Oſeah, *I will goe and returne to my place, till they acknowledge their fault and ſeeke mee; in their affliction will they ſeeke me diligently.* And the Iſ- Lam.3.20. raelites ſay, *My ſoule had them* (many afflictions) *in remembrance, and is humbled in me.* Ex- 2.Chr.33.12 ample of Manaſſes, *And when he was in tribulation, he prayed to the Lord his God, and humbled* Pſal.119.71. *himſelfe greatly.* And Dauid ſaith, *It is good for me, that I haue beene afflicted, that I might learne thy ſtatutes.*

CHAP. III.

How Repentance is wrought.

REpentance is wrought in the heart by certaine ſteppes and degrees. Firſt of all, a man muſt haue knowledge of foure things; namely, of the law of God, of ſinne againſt the lawe, of the guilt of ſinne, and of the iudgment of God againſt ſinne, which is the eternall wrath of God.

Then in the ſecond place muſt follow the *Application* of the former knowledge to a mans owne perſon, by the worke of the conſcience aſſiſted by the holy Ghoſt, which for
Rom.8. 15 that cauſe is called the *ſpirit of bondage*: and this
application is made in a forme of reaſoning, called a practicall ſyllogiſme, on this manner.

The breaker of the law is guiltie of eternall death, ſaith the mind.

But I am a breaker of the law of God, ſaith the conſcience, as a witneſſe and an accuſer:

Therefore I am guiltie of eternall death; ſaith the ſame conſcience, as a iudge.

Thirdly, from this application thus made, ariſeth feare and ſorrow in reſpect of Gods iudgements againſt ſinne, commonly called
Act.2.37. the *ſting of the conſcience*, or *penitence*, and the
compunction of heart.

Now this compunction, vnleſſe it be delayed by the comforts of the Goſpell, brings men to deſperation, and to eternall damnation. Therefore he that will repent to life euerlaſting muſt goe foure ſteppes further: Firſt, he muſt haue knowledge of the Goſpell, and enter into a ſerious conſideration of the mercy of God therein reuealed. Then muſt follow the *application* of the former knowledge by the conſcience, renewed and aſſiſted by the ſpirit of adoption, on this manner.

He that is guiltie of eternall death, if he deny himſelfe, and put his affiance in the death of Chriſt, ſhall haue righteouſneſſe and life eternall, ſaith the mind enlightened by the knowledge of the Goſpell.

But I beeing guiltie of eternall death, deny my ſelfe, and put my affiance in the death of Chriſt, ſaith the conſcience renued by the ſpirit of adoptiō:

Therefore I ſhall haue righteouſneſſe and life euerlaſting by Chriſt.

Thirdly, after this application there followes ioy and ſorrow: *ioy*, becauſe a mans ſinnes are pardoned in Chriſt: *ſorrow*, becauſe a mans ſinnes haue diſpleaſed him, which hath beene ſo louing and mercifull a God vnto him.

Laſtly, after this godly ſorrow followes *Repentance*, called a Transmentation or turning of the mind, whereby a man determines and reſolues with himſelſe to ſinne no more as he hath done, but to liue in newneſſe of life.

CHAP. IIII.

Of the parts of Repentance.

REpentance hath two parts; Mortification, and Riſing to newneſſe of life.

A Mortification is the firſt part of repentance, which concernes turning from ſinne.

Men turne from ſinne, when they doe not onely abſtaine from actuall ſinne, but alſo vſe all meanes whereby they may both weaken and ſuppreſſe the corruption of nature. Chirurgions when they muſt cut off any part of the bodie, vſe to lay plaiſters to it, to mortifie it; that being without ſenſe and feeling it may be cut off with leſſe paine. In the ſame manner, we are to vſe all helpes and remedies preſcribed in the word which ſerue to weaken or kill ſinne, that in death it may be aboliſhed.

And it muſt not ſeeme ſtrange, that I ſay, we
muſt vſe meanes to mortifie our owne ſinnes.
B For, howſoeuer by nature we cannot doe any
thing acceptable to God, yet beeing quickened
and mooued by the holy Ghoſt, we ſtirre and Acti agimus
mooue our ſelues to doe that which is truly
good. And therefore repentant ſinners haue
grace in them whereby they mortifie their
owne ſinnes. Paul ſaith, *I beate downe my bodie,* 1.Cor.9. 27.
and bring it in ſubiection. And, *they which are*
Chriſts haue crucified *the fleſh, with the affections* Gal.5.24.
and luſts therof: and, *Mortifie therfore your earth-*
ly members, fornication, vncleaneneſſe, the inordi- Col.3.5.
nate affection, euill concupiſcence, and couetouſnes.
And, *If any man purge himſelfe from theſe, he ſhall* 2.Tim.2 21.
be a veſſell vnto honour. And S. Iohn ſaith, *Every* 1.Ioh.3.3.
one which hath this hope in him, purgeth himſelfe,
euen as he is pure: and, *he which is begotten of God*
C preſerueth himſelfe, *and the wicked one tou-* Cap.5.18.
cheth him not.

Mortification hath three parts, a purpoſe in mind, an inclination in will, and an indeauour in life and conuerſation to leaue all ſinne.

Riſing to newneſſe of life, is the ſecond part of repentance concerning ſincere obedience to God.

And it hath alſo three parts. The two firſt,
are a reſolution in the mind, and inclination or
luſt in the will to obey God in all things. Bar-
nabas exhorts thē of Antiochia, *that with pur-* Act.11.23.
poſe of heart they would cleaue vnto the Lord. Exā-
ples of both theſe are many in Scriptures. Of
Ioſhua, *If it ſeeme euill vnto you to ſerue the Lord,* Ioſh.24.15.
chooſe you this day whom you will ſerue, whether the
Gods which your fathers ſerued, or the Gods of the
D *Amorites, &c. but I and my houſhold will ſerue the*
Lord. Of Dauid, *O Lord, thou art my portion*, I Pſal.119.57.
haue determined *to keepe thy commaundements.*
And, *I haue ſworne, and will performe it, that I* Verſ.106.
will keepe thy righteous iudgements. And, *When* Pſal.27.8.
thou ſaidſt, ſeeke my face, mine heart anſwered vn-
to thee, O Lord, I will ſeeke thy face. And, *I haue* Pſal.119.112
applyed mine heart *to fulfill thy ſtatutes alwaies*
euen to the end.

The third part, is an indeauour in life and
conuerſation to obey God. Example of Paul,
And herein I take paines *to haue alwaies a cleere* Act.24.16.
conſcience towards God & towards men: Of Dauid,
I haue a reſpect to all thy commaundements. And, *I* Pſal.119.6.
haue choſen the way of truth, and thy iudgements Verſ.30.
haue I laid before me. And, *I haue cleaued to thy* 31.
teſtimonies. And, *direct mee in the path of* 32.

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thy commaundements; for therein is my delight.

No man muſt here thinke, that a repentant ſinner fulfils the law in his obedience; for their beſt workes are faultie before God: and whereas the faithful in Scriptures are ſaid to be perfect; we muſt know that there be two degrees of perfection: perfection in ſubſtance, and perfection in the higheſt degree. Perfection in ſubſtance, is when a man doth ſincerely endeauour to performe perfect obedience to God, not in ſome, but in all his commaundements. And this is the onely perfection that any man can haue in this life. A Chriſtian mans perfection is to bewaile his imperfection; his obedience more conſiſts in the good will, then in the worke, and is more to be meaſured by the affection, then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance hath two degrees. It is either ordinarie, or extraordinarie.

Ordinarie repentance is that, which euery Chriſtian is to performe euery day: For as men fall daily either more or leſſe; ſo the graces of God are proportionally weakned day by day. Wherefore the continuall reparation thereof muſt be made by a daily renewing of repentance. A chriſtian man is the temple and houſe of Gods ſpirit; he muſt therefore once a day ſweepe it, that it may be fit to entertaine ſo worthie a gueſt.

Extraordinarie repentance is the ſame in nature with the former, it differs onely from it in degree and meaſure of grace.

And this is to be put in practiſe, when men fall into any enormous, capitall, or grieuous offences: whereby they doe very grieuouſly wound their owne conſciences, and giue great offence to the Church. Of this ſort was the repentance of Peter, when he went foorth and wept bitterly: and Dauids repentance, after he had committed adulterie, and murdered Vriah.

CHAP. VI.

Of the perſons which muſt repent.

Men be of two ſorts: the naturall man, and the regenerate: Repentance is needfull for both: for the naturall man that he may be brought from his ſinnes, and the image of God renued in him: Some may ſay, that many naturall men liue ciuilly, abſtaining from all outragious behauiour, and therefore neede no repentance. I graunt indeed they doe ſo: yet repentance muſt goe with all. For ciuill life without grace in Chriſt, is nothing elſe in Gods ſight, but a beautifull abhomination. The Phariſes were ciuill, yet Chriſt ſaith of them, *Except your righteouſneſſe exceede the* Mat. 5.20. A *righteouſneſſe of the Scribes and Phariſes, ye ſhall not ſee the kingdome of heauen.* Repentance is alſo required in the regenerate: becauſe they may haue vnknowne and hidden corruptions in them, which muſt be mortified: and otherwhiles they fall grieuouſly: and therefore that they may riſe againe, they muſt be daily practiſed in the ſpirituall exerciſes of repentance.

CHAP. VII.

Of the practiſe of Repentance.

In the practiſe of Repentance foure ſpeciall duties are required: The firſt, is a diligent & B ſerious examination of the conſcience by the lawes and commandements of God, for all manner of ſinnes, both originall and actuall. Example of the children of Iſrael. *Wherefore is the liuing man ſorrowfull? man ſuffereth for his ſinne: let vs ſearch and trie our waies, and turne againe to the Lord.* Lam. 3. 39. 40. Of Dauid, *I conſidered my waies, and turned my feete to thy teſtimonies.* Pſ. 119. 59.

Touching Originall ſinne, this muſt be well remembred, that one man hath not one part onely of originall ſinne, and another man another: one man this corruption, another that: but euery man, as he receiued from Adam the whole nature of man, ſo alſo he receiued originall ſinne wholly. And therefore euery man, (not one excepted, ſauing Chriſt, who was C extraordinarily ſanctified by the holy Ghoſt in the wombe of the Virgin) hath in him from his parents the corruption and ſeede of all ſinne, which is a naturall diſpoſition & pronenes to commit any ſinne whatſoeuer. Take a view and conſider all the horrible ſinnes that be practiſed in any part of the world, either againſt the firſt or ſecond table: whatſoeuer they are, the ſpawne and ſeede of them all is euen in that man that is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrarie; becauſe among men that want al manner of religion, ſome are more ciuill and orderly; ſome againe more lewdly diſpoſed. I anſwer, that this comes to paſſe, not becauſe ſome men are by nature leſſe wicked D then others: but becauſe God by his prouidence doth limit and reſtraine mens corruption more or leſſe, which he doth for the good of mankinde. For if men might be wholly left to themſelues, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no liuing in the world.

In examination of actuall ſinnes, three rules muſt be followed. The firſt, that we muſt ſearch out not onely our groſſe ſinnes, but euen the very thoughts of our hearts: For repentance is not onely a chaunge of the ſpeech, apparell, and outward behauiour, but alſo of the inward and ſecret thoughts of the heart. Therefore the prophet Ioel bids the Iewes *rend their hearts & not their garments*: Ioel. 2. 13. and Paul tels the Epheſians, that they muſt *be renued in the ſpirit of their minds*: Eph. 4. 23. and Peter bids Simon

Act.8.22.

Iob.9.3. Pſal.19.12.

Magus to repent & praie God, *that the thought of his heart may be forgiuen him.* The ſecond, that the verie circumſtances of ſinnes done muſt be conſidered, as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weakneſſe, or preſumption, or obſtinate malice. Thirdly, in examination it is verie meete and conuenient, that we paſſe through al the commandements of the morall lawe, laying them as moſt abſolute rules to our hearts and liues: and by this meanes we ſhall be able to make large bils and Catalogues of all our ſinnes, euen from the very cradle to any part of our age following, as the ſeruants of God haue alwaies done. Thus it will come to paſſe, that we ſhall plainely ſee our wretched eſtate, and acknowledge that our ſinnes be in number as the haires of our head, and as the ſands by the ſea ſhore.

A Direction for examination of the *conſcience.*

I. COMMAN.

Thou ſhalt haue none other Gods, &c.

He breakes this commandement,

That knowes not the true God, Ier.4.22.

That denies God in his heart, by denying his preſence, iuſtice mercie, &c: Pſal.14.1

That hates God, and ſhewes it by diſobedience. Exod.28.5. Rom.1.30.

That doth not feare God and ſtand in awe of him.

That feareth man or other creatures more then God, Math.10.31. Apoc.2.10.

That liues in open ſinne ſecurelie, not fearing Gods word or iudgements. 1.Theſſ.5.6.7.

That is ſorrowfull for his ſinnes, onely in reſpect of the puniſhment. 2.Cor.7.10.

That feares God by mens traditions, Eſa. 29.13.

That doth not beleeue Gods word, but calles the Canonicall Scripture in queſtion.

That deſpaires of God mercie.

That hath a dead faith without works. Iames 2.20.

That puts his confidence in the deuill and his workes, as ſeekers to wizzards doe.

That loueth the creatures, as riches and honour, and his owne filthie pleaſures more then God, Eph.5.5.

That puts confidence in his ſtrength, wiſdome, riches, phyſitians. 2.Chron.16.9.12.

That is impatient vnder the croſſe, Math. 10.38.

That tempts God. Math.4.7.

That ſeekes for the things of this life, more then for Gods kingdome, Math.6.33.

That murmures againſt God. 1.Cor.10.10.

That diſputes and holds there is no God.

That holdes and maintaines opinions again the auncient faith ſet down in the writings of the Prophets and Apoſtles. As did the Maniches, Donatiſts, Arrians, Anabaptiſts, &c.

That ſo holds one religion, as he is readie to follow another. 1.*King*.18.21.

That is full of preſumption of Gods mercie, Eſa.7.12.

That falles away from the knowne truth: 2. Pet.2.20.

That addes to Canonical Scripture; Deut.12. laſt verſe.

II. COM. *Thou ſhalt make to thy ſelfe no grauen Image, &c.*

He breakes this commandement,

That repreſents God in an image, Exod. 32.6.8.

That worſhips God in or at images, as crucifixes, and ſuch like. 2.King.18.4.

That kneeles downe before an Image.

That is bodily preſent at Maſſe, keeping his heart to God. 1.*Cor*.8.9.

That retaines the monuments of Idolatrie. Exod.23.13.

That marrieth with infidels and ſuch like: Gen. 6.2.

That makes leagues of amitie with ſuch, 2. Chron.19.1.

That worſhippes God according to his owne fantaſie, Col.2.23.

That worſhippes God with lip-ſeruice, Iſa. 29.13. as our common people doe, which place all the ſeruice of God in patteringe and mumbling ouer the Creede and tenne commaundements for prayers, and the Lords prayer without knoweledge of the meaning.

That hath the ſhew of godlineſſe, but denies the force of it. 2.*Tim*.3.5.

That giues worſhip to creatures, as Saint and Angels: Pſal.115.8.

That refuſeth to heare the preaching of the Goſpell, Luk.14.19,

That negligently worſhips God: Reu.3.16.

That omits inuocatiō of Gods name, Eſa.64.7.

That heares ſermons, but when he is reprooued, railes and rages, and profits nothing. Amos.9.10.

That changes the worſhippe of God in whole or part: Deut.12.32.

That maketh either open or ſecret league with the diuell, Pſal.58.6.

That vſeth witchcraft, ſorcery, or enchantments, Deut.18.11. Leuit.19.26.

That conſults with wizzards: Leuit.20.6.

That weares Amulets or Characters about his necke, and puts confidence in them.

That hinders ſchooles of religion and good learning, Pſal.74.6.7.

That ſeekes not (within the compaſſe of his calling) the good eſtate of Gods Church: but ſeekes his owne things. Pſalme 132.3,4.

III. COM.

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Thou ſhalt not take the name of the Lord,&c.

He breakes this commaundement,

THat doth vnreuerently vſe Gods titles in his talke, Phil.2.10.

That ſweares to doe a thing lawfull and good, and yet doth it not, Mat.5.33.

That ſweares raſhly, Ier.4.2.

That vſeth cuſtomable ſwearing in his common talke, Mat.5.37.

That blaſphemes the name of God, Leuit.24.16.

That ſweares falſly, Ioh.8.44.

That ſweares againſt pietie and honeſtie.

That vſeth curſing and banning.

That finds fault with the creatures of God, 1. Cor.10.3.

That ſweares by the creatures, Matth.5.34.35.

That vſeth lots in ſporting, Pro.16.33.and 18.18.

That makes and vſeth charmes of herbes and other things, Deut.18.11.

That makes ieſts of the ſentences and phraſes of the Scripture, Eſa.66.2.

That vſeth figure-caſting, Eſa.47.13.

That doth lightly regard Gods iudgements, Heb.3.16.

That liuing diſſolutely in religion, makes Gods name euill ſpoken of, 2. Sam.12.14. 1. Pet.3.15.

That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vow, and keepes it not, Deut.23.21.

That receiues bleſſings from God, and is not thankfull, Luk.17.8.

That teacheth the truth, but doth not practiſe it, Mat.23.2.

IV. COMMAN.

Remember the Sabbath day,&c.

He breakes this commaundement,

THat labours in the ſeruile workes of his ordinarie calling, Nehem.13.15.

That trauels abroad on his ordinarie buſineſſe, Exod.16.23.

That keepes Faires and markets on this day, Nehem.13.15.

That workes haruest worke on this day, Exod.34.21.

That vſeth ſports and recreation cauſing diſtraction, 1.Cor.10.7.

That ſpends the day in idleneſſe, Eſa.58.13.

That keepes the Sabbath onely in outward faſhion, Eſa.1.13.

That prophanes it by gluttonie and drunkenneſſe.

That giues ſeruants libertie to doe what they liſt.

A That brings not his familie to the congregation to heare Gods word, and to receiue the Sacraments.

That ſanctifies not the Sabbath in his family priuately: by reading the word, by conference on that which hath beene heard in the congregation, and by prayer.

V. COM.

Honour thy father,&c.

He breakes this commaundement,

THat thinks but a thought in his mind tending to the diſhonour and contempt of his neighbour.

B That mockes or reuiles, or beates his ſuperiours, Gen.9.22.

That diſobeyes their lawfull commandements Rom.1.30.

That is vnthankfull to parents, and will not releeue them, if neede be, 2.Tim.3.2.

That diſobeyes God, to obey them, Act.4.19.

That exalts himſelfe aboue the Magiſtrate, 2. Theſſ.2.4.

That ſerues his maſter with eye-ſeruice, Col.3.22.

That gouernes his familie, and thoſe which are vnder him, negligently, 1.Tim.3.4.

That is ſlacke in puniſhing faults, 1.Sam.2.23.

C That is too rigorous in ſpeeches and puniſhments, Eph.6.9.

That marrieth without parents conſent.

That chooſeth his calling without parents conſent, Num.30.

That thinkes better of himſelfe then of others, Rom.12.10.

That deſpiſeth aged perſons, Leu.19.32.

VI. COM.

Thou ſhalt not kill.

He breaketh this commaundement,

THat thinkes but a thought in his heart tending to the hurt of his neighbours life.

D That beares malice to another, 1. Ioh.3.15.

That is giuen to haſtineſſe, Mat.5.22.

That vſeth inward fretting and grudging, Iam.3.14.

That is froward of nature, hard to pleaſe, Rom.1.30.

That is full of rancour and bitterneſſe, Eph.4.31.

That derides and ſcornes others, Gen.21.9. Gal.4.29.

That vſeth bitter words and railings, Pro.12.18.

That vſeth contending by words or deedes, Gal.5.20.

That vſeth chiding and crying out, Eph.4.31.

That is giuen to make complaints of his neighbour in all places, Iam.5.9.

That

A That is a fighter, Iam.4.1.

That hurts or maimes his neighbours bodie, Exod.21.24.

That will not forgiue an offence, Mat.5.23.

That will forgiue, but not forget.

That doth fare well himſelfe, but giues not almes to releeue the poore, Luk.16.19.

That vſeth crueltie in puniſhing malefactours, Deut.22.26.

That denies the ſeruants or labourers wages, Iam.5.4.

That holds backe the pledge. Ezech.18.7.

That ſels by diuers waights and meaſures.

That remooues the landmarke, Prou.22.28.

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That giues his goods vpon vſurie: which is ſimply to bind a man to returne both the principall and the increaſe, onely for the lone, Ezch.18.18. B

That by his looſenes of life is an occaſion why others ſinne.

That mooues contention and debate. Rom.1.29.

That beeing a Miniſter teacheth erroniouſly.

That teacheth ſlackly, Ier.48.10.

That teacheth not at all, 1.Tim.3.2.

That hinders mens ſaluation any way, Math.23.13.

That ſeekes priuate reuenge.

VII. COM.

Thou ſhalt not commit, &c.

C He breakes this commandement,

THat thinks an vnchaſt thought tending to adulterie, or to any ſinne of that kinde.

That lookes on a woman to luſt after her, Mat.5.28.

That commits inceſt, Leuit.18.22.

That commits Sodomie, 1.Cor.6.9.

That commits fornication with married, or ſingle, or contracted folkes, Deut.22.22.

That vſeth mariage bed intemperatly.

That lieth with a menſtruous woman, Ezech.18.6.

That vſeth wantonneſſe, 1.Cor.6.9.

D That vſeth occaſions and prouocations to luſt, Gal.5.9.

That is giuen to idleneſſe.

That weares wanton and light attire, 1.Tim.2.9. 1.Pet.3.3.

That vſeth light talke, and reading of loue bookes, 1.Cor.15.35.

That frequents laſciuious places, Eph.5.3.

That delights in wanton pictures, 1.theſſ.5.23.

That vſeth the mixt dancing of men and women, Mark.6.22.

That keepes companie with light and ſuſpected perſons, Prou.7.22.

That neglects to diſpoſe his children in mariage in conuenient time, 1.Cor.7.36.

That makes mariages of young children.

That puniſheth adulterie with ſmall puniſhments.

That marieth more wiues then one at once, Gen.2.24.

That loues his pleaſure more then God: 2.Tim.3.4.

That takes care to fulfill the luſts of the fleſh, Rom.13.14.

That maintains and frequents ſtewes, Deut.23.17.

That is giuen to drukennes and ſurfetting, Eph.5.18.

That giues himſelfe to wine, ſleepe, and eaſe, Prou.20.13.

That for the auoiding of fornication marieth not, 1.Cor.7.2.

That puts away his wife for other cauſes then for fornication, Math.19.9.

VIII. COM.

Thou ſhalt not ſteale.

He breakes this commandement,

THat thinkes but a thought tending to the leaſt hinderance of his neighbours welfare and good eſtate.

That liues in no calling, 2.Theſſ.3.11.

That neglects his calling, Ier.48.10.

That ſpends his wealth in riot, and prouides not for his familie, 1.Tim.5.8.

That is not content with his eſtate, but ſeekes to be rich, 1.Tim.6.10.

That ſels the goods of the Church, or buies them, Mal.3.8.

That ſels ſuch things as are meanes to further idolatrie, or any other ſinne.

That vſeth powdering, ſtarching, blowing, darke ſhops, to ſet a gloſſe on his wares, and make them more ſaleable.

That conceales the fault of his wares.

That vſeth falſe waights and meaſures, Leuit.9.35.

That vſeth words of deceit, Prou.20.14.

That takes more for his wares then the iuſt price, Math.7.12.

That oppreſſeth his tenants by racking his rents, Hab.2.11.

That vſeth ingroſſing of wares.

That raiſeth the price onely in conſideration of a day of paiment.

That either giues or takes bribes, Eſa.1.13. Pſa.82.2.

That writes letters of affection in wrong ſuits.

That holds back things borrowed, Ezec.18.7.

That holds back things found or pawned. Leuit.6.3.

That beeing luſtie liues by begging.

That releeueth ſuch, 2.Theſſ.3.10.

That for gaine defends bad cauſes, and delaies ſuites in law.

That laies burdens on the people without meaſure, Iſa.1.23. Ezech.22.27.

That ſpends the Church goods in riot, 1.Tim.6.9.

That makes marchandize of Gods word and ſacraments, Mich.3.11. 2.Cor.2.laſt.

That gets his liuing by caſting of figures and by plaies, Eph.4.28.

That is raſh in ſuretiſhip, Prō.11.15. and 17.18.

That ſteales mens children to diſpoſe them in mariage, 1.Tim.1.10.
That takes by ſtealth the leaſt pin, though it be for the beſt end.
That is a receiuer of things ſtolne, and giues conſent to the fact any way, Rom.1.31.
That vſeth deceit in bargaining, 1.Theſſ.4.6.
That reſtores not things euill gotten, Ezech. 33.15.
That keepes back goods giuen to the Church, Act.5.3.
That waites for a dearth to ſell his things dearer, Amos 8.5.

IX. COM.

Thou ſhalt not beare, &c.

He breakes this commandement,

That doth but conceiue a thought of diſgrace againſt his neighbour.
That enuies at the proſperitie of his neighbour, 1.Tim.6.4.
That ſeekes onely his owne good report.
That is ſuſpicious, 1.Cor.13.5.
That giues hard and raſh ſentence againſt others, Math.7.1.
That takes mens ſayings and doings in worſe part, Math.26.60.
That accuſeth one falſly, 1.King.21.13.
That maketh or reporteth tales openly, or in a whiſpering manner, Leuit.19.16.
That receiueth tales, Exod.23.1.
That ſpeakes the truth of malice, Pſal. 52.1.2.
That blaſeth abroad mens infirmities, Math. 18.17.
That vſeth quipping and taunting, Eph.5.4.
That vſeth flatterie, Prou.26.19.
That lieth though it be for neuer ſo good an ende, Zach.13.3.
That defends an euill cauſe, and impugnes the contrary.
That writes or ſpreads libels.

X. COMMAN.

Thou ſhalt not luſt.

He breakes this commandement.

That thinkes an euill thought againſt his neighbour, though he meane not to doe it.
That conceiues ſome inward delight in ſome euill motion, though he giue not conſent to practiſe it.

SINNES DIRECTLY AGAINST the Goſpel.

He ſinnes againſt the Goſpel,

That denies either directly or by conſequent that Chriſt is come in the fleſh, 1. Ioh.4.3.8.
That treades vnder foote the bloode of Chriſt, Heb. 10.29.
That beleeues not the remiſſion of his owne ſinnes, and acceptation to life euerlaſting, 1. Ioh.3.23.
That repents not, but hardens himſelfe in all his badde waies, Rom.2.4.5. Ier.8.6.

Thus much of examination: now followes the ſecond dutie, which is confeſſion of ſinne vnto God, which is very neceſſarie. For the right way to haue our ſinnes couered before God, is to vncouer & acknowledge them vnto him. For he will iuſtifie vs, if we, as beeing our own enemies, accuſe our ſelues; he forgets our ſinnes if we remember them: when we are vile in our owne eyes, we are pretious in his: and when wee are loſt to our ſelues, we are found of him.

That confeſſion may be rightly performed, a notable dutie is to be put in practiſe in it: namely, the arraignment of a repentant ſinner, whereby he *iudges himſelfe, that he may not be iudged of the Lord.*

This arraignement hath three ſpeciall points in it. Firſt of all, he muſt bring himſelfe forth to the barre of Gods iudgement: which thing he doth when he ſets himſelfe in the preſence of God, as though euen now the day of iudgement were. As S. Hierom did, who alwaies thought with himſelfe that he heard this voice ſounding in his eares, *Riſe ye dead and come to iudgement.*

Secondly, he muſt put vp an inditement againſt himſelfe; by accuſing himſelfe before God, by acknowledging his knowne ſinnes particularly, and his vnknowne generally, without any excuſe or extenuation, or defence, or hiding of the leaſt of them. Example of Dauid: *I know mine iniquitie, and my ſinne is euer before me: againſt thee, againſt thee onely haue I ſinned, and this done euill in thy ſight, &c. behold; I was borne in iniquitie, and in ſinne hath my mother conceiued me.* And, *I haue ſinned greatly, becauſe I haue done this thing: but now I beſeech thee remooue the iniquitie of thy ſeruant: for I haue done very fooliſhly.* Of Ezra, *O my God I am aſhamed and confounded to lift vp mine eyes vnto thee, my God: for our iniquities are increaſed ouer our heads, and our treſpaſſe is growne vp vnto heauen.* Pſal.51.3.4.5. 1.Chro.21.8 Ezra.9.6.

Thirdly, hee muſt with heauineſſe of heart as a iudge vpon the bench giue ſentence againſt himſelfe, acknowledging that he is worthie of euerlaſting hell, death, and damnation. As the prodigall child, *Father I haue ſinned againſt heauen, and againſt thee, & am not worthie to be called thy child.* And Daniel, *We haue ſinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled, and haue departed from thy precepts, & from thy iudgements, &c. O Lord, righteouſneſſe belongeth vnto thee, and vnto vs open ſhame.* Of Iob, *Behold I am vile, what ſhall I anſwer thee? I will lay my hand vpon my mouth.* And, *I abhorre my ſelfe, and repent in duſt and aſhes.* Of the Publicane, *Who ſtanding a farre off, would not lift vp ſo much as his eies to heauen, but ſmote his breaſt ſaying, Lord be mercifull to me a ſinner.* Luk.15.18. Dan.9.5.7. Iob 39.36. and 42.6. Luk.18.13.

As for confeſſion of ſinne to men, it is not Mat.5.24. Iam.5.17. to be vſed but in two caſes. Firſt, when ſome offence is done to our neighbour: ſecondly, when eaſe and comfort is ſought for in trouble of conſcience.

The third dutie in the practiſe of repentance is Deprecation, whereby wee pray to God for the pardon of the ſinnes which haue beene confeſſed with contrition of heart, with earneſtnes and conſtancie, as for the weightieſt matter in the worlde. And here we muſt remember to behaue our ſelues to God as the poore priſoner doth at the barre, who when the iudge is about to giue ſentence, cries vnto him for fauour, as for life and death. And we muſt doe as the cripple or lazar man in the way: ſit downe, vnlappe our legges and armes, and ſhew the ſores of our ſinnes; crying to God continually as they doe (*Looke with your eye, and pitie with your heart:*) that we may finde mercie at Gods hands, as they get almes at the hands of the paſſengers. Thus Oſeah inſtructeth the people, Oſe.14.1.2. *O Iſraell, returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie: take vnto you wordes, and turne vnto the Lord, and ſay vnto him. Take away all iniquitie, and receiue vs gratiouſly: ſo we will render thee the calues of our lippes.* Of Dan.9.18.19. Daniell, *We doe not preſent our ſupplications before thee for our owne righteouſnes, but for thy great tender mercies. O Lord heare, O Lord forgiue, O Lord conſider and doe it: deferre not for thine owne names ſake, O my God.* Of Dauid, Pſal.51.1. *Haue mercie vpon me, O God, according to thy louing kindnes: according to the multitude of thy compaſſions put away mine iniquities.*

The laſt dutie is, to pray to God for grace and ſtrength, whereby we may be inabled to walke in newneſſe of life: Of Dauid, Pſal.119.40. and 143.10. *Behold, I deſire thy commandements, quicken me in thy righteouſneſſe.* And, *Teach me to doe thy will, for thou art my God, let thy good ſpirit lead me into the land of righteouſneſſe.*

CHAP. VIII.

Of legall motiues to Repentance.

MOtiues to Repentance are either Legall, or Euangelicall. Legall, are ſuch as are borrowed from the law: and they are three eſpecially.

The firſt is, the miſerie and curſed eſtate of euery impenitent ſinner in this life by reaſon of his ſinnes.

His miſerie (that I may expreſſe it to the conceit of the ſimple) is ſeuen-fol[illegible]

1. within him.
2. before him.
3. Behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

A His miſerie within is two-fold. The firſt is a guiltie conſcience; which is a very hell vnto the vngodly man. For he is like a ſilly priſoner, and the conſcience like a iayler which followes him at the heeles, and dogges him whetherſoeuer he goes, to the end he may ſee and obſerue all his ſayings and doings. It is like a regiſter, that ſits alwaies with the pen in his hand, to record and inroll all his wickednes for euerlaſting memorie, It is a little iudge, that ſits in the middle of a man, euen in his very heart, to arraigne him in this life for his ſinnes, as he ſhall be arraigned at the laſt iudgement Therefore the pangs, terrours, and feares of all impenitent perſons, are as it were, certaine flaſhings of the flames of hell fire. The guiltie conſcience makes a man like him which lies on B a *bedde that is too ſtraight, and the couering too ſhort;* Iſai.28.20. who would with all his heart ſleepe but cannot. *Belſhazzar* Dan.5.6. when he was in the midſt of his mirth, ſeeing the hand writing on the wall, was ſmitten with great feare, ſo as *his countenance chaunged, and his knees ſmote together.*

The ſecond euill within a man, is the fearefull ſlauerie and bondage vnder the power of Satan the prince of darkenes: in that his mind, will, and affections are ſo knit and glued to the will of the deuill, that he can doe nothing but obey him, and rebell againſt God. And hence Satan is called the prince of this world: 2.Cor.4.4. which keepes the hold of the heart as an armed cap- C taine keepe a ſkonce or caſtle with watch and ward.

The miſerie before man, is the dangerous ſnare which the deuill laies for the deſtruction of the ſoule. I ſay it is dangerous: becauſe he is in ſetting of it twentie or fourtie yeares, before he ſtrikes: when as (God knowes) men doe little think of it. It is made of three cords: with the firſt, he brings men into his ſnare: and that he doth by couering the miſerie and the poyſon of ſinne: and by painting out to the eie of the minde the deceitfull profits and pleaſures thereof. With the ſecond, he hopples and inſnares them, for after that a man is drawne into this or that ſinne, the deuill hath ſo D ſugered it ouer with fine delights, that he cannot but needes muſt liue and lie in it. By the third, he drawes his ſnare, and endeauours with all his might to breake the necke of the ſoule. For when he ſeeth a fit opportunitie, eſpecially in grieuous calamities; and in the houre of death, he takes away the vizar of ſinne, & ſhewes the face of it in the true forme, as ougly as himſelfe: then withal he begins (as we ſay) to ſhew his hornes; then he rageth in terrifying and accuſing, that the ſoule of man may be ſwallowed vp of the gulfe of finall deſpaire,

The miſerie behind him, is the ſinnes paſt. The Lord ſaith to Caine, *If thou doeſt not well, ſinne lyeth at the doore.* Gen.4.7. Where ſinne is compared to a wild beaſt, which followes a man whitherſoeuer he goeth, & lieth lurking at his heel[illegible]: And though for a time it may ſeeme to be

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hurtleſſe, becauſe it lies aſleepe; yet at length,vnleſſe men repent, it will riſe vp,ſeaze on them, & rend out the verie throats of their Iob. 13. 26. ſoules. Iob in his affliction ſaith, *Thou writeſt bitter things againſt me, and makeſt me poſſeſſe the* Pſal. 25. 7. *ſinnes of my youth.* And Dauid praieth, *Forgiue me the ſinnes of my youth.* If the memory of ſins paſt be a trouble to the godly man,oh what a racke,what a gybbet will it be to the heart of him that wants grace.

The miſerie on the right hand is proſperitie and eaſe:which by reaſon of mans ſinnes is an occaſion of many iudgements. In it men Eze. 16. 49. practiſed the horrible ſinnes of Sodome: it puffes vp the heart with deuiliſh pride, ſo as men ſhall thinke themſelues to be as God himſelfe, as Senacherib, Nebuchadnezzar, Antiochus,Alexander,Herod,Domitian did:It ſteales away mans heart from God,and quenches the ſparkes of grace. As the Lord complaineth of Ier. 22. 21. the Iſraelites, *I ſpake vnto thee when thou waſt in proſperitie;but thou ſaidſt I will not heare: this hath beene thy manner from thy youth.* It is like the Iuie that embraceth the tree, and windes round about it,but yet drawes out the iuyce and life of it.Hence it is, that many turne it to an occaſion of their deſtructiō. Salomon ſaith, Prou. 1. 32. *Proſperitie of fooles deſtroyeth them.* When the milt ſwels,the reſt of the body pines away, & when the heart is puft with pride, the whole man is in danger of deſtruction. The ſheepe that goes in the beſt paſture, ſooneſt comes to the Rom. 9. 22. ſlaughter-houſe: and the vngodly man fattes himſelfe with continuall proſperitie, that hee may the ſooner come to his owne damnation.

The miſerie on the left hand is aduerſitie, which ſtandes in all manner of loſſes and calamities;in goods,friends, good name, and ſuch like.Of this read at large,Deut.28.

The miſerie ouer his head, is the wrath of God,which he teſtifies in all manner of iudgements from heauen,in daunger of which euerie impenitent ſinner is euery houre. And the danger is very great. The Scripture ſaith, *It is* Heb. 10. 31 *a fearefull thing to fall into the hands of the liuing God.* He hath *ſtore houſes* full of all manner of Deu. 32. 35 Eze. 7. 6. iudgements,and they watch for ſecure ſinners that they can not ſcape. Gods wrath is a fire Nah. 1. 4. 5. 6. making hauocke and bringing to naught whatſoeuer it lights on:yea becauſe he is ſlow to anger, therefore more terrible: as a man therefore ſtaies his hand for a time,that he may lift it higher and fetch a deeper blow. When dumbe creatures melt as waxe,and vaniſh away at his preſence when he is angrie; as the huge mountaines and rockes doe: fraile man muſt neuer looke to ſtand. If the roaring of a lyon make men afraid, & the voice of thunder be terrible;oh,howe exceedingly ſhould all be aſtoniſhed at the thremings of God?

The miſerie vnder his feete,is *hell fire*: for euery man till he repent,is in as great danger of damnation as the traytour apprehended of hanging, drawing, and quartering. A man walking in his way falles into a deepe dungeon A that is full of ougly ſerpents and noyſome beaſts: in his fall he catches hold of a twig of a tree that grows at the mouth of the dungeō, and hangs by it:afterward there comes a beaſt both leane and hunger-bitten; which hauing cropt the whole tree, is euer & anon knapping at the twig on which he hangs; now what is the danger of this man? ſurely he is like to fall into the pit,ouer which hee hangs; Well, this man is euery impenitent ſinner: the pit is hell, prepared for the deuil & his angels:the twig is the brickle and fraile life of man: the hunger-bitten beaſt death, that is readie euery houre to knap our life a ſunder:the daunger is fearefull: for a man hanging as it were ouer the B mouth of hell, when life is ended, vnleſſe he vſe good meanes before he die,he then falls to the very bottome of it.

If this be the miſery wherwith the careleſſe man is beſieged and compaſſed about euery way,and that for his ſinnes,why doe men lie in the dead ſleepe of ſecurity? Oh! it ſtandes them in hand to take vp the voice of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their ſinnes, if they could die a thouſand times in one day for very griefe, they cold neuer be grieued enough for their ſinnes.

The ſecond motiue to draw men to repentance,is the conſideratiō of the wretched eſtate C of an impenitent ſinner in his death,which is nothing but the [a] wages and allowance that [a] ὀψώνια. Rom. 6. 23. he receiues for his ſinnes: and it is the very ſuburbes,or rather the gates of hell. S. Paul compares death to a Scorpion, who carries a 1. Cor. 15. 55. 56. *ſting* in his taile, which is ſinne. Nowe then when impenitent and prophaſie perſons die, then comes this ſcorpion and gripes them with her legs,and ſtabes them at the heart with her ſting. Wherefore the beſt thing is before death come, to vſe meanes to pull out the ſting of death,and nothing will doe it, but the blood of Chriſt: let men therefore breake off their ſinnes by repentance: let them come to the throne of grace, and crie;yea let them fill heauen and earth with cries for mercy. Oh! pray, D pray, pray for the pardon of thine owne perſonall and particular ſinnes. If thou obtaine but one drop of Gods ſpecial mercy in Chriſt, all danger is paſt.For death hath loſt his ſting; and then a man without danger may put an ougly ſerpent in his boſome.

The third motiue is the conſideration of his eſtate after death. When the day of the laſt iudgement ſhall bee,hee muſt bee brought and ſet before the tribunall ſeat of Chriſt: he ſhall not bee able to eſcape or hide himſelfe: then the booke ſhall be brought out, and all his ſinnes ſhall be deſcouered before Gods Saints and Angels: the deuill and his owne conſcience ſhall accuſe him:none ſhal be aduocate to plead his cauſe;he himſelfe ſhalbe ſpeechleſſe;he ſhall at length heare the dreadfull ſentence of damnation, *Goe ye curſed into*

hell,

hell, prepared for the deuill and his angels. This thing might mooue the vileſt Atheiſt in the world to leaue his wicked waies, and come to amendment of life. We ſee the ſtrongeſt theefe that is, when hee is led in the way from the priſon to the barre, leaues his theeuing and behaues himſelfe orderly. And indeede if he would then cut a purſe, it were high time that he were hanged. All men by nature are traitours and malefactours againſt God: whiles we liue in this world, wee are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and winds vp ſomewhat of the threed of our life: whether we ſleepe or wake, we are alwaies comming nearer our end: wherefore let all men daily humble themſelues for their ſinnes, and pray vnto God that he would be reconciled vnto them in Chriſt: and let them endeauour themſelues in obedience to all Gods commandements, both in their liues and callings.

Againe, after the laſt iudgement there remaines death eternal appointed for him: which ſtands in theſe three things. I. A ſeparation from all ioy and comfort of the preſence of God. II. Eternall fellowſhippe with the deuill and all his Angels. III. The feeling of the horrible wrath of God, which ſhall ſeaze vpon bodie, ſoule, and conſcience, and ſhall feede on them as fire doth on pitch and brimſtone: and torment them as a worme crawling in the bodie, and gnawing on the heart: they ſhall alwaies be dying, and neuer dead: alwaies in woe, and neuer in eaſe. And this death is the more grieuous, becauſe it is euerlaſting. Suppoſe the whole world to be a mountaine of ſand, and that a bird muſt carrie from it but one mouthfull of ſand euery thouſand yeare: many innumerable thouſands of yeares will be expired, before ſhe will haue carried away the whole mountaine: well, if a man ſhould ſtay in torment ſo long, and then haue an end of his woe, it were ſome comfort: but when the bird ſhall haue carried away the mountaine a thouſand times: alas, alas, a man ſhall be as farre from the end of his anguiſh and torment as euer he was. This conſideration may ſerue as an yron ſcourge to driue men from their wicked liues. Chryſoſtome would haue men in their meetings in tauerns and feaſts, to talke of hell, that by often thinking on it, they might auoid it. A graue and chaſt matrone, beeing mooued to commit follie with a lewd ruffian, after long diſcourſe, ſhee called for a panne of coales, requeſting him for her ſake to holde his finger in them but one houre: he anſwered, that it was an vnkind requeſt: to whome ſhe replied, that ſeeing he would not hold ſo much as one finger in a fewe coales for one ſmall houre, ſhee could not yeild to doe the thing for which ſhee ſhould be tormented bodie and ſoule in hell fire for euer. And ſo ſhould all men reaſon with themſelues, when they are about to ſinne: None will be brought to doe a thing, that may make ſo much as their finger or tooth to ake: If a man be but to ſnuffe a candle, he will firſt ſpit on his finger: becauſe he cannot abide the heat of a ſmall & tender flame. Therefore we ought to haue great care to leaue our ſinnes, whereby we bring endleſſe torment to bodie and ſoule in hell fire, to which our fire is but yce in compariſon.

CHAP. IX.

Of motiues Euangelicall.

EVangelicall motiues, are two eſpecially. The firſt is taken from the conſideration of mans redemption. He that redeemed mankind is God himſelfe: as Paul ſaith, that *God was in* 2.Cor.5.19 *Chriſt, reconciling the world to himſelfe.* Mans ſin is ſo vile and haynous in the eies of God: that no Angell nor creature whatſoeuer was able to appeaſe the wrath of God for the leaſt offence: But the ſonne of God himſelf muſt come downe from heauen, and take mans nature on him: and not onely that, but he muſt alſo ſuffer the moſt accurſed death of the croſſe, and ſhed his moſt pretious heart blood to ſatisfie the iuſtice of his Father in our behalfe. If a father ſhould be ſicke of ſuch a diſeaſe, that nothing would heale him but the heart blood of his owne child, he would preſently iudge his own caſe to be dangerous; and would alſo vow if euer he recouered, to vſe all meanes whereby he might auoid that diſeaſe. So likewiſe, ſeeing nothing could cure the deadly wound of our ſinne: but a plaiſter made of the heart blood of Chriſt; it muſt make vs acknowledge our pitifull caſe, and the hainouſnes of the leaſt of our ſinnes; and ſtirre vs vp to newneſſe of life.

Againe, conſidering the end of the redemptiõ wrought by Chriſt, was to deliuer vs from our euil conuerſation in ſin & vnrighteouſneſſe, we are not to continue, and as it were, lie bathing our ſelues in ſinne; for that were as if a priſoner, after that he had beene ranſomed and had his bolts taken off, and were put out of the priſon to goe whither he would, ſhould returne againe, and deſire to lie in the dungeon ſtill.

The ſecond motiue is, that God hath made a promiſe to ſuch as truly repent. I. Of remiſſion of ſins; *Waſh you, make you cleane, take away the e-* Iſa.1.16.18. *uill of your workes from before mine eies: ceaſe to doe euill, &c. Though your ſins were as crimſon, they ſhal be made as white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.* And, *Seeke the Lord* Iſa.55,6.7. *while he may be found, call vpon him while he is neare. Let the wicked forſake his waies, & the vnrighteous his own imaginations, & returne vnto the Lord, and he will haue mercie on him, for he is very plentifull in forgiuing.* II. Of life euerlaſting. *I will* Exech.18.32. *not the death of a ſinner, but rather that he repent & liue.* And, *Thus ſaith the Lord vnto the houſe of Iſrael, Seeke ye me & ye ſhall liue.* Amos.5.4. III. Of mitigating or remoouing temporall calamities; *Stand*

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Ier.26.3. *in the court of the Lords houſe, and ſpeake vnto all the cities of Iudah, &c. If ſo be they will hearken and turne euerie man from his euill way, that I may repent me of the plague which I haue determined to bring vpon them, becauſe of the wickednes of their workes.* And, 1.Cor.11.13. *If we would iudge our ſelues, we ſhould not be iudged,* that is, afflicted with temporall puniſhments.

I ioyne with the remoouing of temporall calamities the mitigating of thē: becauſe they are not alwaies taken away when the party repenteth. 2.Sam.12.14. After Dauids repentance the child dieth, and the ſword departs not from his houſe: And the Prophet Micha brings in the people humbling themſelues before God vnder a temporall puniſhment, ſaying, Mich.7.9. *I will beare thy wrath, becauſe I haue ſinned againſt thee.* And it is Gods pleaſure that the chaſtiſement ſhall remaine after the partie is reconciled vnto him, that hee may by that meanes be admoniſhed of his ſinne, and be an example to others.

As God hath made theſe mercifull promiſes to penitent ſinners, ſo he hath faithfully performed them, ſo ſoone as they haue but begun to repent. Example of Dauid, 2.Sam.12.13. *Then Dauid ſaid vnto Nathan, I haue ſinned againſt the Lord. And Nathan ſaid, Thy ſinne is forgiuen thee.* Of Manaſſes, 2.Chr.33.12. *When he was in tribulation he praied vnto the Lord his God, and humbled himſelfe greatly before the Lord God of his fathers, & praied vnto him: and God was intreated of him, and heard his prayer.* Of the Publican, Luk.18.13. *The Publican, &c. ſmote his breaſt, ſaying, O Lord God be mercifull to me a ſinner: I tell you, this man departed iuſtified to his houſe, rather then the other.* Of the thiefe, Luk.23.42.43. *He ſaid vnto Ieſus, Lord, remember me, when thou commeſt to thy kingdome. Then Ieſus ſaid vnto him, Verily, I ſay vnto thee, to day ſhalt thou be with me in paradiſe.*

Hauing ſuch notable promiſes made to Repentance, no man is to draw backe from the practiſe of it, becauſe of the multitude of his ſinnes, but rather to doe it. The Phariſes ſaid to Chriſts diſciples, Math.9.11.12.13. *Why eats your maſter with Publicans and ſinners? When Ieſus heard it, he ſaid vnto them, the whole neede not the phyſitian, but they that are ſicke:* And, *I came not to call the righteous: but ſinners to repentance.* And, Math.21.31. *Verily I ſay vnto you, that Publicans and harlots ſhall goe before you into the kingdome of God.*

CHAP. X.

Of the time of Repentance.

THe time of repentance is the time preſent, without any delay at all: as the holy Ghoſt ſaith, Heb.3.7.13. *To day if ye will heare his voice.* And, *Exhort one another dayly, while it is called to daie: leaſt any of you bee hardned through the deceitfulneſſe of ſinne.* Reaſons hereof are theſe. I. Life is vncertaine: for no man knowes at what houre or moment, and after what manner he ſhall goe forth of this world. Luk.12.40. *Be ye alſo prepared therefore, for the ſonne of man will come at an houre when ye thinke not.* This one thing A ſhould make a man to haſten his repentance: and the rather, becauſe many are dead; who purpoſed with themſelues to repent in time to come: but were preuented by death, and ſhall neuer repent. II. The longer a man liues in any ſinne, the greater danger: becauſe by practiſe ſinne gets heart and ſtrength. Cuſtome is of ſuch force, that that which men vſe to doe in their life time, the ſame they doe and ſpeake when they are dying. One had 3. pounds owing him to be paid three ſeuerall yeares, when he was dying nothing could be got of him but three yeares, three pounds. Againe, by deferring repentance, men Rom.2.5. treaſure vp wrath againſt the day of wrath. If a malefactour for his B puniſhment, ſhould be appointed euery day to carrie a ſticke of wood to an heape to burne him twentie yeares after: it muſt needes be an exceeding great puniſhment and miſerie, and this is the caſe of euery ſinner: who neglecting repentance from day to day, doth thereby imploy himſelfe in heaping vp the coles of Gods wrath to burne his ſoule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in ſickeneſſe without phyſicke, the harder is the recouerie. And where the deuill dwels long, he will hardly be remooued: The beſt way to kil a ſerpēt, is to cruſh it in the head when it is young. IV. It is as meat and drinke to the deuill to ſee men liue in their ſinnes, C deferring repentance: as on the contrarie, there is great ioy among the Angels of God in heauen, when a ſinner doth repent. V. Late repentance is ſeldome or neuer true repentance. For if a man repent when he cannot ſinne as in former time, as namely in death: then he leaues not ſinne, but ſinne leaues him; wherefore the repentance which men frame to themſelues whē they are dying, it is to be feared leaſt it die with them: And it is very iuſt, that he ſhould be contemned of God in his death, who contemned God in his life. Chryſoſtome ſaith, that the wicked man hath this puniſhment on him, that in dying he ſhould forget himſelfe, who when he was liuing did forget God. VI. We are with Abel to giue vnto D God in ſacrifice euen the fat of our flocke: now they which defer repentance to the end doe the contrarie. Late repenters offer the flower of their youth to the deuill: and they bring the lame and broken ſacrifice of their old age to God.

CHAP. XI.

OF CERTAINE CASES in Repentance

I. Caſe of a Reuolt.

VVHether a man that hath profeſſed Chriſt and his religion, yet afterward in perſecution denies Chriſt, and forſweares the Religion, may repent and be ſaued? *Anſ.* It is a grieuous eſtate, yet a man may come to

repen-

2.Chron. 33.3. repentance afterward. Manaſſes fell away to A
Idolatrie and witchcraft; and yet was receiued
to mercie. So did wiſe Salomon: and yet
no doubt recouered, and is receiued to life
euerlaſting. My reaſon is, becauſe God vouchſafed
him to be a pen-man of ſome parts of
holy Scripture, and the ſcriptures were written
not by ſuch as were men of God only, but
2.Pet.1.21. by ſuch as were *holy men of God*. Peter denied
Chriſt of knowledge againſt his owne conſcience,
and that with curſing and banning: and
yet came to repentance afterwardes: as appeares
Luk.22.32. by the teſtimonie of Chriſt, *I haue prayed
for thee, that thy faith faile not; therefore when
thou art conuerted ſtrengthen thy brethren.*

*Obiect.*I. Math.10.33. *Whoſoeuer ſhall denie* B
*me before men, him will I denie before my father
which is in heauen. Anſ.* The place is onely to
be vnderſtood of ſuch a denial of Chriſt which
is finall.

*Obiect.*II. Heb.6. 4,5,6. *It is impoſſible that
they which were once lightened, and haue taſted of
the heauenly gift, &c. If they fall away ſhould
be renued by repentance.* And Heb. 10.26. *If
wee ſinne willingly after that we haue receiued the
knowledge of the truth, their remaines no ſacrifice
for ſinne. Anſ.* Theſe places muſt be vnderſtood
of the ſinne which is to death, in which
men of deſperate malice againſt Chriſt vniuerſally
and wholly fall away from religion.
[a] παραπεσόντας. Heb.6.6. For the holy Ghoſt ſaith not, *If they fall*, but
[a] *if they fall away*. And it is added, that *they* C
Heb.10.29. *crucifie the ſonne of God and make a mocke of him*,
that *they account the blood of the new teſtament
an vnholy thing*: that *they deſpiſe the ſpirit of
[b] verſe.26. ἑκουσίως. God*. And the words tranſlated [b] *willingly*, imports
ſomewhat more, namely, to ſinne becauſe
a man will, that is, wilfully. The like anſwer is
to be giuen to the queſtion, whereby it is demanded,
whether men ouertaken with the vnnaturall
ſinnes mentioned, Rom. 1.24,25,26.
may come to repentance afterward or no:
namely, that although the ſinnes be hainous
and capitall, yet the grace of repentance is not
denyed: as appeares in the example of the Corinthians,
1.Cor.6.9,10,11.

II. *Caſe of Recidiuation.* D

WHether the child of GOD after Repentance
for ſome grieuous ſinne,
doe fall into the ſame againe, and come to repentance
the ſecond time? *Anſ.* The caſe is
dangerous, as we may ſee by compariſon in
the bodie. If one fal into the relapſe of an ague
or any other ſtrong diſeaſe, it may coſt him his
life: & the recouery wil be very hard. Chriſt ſaid
to the man that had bin ſicke eight and thirtie
yeares, after that he had healed him, *Behold,
Ioh.5.14. thou art made whole, ſin no more leaſt a worſe thing
befall thee.* And the vncleane ſpirit returning
Luk.11.26. *takes to him other ſeauen ſpirits worſe then himſelfe.*
Indeed we find no particular example of recouerie
after a relapſe, in the Scriptures; yet no
doubt a recouerie may be. Reaſons are theſe. I.
Promiſe is made of remiſſion of ſins in Chriſt,
without any tearme of time; without any limitation
to any number or kindes of ſinne:
ſaue onely the blaſphemie againſt the Holie Act.10.43.
Ghoſt. Therefore there may bee a Repentance
and ſaluation after a relapſe: II. Chriſt
tels Peter that he muſt forgiue, not till ſeuen Math.18.
times onely (which peraduenture he 21.22.
thought to be verie much) but *ſeuentie ſeuen* Luk.17.4.
times, and that in one day, if one returne ſeuentie
ſeuen times and ſay; it repents me. Now if
we muſt doe this, which haue not ſo much as
a drop of mercie in vs in compariſon of God:
he will no doubt often forgiue, euen for one
ſinne, if men wil returne and ſay, it repents me;
conſidering that with him is plentifull *redemption*, Pſal.130.7.
and he is *much in ſparing*. Iſa.51.7.

III. *Caſe of Reſtitution.*

WHether he that repents is to make
reſtitution if hee haue taken any
thing wrongfully from his neighbour? *Anſ.*
Yea; Zacheus, when he repented and receiued
Chriſt, gaue halfe of his goods to the poore,
and if he had *taken any thing by forged cauillation*, Luk.19.8.
he reſtored it foure folde. It is but a badde
practiſe when a man on his death bed will very
deuoutly bequeath his ſoule to God, and
his goods euill gotten (as his conſcience will
often crie in his eare) to his children & friends,
without either reſtitution or amends making.
Queſt. But what if a man be not able to reſtore?
Anſ. Let him acknowledge the fault, and God
will receiue the will for the deed: As Paul ſaith
in the like caſe, *If there be a willing mind, it is according* 2.Cor.8.12.
*to that which a man hath, and not according
to that which a man hath not. Queſt.* When
a man by reſtoring ſhall diſcredit himſelfe:
how ſhall he reſtore and keepe his credit? *Anſ.*
Let him (if the thing to be reſtored be of ſmall
moment) make choice of ſome faithfull or honeſt
friend, who may deliuer the thing in the
behalfe of the partie, concealing in his name.
Queſt. How if the partie be dead? *Anſ.* Let
him reſtore to the heires and ſucceſſors; if
there be none, let him reſtore to God, that is,
the Church and the poore.

IV. *Caſe of teares.*

WHether doth repentance alwaies goe with teares or not? *Anſ.* No: For very pride and hypocriſie will draw foorth teares. And ſome there are, that can weepe for their ſinnes in the preſence of others, where as beeing alone, they neither wil nor can. Some again are of that conſtitution of body, that they haue teares at commaund. And a godly man with drie cheekes may mourne to God for his ſins, and intreate for pardon and receiue it. Yet in all occaſions of deeper griefe for ſinne, teares will follow: vnleſſe men haue ſtonie and flintie hearts. And yet againe, though the greateſt cauſe of ſorrowe be offered, the ſofteſt heart that is ſheddes not teares at the firſt, but afterwards it will. When the bodie receiues a deepe wound, at the firſt ye ſhall ſee nothing but a white line or dint made in the fleſh, without any blood; ſtaie but a while, then comes blood from the wound in great aboundance. So at the firſt the mind is aſtoniſhed, and giues no teares: but after ſome reſpite or conſideration, teares follow.

V. *Caſe of death.*

WHether the repentant ſinner can alwaies ſhew himſelfe comfortable on his death bed. *Anſ.* Though the comfort of Gods ſpirit ſhall neuer be aboliſhed from his heart: yet he cannot alwaies teſtifie it. For hee may die of a burning ague; and by reaſon of the extremity of his fits, be troubled with idleneſſe of head, and breake out into raging ſpeeches and blaſphemies. Likewiſe he may die of a ſickneſſe in the braine, and be troubled with grieuous conuulſions, ſo as his mouth ſhall be wrihten to his eares, his necke turned behind him, & the verie place where he lies ſhall ſhake through his trembling, as daily experience will teſtifie. Neither is any to thinke this ſtraunge: for Salomon ſaith, *All things* (in outward matters) *come a like to all; and the ſame condition is to the iuſt and to the wicked; to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not.* Eccl.9.2.

CHAP. XII.

Of the contrarie to Repentance.

COntrarie to repentance is impenitencie; whereby men continue in one eſtate, neither ſorrowing for ſinne, nor turning from it.

It is one of the moſt grieuous iudgements that is, if it be finall: For as a ſicke man, then is moſt ſicke, when he feeles the leaſt ſickeneſſe, and ſaith he is well; ſo miſerable man is in moſt miſerie when he feeles no miſerie, and thinkes himſelfe in good eſtate.

This ſinne befalles them that iudge themſelues righteous, needing no repentance: As the *Phariſes* in the daies of Chriſt, the *Cathariſts* in the primitiue Church, and the *Anabaptiſts* in our age. Adde vnto theſe ſuch as haue hardened their hearts; ſo as they cannot diſcerne betweene good and euill, nor tremble at Gods iudgments, but rather fret and rage againſt them; til God in his wrath either deſtroy them, or caſt them to finall deſpaire. As it befell *Iulian* the Apoſtata, who died blaſpheming and caſting his owne blood into the aire.

Betweene the two extreames, Repentance & Impenitency, is placed counterfeit repentance; For the wicked nature of man can deſemble and counterfeit Gods grace, as the Lord complaines of the Iewes; *Her rebellious ſiſter Iudah hath not returned vnto me with her whole heart, but fainedly ſaith the Lord,* Ier.3.10.

Counterfeit repentance, is either ceremoniall, or deſperate.

1.Sam.15.24.30. Ceremoniall, when men repent, in outward ſhew, but not in the truth of heart; As Saul, *Then ſaid Saul to Samuel, I haue ſinned; for I haue* A *tranſgreſſed the commandements of the Lord, & thy words; becauſe I feared the people and obeyed their voice. Now therefore I pray thee take away my ſin, and turne againe with me, that I may worſhip the Lord,* &c. Againe, *I haue ſinned, but honour me, I pray thee, before the elders of my people.* Of Ahab, *When Ahab heard theſe words, he rent his cloathes, and put on ſackcloath, and faſted, and went ſoftly. And the word of the Lord came to Eliah, ſaying, Seeſt thou how Ahab is humbled before me?* 1.Kin.21.27.28.29.

Diſſembling repentãce may be diſcerned, becauſe men after a time returne to their old byas againe. Pharao king of Egypt ſaid vnto Moſes and Aaron, *Praie vnto the Lord that he may take away the frogges from me and from my people.* Exod.8.8. B And, *When Egypt was ſmitten with haile, he ſaide I haue now ſinned, and the Lord is righteous: but I and my people are wicked: Pray ye vnto the Lord, that there be no more mightie thunders and hayle.* Exod.9.27. Againe, troubled with graſhoppers, he ſaid, *I haue ſinned againſt the Lord your God, and againſt you, and now forgiue me my ſinne onely this once,* &c. Exod.10.16. Now marke the iſſue of all; when Pharao ſaw that *he had reſt giuen him, hee hardened his heart, and hearkened not vnto them, as the Lord had ſaid.* Exod.8.15. This is the ordinarie and common repentance that moſt men practiſe in the world.

Deſperate repentance commonly called Penitencie, is when a man hauing onely Gods iudgements before his eies, is ſmitten with horror of conſcience: and wanting aſſurance of Gods mercie deſpaires finally. C This was Iudas repentance, who when he *had brought againe the thirtie pieces of ſiluer, confeſſed his fault, and went and hanged himſelfe.* Math.27.3.

CHAP. XIII.

Of corruptions in the doctrine of Repentance.

THe Church of Rome at this day hath corrupted the auncient doctrine of repentance, being one of the ſpeciall points of religion. The corruptions are ſpecially ſixe.

The firſt, that they make repentance or penance to be a Sacrament, which can not be: becauſe it wants an outward ſigne. And though D ſome ſay, that the words which the prieſt rehearſeth in abſolution, are the ſigne: yet that cannot be: becauſe the ſigne muſt be not onely audible, but alſo viſible.

The ſecond, that a ſinner hath in him a naturall diſpoſitiõ, which being ſtirred vp by Gods preuenting grace, he may and can worke together with Gods ſpirit in his owne repentance. Eph.2.4. But indeed all our repentance is to be aſcribed to Gods grace wholly. The ſoule of man is not weake, but ſtarke dead in ſinne, and therefore it can no more prepare it ſelfe to repentance, then the bodie beeing dead in the graue can diſpoſe it ſelfe to the laſt reſurrectiõ.

The third corruptiõ, that contrition in repentance muſt be ſufficient. A thing impoſſible. For ſin doth ſo greatly offend Gods maieſtie, that

that no man can euer mourne enough for it.

The fourth, that contrition doth merit remiſſion of ſinne. An opinion that doth derogate much from the all-ſufficient merits of Chriſt.

The fifth, that he that repents muſt confeſſe all the ſinnes that he can remember; with all their circumſtances to his owne prieſt, or one in his ſtead, if he wil receiue pardon. This kind of confeſſion is a meere forgerie of mans braine. I. There is neither precept nor example of it in the Scriptures. II. Dauid and others Pſal.32.4. 2.Sam.12.13. haue repented and haue receiued remiſſion of their ſinnes, without confeſſing of their ſinnes in particular to any man.

The laſt, that the ſinner by his workes and B ſufferings muſt make ſatisfaction to God for the temporall puniſhment of his ſinnes. A flat 1.Joh.1,7.& 2,2. blaſphemie: The Scriptures mention no other ſatisfaction but Chriſt, and if his be ſufficient, ours is needeleſſe: if ours needefull, his imperfect. Papiſts write that both may ſtand togither. A Chriſts ſatisfaction (they ſay) is a plaiſter in a boxe vnapplyed: mans ſatisfaction as a meanes to apply it: becauſe it prepares vs to receiue it. Ah, good diuinitie: for euen in common ſenſe the ſatisfaction of Chriſt muſt firſt be applyed to the perſon of man that it may pleaſe God, before the workes (which they tearme ſatisfactions) can any way be acceptable to God.

To conclude, the romiſh doctrine of repentance, is the right way to hell: For when a ſinner ſhall be taught that he muſt haue ſufficient ſorrow for his ſinnes: and withall, that he muſt not beleeue the remiſſion of his owne ſinnes particularly: when ſorrow comes vpon him, and he wants ſound comfort in Gods mercie, B he muſt needes fall into deſperation without recouerie. Therefore the Papiſts in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane ſatisfactions, & to reſt onely for their iuſtification, on the obedience of Chriſt.

LAVS DEO.

THE COMBAT OF THE FLESH AND SPIRIT.

Gal. 5. 17.

For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary one to another, ſo that ye cannot doe the things which yee would.

THe Apoſtle Paul from the beginning of this chapter to the 13. verſe exhorts the *Galatians* to maintaine their Chriſtian libertie: & frõ thence to the end of the chapter he perſwades them to other ſpeciall duties of godlineſſe. In the 13. verſe he ſtirs them vp to be ſeruiceable one to another by loue: in the 15. verſe he diſſwades them from contentions and doing of iniuries. In the 16. verſe he ſhewes the remedie of the former ſinnes, which is to walke according to the ſpirit. In this 17. verſe he renders a reaſon of the remedie, the force whereof is this. The fleſh and the ſpirit are contrarie; wherefore if ye walke according to the ſpirit, it will hinder the fleſh; that it ſhall not carrie you forward to doe iniuries and liue in contentions, as otherwiſe it would.

In this verſe we haue to obſerue fiue points. The firſt, that there is a combate betweene the fleſh and the ſpirit, in theſe wordes, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh.* The ſecond, is the matter of this combate which ſtands in the contrarie *luſting* of the fleſh and the ſpirit. The third, is the cauſe of the combate in theſe words, *and theſe are contrarie.* The fourth, is the ſubiect or perſon in whome this combate is, noted in theſe wordes, *So that yee*, the *Galatians.* The laſt is the effect of the combat, in the laſt words; *that ye cannot do, &c.*

C Touching the combate it ſelfe diuers points are to be conſidered. The firſt, what theſe two, which make combat, namely, the fleſh and the ſpirit, are. They haue diuers ſignifications: firſt of all, the ſpirit is taken for the ſoule, and the fleſh for the bodie: But ſo they are not taken in this place: For there is no ſuch combat betweene the bodie and the ſoule: both which agree togither to make the perſon of one man. Secondly, the ſpirit ſignifies naturall reaſon, & the fleſh the naturall appetite or cõcupiſcence. But they cannot ſo bee vnderſtood in this place: For the ſpirit here mentioned doth fight euen againſt naturall reaſon: which though it ſerue to make a man without excuſe, yet it is an enemie to the ſpirit. Thirdly, the ſpirit ſig- D nifies the Godhead of Chriſt, and the fleſh the manhood: but it muſt not be ſo taken here: For then euery man regenerate ſhould be defiled. Laſtly, the ſpirit ſignifies a created qualitie of holineſſe, which by the holy Ghoſt is wrought in the mind, will, & affections of man; and the fleſh, the naturall corruption or inclination of the minde, will, and affections to that which is againſt the lawe: In this ſenſe theſe twaine are taken in this place.

Secondly, it is to be conſidered how theſe twaine, the fleſh and the ſpirit, can fight togither, beeing but meere qualities. And we muſt know that they are not ſeuered aſunder, as though the fleſh were placed in one part of the ſoule, and the ſpirit in another; but they are

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ioyned and mingled together in all the faculties of the ſoule: The mind or vnderſtanding part, is not one part fleſh, and another ſpirit; but the whole mind is fleſh, and the whole mind is ſpirit; partly one, and partly the other. The whole will is partly fleſh and partly ſpirit: the fleſh and the ſpirit, that is, grace and corruption, not ſeuered in place, but onely in reaſon to be diſtinguiſhed. As the aire in the dawning of the day is not wholly light or wholly darke as at midnight and at none day, neither is it in one part light, and another part dark: but the whole aire is partly light, & partly darke throughout. In a veſſel of luke-warme water, the water it ſelfe is not onely hotte or onely cold, or in one part hote & another part cold: but heate and colde are mixt togither in euerie part of the water: So is the fleſh and the ſpirit mingled together in the ſoule of man: and this is the cauſe why theſe two contrarie qualities fight togither.

Thirdly, in this combate we are to conſider what equalitie there is betweene theſe two combaters, the fleſh and the ſpirit: and we muſt know, that the fleſh vſually, is more in meaſure then the ſpirit. The fleſh is like the mightie gyant Goliah, and the ſpirit is litle and ſmall, like young Dauid. Hence it is, that Paul cals the Corinthians which were men iuſtified and ſanctified, *carnall. I could not* (ſaith he) *brethren ſpeak vnto you, as vnto ſpirituall men, but as vnto carnall, as vnto babes in Chriſt*. 1.Cor.3.1. And none can come to be tal men in Chriſt according to *the age of the fulneſſe of Chriſt*, Ephe.4.13. till after this life. And the ſpeech which is vſed of ſome diuines, that the man regenerate *hath but the reliques of ſinne in him*, muſt be vnderſtood warily, elſe it may admit an vntruth. As for the meaſure of grace it can be but ſmall in reſpect, whereas we doe receiue but the *firſt fruites of the ſpirit* Rom.8.23. in this life, and muſt waite for the accompliſhment of our redemptiō till the life to come. For all this, the power & efficacie of the ſpirit is ſuch, that it is able to preuaile ordinarily againſt the fleſh. For the fleſh receiues his deadly wound at the firſt inſtant of a mans conuerſion, and continually dyeth after by litle and litle: and therefore it fights but as a maimed ſouldier. And the ſpirit is continually confirmed and increaſed by the Holy Ghoſt: alſo it is liuely and ſtirring; and the vertue of it is like muſk; one graine whereof will giue a ſtronger ſmell, then many ounces of other perfumes. Some may ſay, that the godly man doth more feele the fleſh then the ſpirit: and therefore that the fleſh is euerie way more then the ſpirit. I anſwer, that we muſt not meaſure our eſtate by feeling, which may eaſily deceiue vs. A man ſhall feele a paine which is but in the top of his finger more ſenſibly then the health of his whole bodie: yet the health of the bodie is more then the paine of a finger. Secondly, wee feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they haue.

A Thus much of the combate it ſelfe: now let vs come to the manner of this fight.

It is fought by *Luſting*; To luſt in this place ſignifies, to bring forth and to ſtirre vp motions and inclinations in the heart, either to good or euill.

Luſting is two-fold: the luſting of the fleſh, and the luſting of the ſpirit.

The luſting of the fleſh hath two actions: the firſt is to engender euill motions and inclinations of ſelfe-loue, enuie, pride, vnbeleefe, anger, &c. Saint Iames ſaith, that men are *entiſed and drawne away by their owne concupiſence*. Iam.1.14. Now this entiſing is onely by the ſuggeſtion of badde cogitations and deſires. This B action of the fleſh made Paul ſay, that he was *carnall ſold vnder ſinne*. Rom.7.14.

The ſecond action of the fleſh, is to hinder, and quench, and ouerwhelme all the good motions of the ſpirit. Paul found this in himſelfe when he ſaid, *I ſee another lawe in my members rebelling againſt the law of my mind, and leading me captiue to the law of ſinne*. Rom.7.23. By reaſon of this action of the fleſh, the man regenerate is like to one in a ſlumber troubled with the diſeaſe called *Ephialtes* or the mare: who thinkes that hee feeles ſomething lying on his breaſt as heauie as a mountaine: and would faine haue it away, whereupon hee ſtriues and labours by hands and voice to remooue it, but for his life cannot doe it.

C . On the contrarie, the luſting of the ſpirit containes two other actions. The firſt is, to beget good meditations, motions, inclinations, and deſires in the minde, will, and affections. Of this Dauid ſpeaketh: *My reynes teach me in the night ſeaſon:* Pſal.16.7. that is, my minde, affection, and will, and my whole ſoule being ſanctified and guided by the ſpirit of God, doe miniſter vnto me conſiderations of the way in which I ought to walke. Iſaias propheſying of the Church of the new teſtament, ſaith, *When a man goeth to the right hand or to the left, he ſhall heare a voice, ſaying: Here is the way, walke ye in it*. Iſa.30.21. Which voice is not onely the outward preaching of the miniſters; but alſo the inward voice of the ſpirit.

D The ſecond actiō of the ſpirit, is to hinder & ſuppreſſe the badde motions & ſuggeſtions of the fleſh, S. Iohn ſaith, he that is *borne of God ſinneth not, becauſe his ſeed remaineth in him*, 1.Ioh.3.9. that is, grace wrought in the heart by the holy Ghoſt which reſiſteth the rebellious deſires of the fleſh.

That the manner of this fight may more clearely appeare, wee muſt examine it more particularly. In the ſoule of man there be two ſpeciall parts, the mind and the will.

In the mind there is a double combate. The firſt is betweene knowledge of the word of God, and naturall ignorance or blindneſſe. For ſeeing we do in this life know but in part: therfore knowledge of the truth muſt needes be ioyned with ignorance in al that are enlightened; and one of theſe beeing contrarie to another, they ſtriue to ouerſhadow and ouercaſt each other.

Hence wee may learne the cauſe why excellent diuines doe varie in diuers points of religion: and it is, becauſe in this combat, naturall blindeneſſe yet remaining, preuailes more or leſſe. Men that are dim ſighted and cannot diſcerne without ſpectacles, if they be ſet to diſcrie a thing a farre off, the moſt of them would bee of diuers opinions of it. And men enlightened and regenerate in this life, doe but ſee as *in a glaſſe darkely*. Againe, this muſt teach all ſtudents of diuinitie often to ſuſpect themſelues in their opinions and defences: ſeeing in them that are of ſoundeſt iudgement the light of their vnderſtanding is mixed with darkenes of ignorance. And they can in many points ſee but as the man in the Goſpell, who when our Sauiour Chriſt had in part opened his eies, ſaw men walking not as men, *but in the forme of trees*: Alſo this muſt teach all that read the ſcriptures to inuocate and call vpon the name of God, that he would enlighten them by his ſpirit, and aboliſh the miſt of naturall blindnes. The prophet Dauid was worthily inlightened with the knowledge of Gods word, ſo as he excelled the auncient and his owne teachers in wiſedome; yet being priuie to himſelfe touching his owne blindneſſe, often prayeth in the Pſalmes, *Inlighten mine eies that I may vnderſtand the wonders of thy law.*

1.Cor.13.12.

Pſal.119.18.

By reaſon of this fight, when naturall blindnes preuailes, the childe of God truly inlightened with knowledge to life euerlaſting, may erre not only in lighter points, but euen in the very foundatiō of religion, as the Corinthians & the Galatians did. And as one may erre, ſo an hundred men may alſo; yea a whole particular Church; & as one Church may erre, ſo an hundred more may. For in reſpect of this combat, the eſtate and condition of all men is alike. Whence it appeares, that the Church militant vpon earth is ſubiect to error. But yet as the diſeaſes of the bodie be of two ſorts; ſome curable, & ſome incurable which are to death: ſo likewiſe errours are. And the Church though it be ſubiect to ſundrie fals, yet it cannot erre in foundatiō to death: the errors of Gods childrē be curable. Some may here ſay, If all men and Churches be ſubiect to error, then it ſhal not be good to ioyne with any of thē, but to ſeparate from them all. I anſwer, though they may & do erre, yet we muſt not ſeparate from them, ſo long as they doe not ſeparate from Chriſt.

The ſecond combate in the minde, is betweene faith and vnbeleefe. For faith is imperfect, & mixt with the contrary, vnbeleefe, preſuming, doubting, &c. As the man in the goſpel ſaith, *Lord, I beleeue, helpe mine vnbeleefe.*

Mar.9.24.

By reaſon of this fight, when vnbeleefe preuailes, the very child of God may fall into fits and pangs of deſpaire: as Iob & Dauid in their temptations did. For Dauid once conſidering the proſperitie of the wicked, brake out into this ſpeech. *Certainely I haue clenſed mine* A *heart in vaine, and waſhed mine hands in innocency.* Yea, this deſpaire may be ſo extreame, that it ſhall weaken the bodie and conſume it more then any ſickeneſſe. No man is to thinke this ſtraunge in the childe of God. For though he deſpaire of his election and ſaluation in Chriſt, yet his deſperation is neither totall nor finall. It is not *totall*, becauſe he doth not deſpaire with his whole heart, faith euen at that inſtant luſting againſt deſpaire. It is not *finall*, becauſe he ſhall recouer before the laſt ende of his life.

Pſal.73.13

To proceede, the combate in the will is this. The will partly willeth and partly nilieth that which is good at the ſame inſtant: and ſo likewiſe it willeth and nilleth that which is euill, B becauſe it is partly regenerate and partly vnregenerate. The affection likewiſe, which are placed in the will, partly imbrace and partly eſchewe their obiects: as loue partly loueth, and partly doth not loue God and things to be loued: feare is mixed & not pure (as ſchoolemen haue dreamed) but partly *filiall*, partly *ſeruile*, cauſing the child of God to ſtand in awe of God, not onely for his mercies, but alſo for his iudgements & puniſhments. The will of a man regenerate is like him that hath one legge ſound, the other lame: who in euery ſtep which he makes, doth not wholly halt, or wholly goe vpright, but partly goe vpright & partly halt. Or like a man in a boate on the water: who goeth C vpward; becauſe he is carried vpward by the veſſell, and at the ſame time goes downward, becauſe he walks downward in the ſame veſſell at the ſame inſtant. If any ſhall ſay, that contraries cannot be in the ſame ſubiect: the anſwere is, they cannot, if one of them be in his full ſtrength [a] in the higheſt degree; but if the force of them both be delaied and weakened, they may be ioyned togither.

[a] In gradibus remiſſis non in ſummis.

By reaſon of this combate, when corruption preuailes againſt grace in the will and affections, there ariſeth in the godly a certaine *deadneſſe* or *hardneſſe* of heart, which is nothing elſe but a want of ſenſe or feeling. Some may ſay, that this is a fearefull iudgement: but the anſwere is, that there be two kindes of D hardneſſe of heart; one which poſſeſſeth the heart, & is neuer felt: this is in them, who haue their *conſcience ſeared with an hotte yron*; who by reaſon of cuſtome ſinne are paſt all feeling, who likewiſe *deſpiſe the meanes* of ſoftening their hearts. And indeed this is a feareful iudgement. There is an other hardnes of heart which is felt: & this is not ſo dāgerous as the former; for as we feele our ſickenes by contrarie life & health; ſo hardneſſe of heart when it is felt, argues quickneſſe of grace, and ſoftnes of heart. Of this Dauid often complained in the Pſalms: of this the childrē of Iſrael ſpeak whē they ſay, *Why haſt thou hardned our hearts from thy wayes.*

Eph.4.19.

Zach.7.11.

Iſa.65.17.

Thus much of the manner of the combate in particular: before we proceed any further, let vs marke the iſſue of it, which is to preuaile againſt the fleſh.

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A The ſpirit preuailes againſt the fleſh at two times: in the courſe of a mans life, and at his end; but yet with ſome foiles receiued.

I ſay the ſpirit preuailes not in one inſtant, but in the whole courſe of a mans life, ſo S. Ioh. ſaith, *He that is begotten of God ſinneth not: for he preſerueth himſelfe*: the grace of God in his heart ordinarily preuaileth in him. And Paul makes it the propertie of the regenerate man, *to walke according to the ſpirit*, which is not now & then to make a ſteppe forward, but to keepe his ordinary courſe in the way of godlineſſe: As in going from Barwicke to London, it may be a man now and then will not goe amiſſe: but he ſpeedily returnes to the way againe, B and his courſe generally ſhall be right.

Ioh.5.18.

Rom.8.1.

Againe, the ſpirit preuailes in the end of a mans life. For then the fleſh is vtterly aboliſhed and ſanctification accompliſhed becauſe no vncleane thing can enter into the kingdome of heauen.

This further muſt bee conceiued; that when the ſpirit preuailes, it is not without reſiſtance and ſtriuing: as Paul teſtifieth, *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderſtood onely of thoughts & inward motions (as ſome would haue it) nor of particular offences: but of the generall practiſe of his dutie or calling, through the whole courſe of his life. And it is C like the practiſe of a ſicke man, who hauing recouered of ſome grieuous diſeaſe, walkes a turne or twaine about the chamber, ſaying, ah, I would faine walke vp & down but I cannot: meaning not that he can not walke at all, but ſignifying that he cannot walke as he would, beeing ſoone wearied through faintneſſe.

Rom.7.19.

I adde further, that this preuailing is with foyles. A foyle is, when the fleſh for a time vanquiſheth and ſubdueth the ſpirit. In this caſe, the man regenerate is like a ſouldier, that with a blow hath his braine-pan cracked, ſo as he lies groueling aſtoniſhed not able to fight: or like him that hath a fit of the falling ſicknes, who for a time lies like a dead man. Hence the queſtion may be mooued, whether the fleſh preuailing doth not extinguiſh the ſpirit: and D ſo cut off a man from Chriſt; till ſuch time as he be ingrafted againe. The anſwer is this. There be two ſorts of Chriſtians: one, who doth onely in ſhew and name profeſſe Chriſt: and ſuch an one is no otherwiſe a member of Chriſts myſticall bodie, then a woodden legge ſet to the bodie is a member of the bodie. The ſecond is hee, that in name and deede is a liuely part and member of Chriſt. If the firſt fall, hee can not be ſaid to be cutte off, becauſe hee was neuer ingrafted. If the ſecond fall, he may be and is cutte off from Chriſt. But marke how: he is not wholly cut off, but in ſome part, namely, in reſpect of the inward fellowſhip and communion with Chriſt, but not in reſpect of coniunction with him. A mans arme taken with the dead palſie, hangs by and receiues no heate, life or ſenſe from the members, or from the head, yet for all this, it remaines ſtill vnited and coupled to the bodie, and may againe be recouered by plaiſters and phyſicke: ſo after a grieuous fall the child of God feeles no inward peace and comfort, but is ſmitten in conſcience with the trembling of a ſpirituall palſie for his offence: and yet indeede ſtill remaines before God a member of Chriſt in reſpect of coniunction with him, and ſhall be reſtored to his former eſtate after ſerious repentance.

Whether grace be extinguiſhed by ſinne.

And God permits theſe foyles for weightie cauſes: firſt, that men might be abaſhed and confounded in themſelues with the conſideration of their vile natures, and learne not to ſwell with pride; becauſe of Gods grace. Paul ſaith, that after he had beene rapt into the third heauen, the *angel Sathan was ſent to buffet him*, and (as we ſay) to beate him blacke and blew, that he might not be exalted out of meaſure.

2.Cor.12.7.

The ſecond, that we may learne to denie our ſelues and cleaue vnto the Lord from the bottome of our hearts. Paul ſaith that he was ſicke to death, *that he might not truſt in himſelfe, but in God who raiſeth the dead.*

2.Cor.1.9.

Thus much of the manner of the combat: now followes the cauſe of it.

The *cauſe* is the *contrarietie* that is betweene the fleſh and the ſpirit. As Paul ſaith, *The wiſedome of the fleſh is enmitie to God.*

Rom.8.7.

Hence we are taught, that ſince the fall, there is no free-will in man in ſpirtuall matters, concerning either the worſhip of God or life euerlaſting. For fleſh is nothing elſe but our naturall diſpoſition: and a man is nothing elſe but fleſh by nature: for the ſpirit comes afterward by grace: and the fleſh is flatte contrary to the ſpirit, which makes vs doe that which is pleaſing vnto God. Wherefore the will naturally is a flat bondſlaue vnto ſinne.

Againe, hence we may learne, that it is not an eaſie matter to practiſe religion, which is to liue according to the ſpirit, to which our naturall diſpoſition is as contrarie as fire to water: wherefore if wee will obey God, wee muſt learn to force our natures to the duties of godlineſſe; yea, euen ſweate & take paines therein.

Laſtly, here we may learne the nature of ſin. The ſpirit is not a ſubſtance but a qualitie: and therefore the fleſh which is nothing elſe but originall ſinne, and is contrarie to the ſpirit, muſt alſo be a qualitie; for ſuch as the nature of one contrarie is, ſuch is the other. There is in euery man, the ſubſtance of the body and ſoule, this can not bee ſinne, for then the ſpirit alſo ſhould be the ſubſtance of man. There is alſo in the ſubſtance the faculties of the body and ſoule: and they cannot be ſinne, for then euery man ſhould haue loſt the faculties of his ſoule by Adams fall. Laſtly, in the faculties there is a contagion or corruption which carrieth them againſt the law: and that is properly ſinne and the fleſh, which is contrary to the ſpirit.

The fourth point is, touching the perſons in whome this combat is, Paul ſhewes who

A they are, when he ſaith, *So that ye cannot,&c.* where it appeares, that ſuch as haue this combate in them, muſt be as the Galatians, men iuſtified and ſanctified: and yet not all ſuch, but onely they that be of yeares: for the infants of the faithfull, howſoeuer we muſt repute them to belong to the kingdome of heauen, and therefore to bee iuſtified and ſanctified: yet becauſe they doe not commit actuall ſinne, they want this combate of the fleſh and ſpirit, which ſtands in action. As for thoſe which bee vnregenerate, they neuer felt this fight. If any ſay, that the worſt man in the world, when he is about to commit any ſinne, hath a ſtrife and fight in him; it is true indeede: but that is an other kind of combate, which is betweene the conſcience and the heart: The conſcience on B the one part terrifying the man from ſinne: the will and the affections hailing and pulling him thereunto: the will and the affections wiſhing and deſiring that ſinne were no ſinne, & Gods commandement aboliſhed: whereas contrariwiſe the conſcience with a ſhrill voice proclaimes ſinne to be ſinne. This fight was in Pilate, who by the force of his conſcience feared to condemne Chriſt; and yet was willing, and yeelded to condemne him that he might pleaſe the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly ſanctified feele no ſtrife. If any ſhall ſay, that this combate was in Chriſt, Luk.22.42. C when he ſaid, *Father if it be thy will, let this cuppe paſſe from me: yet not my will, but thine be done*; indeed here is a combate, but of an other ſort; namely, the fight of two diuerſe deſires: the one was a deſire to doe his fathers will in ſuffering the death of the croſſe, the other a naturall deſire (which was no ſinne but a mere infirmitie of humane nature) whereby he in his manhood deſires (as the manner of nature is to ſeeke the preſeruation of it ſelfe) to haue the curſed death of the croſſe remooued from him.

The fift point is the effect of this combat, which is to make the man regenerate, *that he cannot doe the things which he would*, & this muſt bee vnderſtood in things both good and euill.

D And firſt he cannot doe the euill which he would for two cauſes. Firſt, becauſe he can not commit ſinne at what time ſoeuer he would. 1.Ioh.3.9. Saint Iohn ſaith, *He that is borne of God, ſinneth not, neither can hee ſinne, becauſe he is borne of of God*, that is, he cannot ſinne at his pleaſure or when he will: Ioſeph when he was aſſaulted with Putiphars wife to adulterie; becauſe the grace of God abounded in him, whereby he anſwered her, ſaying, *Shall I doe this, and ſinne againſt God?* he could not then ſinne. Lot becauſe his righteous heart was grieued in ſeeing and hearing the abominations of Sodome, could not then ſinne as they of Sodome did. Hence it appeares, that ſuch perſons as liue in the daily practiſe of ſinne againſt their owne conſciences, (though they bee profeſſours of the true religion of Chriſt) haue no ſoundneſſe of grace in them.

Secondly, the man regenerate cannot ſinne in what manner he would: and there be two reaſons thereof. Firſt, hee can not ſinne with *full conſent* of will, or with all his heart: becauſe the will ſo farre forth as it is regenerate, reſiſteth and draweth backe: yea, euen then when a man is caried headlong by the paſſion of the fleſh, hee feeles ſome contrary motions of a regenerate conſcience. It is a rule, that *ſinne doth not raigne in the regenerate*. For ſo much grace as is wrought in the minde, will, affections: ſo much is abated proportionally of the ſtrength of the fleſh. Wherefore when he commits any ſinne, he doth it partly willingly, and partly againſt his will. As the marriners in the tempeſt, caſt Ionas into the ſea willingly: for otherwiſe they had not done it: and yet againſt their wils too: which appeares becauſe they prayed and caſt their goods out of the ſhippe, and laboured in the rowing againſt the tempeſt, and that very long, before they caſt him out. And herein lies the difference betweene two men committing one and the ſame ſinne, the one of them beeing regenerate, the other vnregenerate. For the latter ſinneth with al his heart and with full conſent, and ſo doth not the firſt. Secondly, though he fall into any ſinne, yet he doth not lie long in it, but ſpeedily recouers himſelfe, by reaſon of grace in his heart.

Hence it is manifeſt, that *ſinnes of infirmitie* are committed onely of ſuch as are regenerate. As for the man vnregenerate he can not ſinne of infirmitie whatſoeuer ſome falſly think. For he is not weake but ſtarke dead in ſinne. And ſinnes of infirmitie are ſuch only as ariſe of conſtraint, feare, haſtineſſe, and ſuch like ſudden paſſions in the regenerate. And though they ſinne of weakenes often by reaſon of this ſpirituall combat, yet they doe not alwaies; for they may ſinne againſt knowledge and conſcience of preſumption.

To come to the ſecond point; the regenerate man can not *doe the good which he would*; becauſe he can not doe it perfitly and ſoundly according to Gods will as he would. Paul ſaith, *To will is preſent with me, but I find no meanes, perfitly to doe that which I would.* Rom.7.18. In this point the godly man is like a priſoner that is gotten forth of the gayle, and that he might eſcape the hand of the keeper, deſires and ſtriues with all his heart to runne an hundred miles in a day; but becauſe hee hath ſtrait and waightie bolts on his legges cannot for his life creepe paſt a mile or twaine, and that with chafing his fleſh and tormenting himſelfe: So the ſeruants of God doe heartily deſire, and indeauour to obey God in all his commandements: as it is ſaid of King Ioſias, *That he turned to God with all his heart, with all his ſoule, with all his might, according to all the lawe of Moſes, &c.* 2.Kin.23.25 yet becauſe they are clogged with the bolts of the fleſh, they performe obedience both ſlowly and weakely, with diuers ſlippes and falls.

Thus much of the combate: now let vs ſee what vſe may be made of it.

Firſt of all, by it we learne what is the eſtate of a Chriſtian man in this life. A Chriſtian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of ſlippes in his life and conuerſation: for ſuch an one is a meere deuiſe of mans braine, and not to be found vpon earth. But indeed he is the ſound Chriſtian, that feeling himſelf laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights againſt them by the grace of Gods ſpirit. Againe, here is ouerthrown the Popiſh opiniõ of merit & iuſtification by workes of grace, on this manner: Such as the cauſe of workes is, ſuch are works themſelues. The cauſe of workes in man, is the mind, will, and affections ſanctified: in which the fleſh and the ſpirit are mixt together, as hath beene ſhewed before: Therefore workes of grace, euen the beſt of them; are mixt workes, partly holy, and partly ſinfull. Whereby it is euident to a man that hath but common ſenſe, that they are not anſwerable to the righteouſnes of the law; & that therefore they can neither merit life, or any way iuſtifie a man before God. If any reply, that good workes are the workes of Gods ſpirit, and for that cauſe perfectly righteous. I anſwer, it is true indeed, they come from the holy Ghoſt that cannot ſinne, but not onely or immediatly. For they come alſo from the corrupt mind and will of man, and in that reſpect become ſinfull, as ſweete water iſſuing out of a pure fountaine, is by a filthie channell made corrupt.

Thirdly, we doe hence learne that concupiſcence or originall ſinne is properly and indeed ſinne after baptiſme, though it pleaſe the Councell of Trent to decree otherwiſe. For after baptiſme it is flat contrarie to the ſpirit, and rebels againſt it. Papiſts obiect, that it is taken away by baptiſme. *Anſ.* Originall ſinne or the fleſh is taken away in the regenerate thus; In it there be three things: the guilt, the puniſhment, the corruption: the firſt two are quite aboliſhed by the merit of Chriſts death in baptiſme: the third, that is, the corruption remaines ſtill: but marke in what manner: it remaines weakened, it remaines not imputed to the perſon of the beleeuer.

Laſtly, hereby we are taught to be watchfull in prayer. *Watch and pray* (ſaith Chriſt) *&c. for the ſpirit is readie, but the fleſh is weake.* Rebecca, when two twinnes ſtroue in her womb was troubled and ſaid; Why am I ſo? wherfore ſhe went to aske the Lord, namely, by ſome Prophet. So when we feele this inward fight, the beſt thing is to haue recourſe to God by prayer, and to his word, that the ſpirit may be ſtrengthened againſt the fleſh. As the children of Iſrael by compaſſing the citie of Iericho ſeuen daies, and by ſounding Rammes hornes ouerturned the wals thereof: ſo by ſerious inuocation of Gods name the ſpirit is confirmed, and the turrets and towers of the rebellious fleſh battered.

The voice of a man	1. Carnall of	Euill. *I doe that which is euill, and I will doe it.*
		Good. *I doe not that which is good, and I will not doe it.*
	2. Regenerate of	Euill. *I doe the euill, which I would not.*
		Good. *I doe not doe the good, which I would.*
	3. Glorified of	Euill. *I doe not that which is euill, and I will not doe it.*
		Good. *I doe that which is good, and I will doe it.*

HOW TO LIVE, AND THAT VVELL: IN ALL ESTATES AND TIMES:

SPECIALLY,

when helpes and comforts faile.

HINC · LVCEM · ET · POCVLA · SACRA ·
ALMA MATER CANTABRIGIA

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TO THE READER.

GOOD Reader, if thou wouldeſt be ſaued by faith in Chriſt after death: thou muſt here liue by it before death: and faith for the time of this life, hath two great vſes. The firſt is to cut off worldly ſorrowes and cares. It is the common faſhion of men, to multiplie their cares out of meaſure, and thereby to make their liues moſt miſerable. For firſt of all, beſide neceſſarie labours, they take vpon them many needleſſe and ſuperfluous buſineſſes. Secondly, their manner is, to care not onely for the labours to be done, but alſo for the euent and ſucceſſe of their labours, that they may alwaies proſper and neuer be croſſed: but this care belongs to God alone. Thirdly, they content not themſelues with their lot and condition, but ſeeke by all meanes to increaſe their eſtate, and to make themſelues rich. Laſtly, they exerciſe themſelues not onely in diſpoſing of things preſent, but they forecaſt many matters in their heads, and plot the ſucceſſe of things to come. Now faith, when we haue done the workes of our callings, according to the preſcript of the word of God, faith (I ſay) maketh vs commend to God the bleſſing, ſucceſſe, and euent thereof by prayer and affiance in his promiſes, not doubting but he will giue vs all things neceſſarie. And if we want the bleſſing and ſucceſſe we look for, yet faith makes vs to renounce our owne deſires, and in ſilence to quiet our hearts in the good pleaſure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits end, knowes not what in the world to doe, beeing (as it were) plunged into a ſea of miſeries, faith giues direction and ſtayes the mind. For when all temporall things faile vs, euen to the very skinne and life, faith preſerues within vs an affiance of the grace and mercie of God, and the hope of life euerlaſting. Faith ſhewes vs hidden things not to be diſcerned by ſenſe and reaſon. Life euerlaſting is promiſed to vs, but we die for all that: we heare of the reſurrection, but in the meane ſeaſon we rot in our graues; we are pronounced bleſſed, but yet we are ouerwhelmed with infinite miſeries: aboundance of all things is promiſed, but for all this we often hunger and thirſt: God promiſeth to heare vs and to be preſent with vs, but hee ſeemes oft times to be deafe (as it were) at our cries. Now then comes faith, which is the ſubſtance of things hoped for, and makes vs lift our minds aboue the whole world, to apprehend the inuiſible and vnſpeakable things of God which he hath reuealed and promiſed vnto vs. Theſe things I ſhew more at large in this ſmall treatiſe following; reade it at thy leyſure, vſe it for thy good, and ſee thou be a doer of them.

W. Perkins.

Hab. 2.4

The iuſt man ſhall liue by his faith.

A IN the former chapter the prophet complains & expoſtulates the matter with God, why the Iewes the people of God, ſhould be oppreſſed by the Chaldeans, the enemies of God. In the beginning of the 2. chap. the Lord makes anſwer to the Prophet, and the effect of the anſwer is this: they ſhall certainly be deliuered in the time appointed, but they ſhal not yet be deliuered. Vpō this anſwer the Prophet might happily obiect on this manner: How then ſhall the afflicted Iewes be able to liue in the meane B ſeaſon? the Lord anſwers by a diſtinction thus; The vniuſt man puffes vp himſelfe with vaine confidence, but the iuſt man ſhall liue by his faith.

For the better vnderſtanding of the words, fiue things are in order to be explaned. The firſt, what is meant by the iuſt man. *Iuſtice* mentioned in the word is two-fold: the iuſtice of the law, and the iuſtice of the Goſpel. The iuſtice of the law, hath in it all points and parts of iuſtice, and all the perfection of all parts: and it was neuer found in any vpon earth, except Adam & Chriſt. The iuſtice of the Goſpel, C hath all the parts of true iuſtice, but it wants the full perfection of parts: as a child hath all the parts of a man in the infancie, though it want perfection of ſtature & taleneſſe. And this kind of iuſtice is nothing els, but the conuerſion of a ſinner, with a purpoſe, will, and indeauour to pleaſe God, according to all the commandements of the law. Thus was Noe iuſt, Iob, Zacharie, and Elizabeth: en.6.9. b,1.1. k.1,6. and thus muſt the iuſt man be taken in this place for one that turnes to God, and by grace indeauours to pleaſe God, according to the whole law of God in his place and calling.

D The ſecond point to be conſidered, is what life is here meant? As death is here twofold: the firſt and the ſecond: ſo is life. The firſt, is the coniunction of the body and ſoule; the ſecond is the coniunction of the whole man with God. The firſt, is called natural, the ſecond ſpirituall or eternall life: and both are meant in this place. For Paul brings this very text to prooue the iuſtification of a ſinner by faith; m.1.17. l.3,11. and iuſtification is a part of ſpirituall life; becauſe it is the acceptation of a ſinner to eternal life. And for this cauſe the prophet ſaith, the iuſt man ſhall liue, hauing relation not onely to the time of affliction then to come, but alſo to eternall life.

The third point to bee conſidered, is what is the faith here meant: And that is *iuſtifying* or *ſauing faith*; becauſe we muſt liue by the ſame faith, whereby we are ſaued. And faith hath his effect not onely after this life, but alſo in this life. We muſt liue firſt by it, before we can be ſaued by it. Paul therefore in his own exāple expounding this text, ſaith, *And in that I liue in the fleſh, I liue by the faith of the ſonne of God, who hath loued me, and giuen himſelfe for me.* Gal.2.20.

The fourth point is the conſtruction of the words; and that is two waies. The firſt is thus, *The iuſt by faith ſhall liue*: the words *by faith* being ioyned vnto the word *Iuſt*. And then the ſenſe is this: He that is iuſt by faith ſhall liue and haue eternall life. The ſecond is thus; *the iuſt ſhall liue by his faith*; the words *by faith*, beeing ioyned to the words *ſhall liue*: and then the ſenſe is this: The iuſt whiles he liues in this world, he ſhall liue by his faith. This latter conſtruction and ſenſe I rather chooſe & imbrace, becauſe Paul, euen in this ſenſe brings this text to prooue that life eternall and conſequently Gal.3.11.12. iuſtification comes not by working according to the law, but by beleeuing, and he makes an oppoſition betweene *liuing by faith, and liuing by workes.*

The fifth and laſt point to be conſidered, is how a man ſhould liue by faith? becauſe this laſt point is of great moment, I will ſpend ſome time in the explaining of it. That a man thē may liue by his faith, two things are required: the firſt, that faith be rightly conceiued & grounded in the heart; the ſecōd, that after it is once conceiued it *Raigne* and rule in the heart. That faith may rightly be conceiued, two things are required. The firſt is the knowledge of the word of God, for faith ſtands in relation to the word: and the word alone is the foundation of our faith. Herevpon the word is called the *foundation of the Prophets & Apoſtles*. Eph.2.20. By light of naturall reaſon we vnderſtand, that the world had a beginning and was made of God. Yet cannot reaſon breed in vs a certaine perſwaſion of this point, but onely the teſtimonie of the word of God; & therefore it is ſaid, *By faith wee vnderſtand that the world was ordained by God.* Heb.11.3. And this made Dauid ſay, *In God I will praiſe his word.* Pſal.56.4. Furthermore, in the Word three things are to be knowne, *precepts* or commandements, becauſe they teach obedience: *threatnings*, becauſe they reſtraine diſobedience: *promiſes*, becauſe they ſerue to confirme vs in our obedience. Againe, promiſes

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are either principall, or leſſe principall. The
maine or principall promiſe is that, in which
God offereth and reuealeth righteouſnes and
life euerlaſting by Chriſt. Within this promiſe
is cōtained the grant of remiſſion of our ſinnes,
of neceſſarie patience, of the aſſiſtance of the
ſpirit of God, and of all giftes that are inſeparably
ioyned with faith. Promiſes leſſe principall,
are concerning deliuerances in temptations,
ſaftie in daungers, health, wealth, libertie,
peace, &c. And theſe muſt all bee vnderſtood,
with an exceptiō of the croſſe & correction: &
they ſhall ſo farre forth be accōpliſhed as they
ſerue for Gods glorie and the good of al them
that beleeue. Now all theſe heads and points of
the word of God muſt be known, and that in
ſome particular ſort, that a man may liue by his
faith.

The ſecond thing required for the right
conceiuing of faith, is after the word of God is
once knowne, *to truſt God vpon his word*: yea to
depend vpon it, and to build vpon it. This is
the firſt and principall worke of true faith: and
Rom.1.5. it is called by Paul *the obedience of faith*: and it
is made the ende and ſcope of the preaching
of the Goſpell: and not without cauſe. For this
is the firſt and principall honour of God to
beleeue him vpon his bare word; and thereby
to make a confeſſion of the truth of God. This
the deuill knew rightwell: and therefore the
firſt thing that he ſought to ouerthrow in Adam,
was his faith in the word of God: and the
ſcope of the firſt temptation whereby he aſſaulted
our Sauiour Chriſt, was to ouerthrow
that faith and confidence he had in his father:
Mat.4.3. ſaying, *If thou be the ſonne of God, commaund that
theſe ſtones be made bread*: but this thou canſt
not doe: therfore thou art not the ſonne of
God.

That this obedience, which we giue to God
I by truſting his very word, may bee right obedience,
it muſt haue ſixe conditions. Firſt of all,
it muſt be *abſolute*: for we muſt (as it were) ſhut
vp our owne eies, and ſimply without any more
adoe truſt God vpon his bare and naked word,
& ſuffer our ſelues to be ledde by it. In naturall
things experience is firſt, and then faith comes
afterward. And Thomas following nature deſired
firſt to feele, before he would beleeue. But
God muſt be truſted, though that which he
Rom 4.18. ſaith be againſt reaſon end experience. Thus Abraham
II beleeued God *againſt all humane hope*.
The ſecond condition is, that this obedience
muſt be *ſincere*. For wee muſt truſt Gods word
for it ſelfe, becauſe it is Gods word: all by-reſpects
ſet apart. They which are as the ſtonie
ground, receiue Gods word and reioyce in it:
and yet afterward in time of temptation goe
Luk.8.13. awrie. The reaſon is, becauſe they *receiue the
word*, and *reioyce in it*, not properly for it ſelfe,
but in reſpect of honour, profit, or pleaſure,
Ioh.5.35. which they looke to reape thereby. Iohn the
Baptiſt was a *burning candle*: and the Iewes *reioyced
in his light*, onely in reſpect of the nouelIII
tie of it: and therefore the holy Ghoſt ſaith;
A *They reioyced in it but for a ſeaſon.* The third condition
is, that we muſt truſt God not in part,
but *in his whole word*: and therefore many faile
in their faith, that are content to truſt him in his
promiſes of mercie and ſaluation, but liſt not
to beleeue him in his commandements and
threats. The fourth condition is, that wee IV
muſt truſt God in his word, *with all our hearts*,
that it may take deepe roote and bee an *ingrafted
word*. It is not ſufficient for vs to haue
a taſt of the good word of God, and to receiue Jam.1.21.
it with ioy, vnleſſe we throughly and ſoundly
build and relie our ſelues vpon it. The fift condition V
is, that this truſting of God muſt bee
with an *honeſt heart*, that is, with an heart in
B which there is a diſtinct purpoſe not to ſinne,
but in all things to doe the will of God. The
good hearers are they which receiue the word
with and honeſt and good heart. Without this can Luk.8.15.
no man poſſibly liue by faith. Hee that *puts* 1.Tim.1.19.
*away his good conſcience, makes ſhippewracke
of his faith*. It is godlineſſe alone that hath
the promiſes of this life and the life to come.
And none can liue the life of faith, but he
that is a iuſt man. After that men haue made
ſome good proceedings, and doe know the
word, receiue it, reioyce in it, and bring forth
ſome fruite: if the heart for all this be *euill*;
it will cauſe them at length *to depart* Heb.3.12.
from God, by diſtruſting or by denying credence
to the word. The ſixth condition is, VI
C that the obedience of faith muſt bee *ſtable and
conſtant*. The Lord ſaith, *My ſoule hath no pleaſure* Heb.10.38.
in them that withdraw themſelues, that is,
which for a time beleeue in God, and afterward
pull backe their feete and goe backe from
their faith.

Seeing this is the right way to conceiue faith,
to know the word of God, and to truſt him
vpon the ſame word, all ſuch as would liue
by faith, muſt haue their hearts kindled with a
deſire to doe the things before named, ſpecially
to giue credence to euery word of God.
Wee may not forſake GOD for any creature:
now we forſake him, when we diſtruſt
him in his word. Again, not to beleeue God, is
very Atheiſme. For by this meanes God is
D made a lyar, and his glorie and maieſtie is aboliſhed.
It is the greateſt part of our glorie to
beleeue God: as Chriſt ſaith, *He that receiues his* Ioh.3.33.
teſtimonie, puts to his ſeale, that God is true; that is,
giues vnto God, as it were, a teſtimoniall of his
truth, and thereto puts his hand and ſeale. And
what greater honour can there bee then this,
that the creature ſhould giue teſtimonie to the
Creator?

Thus much of the conceiuing of faith: now
followes the *Raigne* of faith. The raigne of
faith is, when it beares rule & ſway in the heart
and life. For where faith is, there neither
thought, will, affection, nor luſt raignes, but
faith alone. It raignes by two actions. Firſt
of all, it mooues and makes vs to attend on the
calling of God, & yeild ſubiectiō to him in his
cōmandements. Paul ſaith, that faith *eſtabliſheth* Rom.3.31.

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A *the law*:and one reaſon is becauſe it makes vs doe that which the law preſcribes. Againe, 2.Cor.10.4 Paul ſaith, that his *weapons are ſpirituall and mighty,bringing euery thought in ſubiection to God.* Now theſe *mightie weapons* are the word of God preached & beleeued. He that is borne of God cannot ſinne, because the *ſeed of God* remaines in him, 1.Ioh.3.9. that is, the word mingled with faith. Noah his faith made him build an arke at Gods commandement: after it was made, to Heb.11.7. enter into it, and not to dare to come out of it,till he had warrant from God. Gen.12.4. Abrahams faith made him forſake his countrie and kinred at Gods commandement, and goe he knew not whether. B And that good obedience may be performed to euerie commandement of God,faith workes 2.things in vs, *memorie & attention. Memorie,* whereby Gods word is laid vp in the heart, Pſal.119.11 that it may be drawne out to vſe,when occaſion ſhal be offered. Act.16.14. *Attention* is, when faith makes vs ſeriouſly to conſider and to beleeue that the cõmandement of God is a commandement not for forme but in truth, & that it doth indeede pertaine to vs. An example of both theſe actions of faith we haue in Ioſeph, who when he was tempted to folly of Potiphars wife,anſwered, *Shall I doe this wickednes, AND SINNE AGAINST GOD?* Gen 39.9. Mark here how his minde was filled and poſſeſſed with a thought and conſideration of Gods commandement.

C The ſecond action of faith, whereby it raignes in the heart, is to eſtabliſh & confirme them that beleeue in their obedience,and ſubiection to God. And this it doth,by preſenting Gods promiſes to the minde. For by meanes of them it worketh foure actions in the heart. Firſt of all,it makes vs flie vnto the true God alone,whoſe the promiſes are. Secondly,it makes vs to beleeue that God both can & will helpe vs according to our neede. Thirdly, it makes vs to hope for his helpe,that is,for good ſucceſſe in proſperity and deliuerance,or ſome mitigation of our euils in aduerſitie, according to the tenour of his promiſes. Laſtly, though temporall bleſſings faile, it makes vs ſtill to reſt on God for mercie and for life euer- D laſting. And thus at all times it makes God to bee our refuge, our caſtle, our rocke, and tower of defence. Thus we ſee generally how faith raignes.

To proceed further, the iuſt man liues a double life,namely a ſpirituall life, and a temporall,and both of them are lead by faith; as I will plainely manifeſt; *Spirituall life,* which is the beginning of eternall life,ſtands ſpecially in foure things. Reconciliation with God, peace of conſcience, ioy of the holy Ghoſt, and newneſſe of life. Touching reconciliation with God in Chriſt,it is reuealed,offered,and giuen vnto vs in the maine promiſes of the Goſpell,and in the Sacraments: and it is no way in this world made ours and holden of vs, but by our faith. And in the caſe of our reconciliation with God,faith hath two actions, one to receiue it,the other to aſſure vs of it.

Touching the firſt, faith apprehends and receiues reconciliation on this manner; Firſt of all the ſpirit of God workes in a man a generall faith of the law,& the threatnings thereof,and it is called *the ſpirit of bondage to feare*; Rom.8.15. becauſe it cauſeth in vs a ſight of our ſinnes,an apprehenſion of Gods anger, feare of due and deſerued condemnation,deſpaire of our ſelues in reſpect of our ſelues. This being done, the ſame ſpirit worketh in vs another faith called *ſauing* or *iuſtifying* faith: and it apprehendeth or receiueth Chriſt with his benefits, by certaine ſteppes and degrees, and they are ſpecially three. For firſt of al vpon a thorough touch and liuely ſenſe of our miſerie, there ariſeth in the mind an earneſt and ſerious meditation of the promiſe of mercie and the benefits therein offered: and it is called the opening *or piercing of the eare.* Pſa.40.6. Then in the ſecond place there followes a purpoſe, will, deſire, and indeauour to beleeue vpon conſideration of the commandement of God that bids vs to beleeue 1.Ioh.3.23. and applie the promiſe to our ſelues. And further this will and deſire ſhewes it ſelfe by inſtant and ſerious inuocation, which is nothing els but a flying from the condemning ſentence of the law, to the *throne of grace* for mercie. Heb.4.16. Thirdly after this, there followes in proceſſe of time, a ſetling and quieting of the minde touching Chriſt and his benefites vpon ſome aſſurance thereof, wrought and conceiued in the minde by the ſpirit of God. And this third degree is called a *ſtabliſhed thought.* Iſa.26.3. On this manner come we by degrees to receiue Chriſt for our full reconciliation with God. For when vpon the commandement to beleeue, we doe in any meaſure beleeue Chriſt to bee our Chriſt, hee is our Chriſt indeede according to the tenour of the Euangelicall couenant. Thus faith apprehending Chriſt for our reconciliation with God,becomes a *victorious conquerour* 1.Ioh.5.4. and preuailes againſt the Law,Satan,hell, death, condemnation,and all our ſpirituall enemies: and thus euery beleeuer is aboue the Law, ſinne, hell,death,euen in this life.

The ſecond action of faith in the caſe of our reconciliation with God, is to certifie and aſſure vs in conſcience thereof;and that is done by a practicall ſyllogiſme, which faith frames in the minde on this manner:

He that beleeues the Goſpell, ſhall haue all the benefits and bleſſings of God promiſed therein.

But I beleeue the Goſpell, and I beleeue in Chriſt;

Therefore the benefits promiſed therein are mine.

The *maior* or firſt part of this reaſon, is the voice of the Goſpel: the *minor* or the ſecond part is the voice of the beleeuing heart,which ſubiecteth it ſelfe in will and affection to the cõmandement which bids vs beleeue in Chriſt:

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and this is the act of ſpeciall faith. And we may not think that this voice of the beleeuing heart is a falſe alarum. For hee that truely beleeues hath his minde and conſcience ſupernaturally inlightned to diſcerne that he beleeues. The third part or the concluſion, is the foundation of all our ioy and ſpirituall comfort. For it containes in it the chiefeſt certentie of our adoption and ſaluation that can be had in this life, namely, the certentie of faith, whence follows in a lower degree in the ſecond place, the certenty that is by workes: And thus doth faith certifie all ſuch as truely beleeue that they are the children of God.

Out of the former concluſion, or out of the certainty which is by faith, followes a full and liuely certentie of the doctrine of the Goſpel, worthy conſideration; on this manner. There is a threefold certentie: the firſt is certentie of reaſon or of generall faith, when a man by force of argument is conuicted of the certentie of the doctrine of the Bible. This may bee in the wicked and vngodly without faith in Chriſt. After this in the elect by a more ſpeciall worke of Gods ſpirit, followes a faith in Chriſt, and the certentie of iuſtifying or ſpecial faith expreſſed in the concluſion of the former ſyllogiſme. Thirdly, after this certentie of ſpeciall faith followes another experimentall certentie of the truth of the Bible, which alſo faith concludes on this manner;

The doctrine which aſſures vs to bee Gods children, is certenly of God.
But the doctrine of the Goſpell beleeued or mingled with our faith, aſſures vs to bee Gods children:
Therefore it is of God.

The *maior* is granted of all: the *minor* is in effect the concluſion of the former ſyllogiſme, and it is knowne by an experience of that ſpirituall comfort which the godly feele in their hearts. The concluſion ſets downe the certentie of the Bible vpon a further ground, then any wit or learning of man can attaine vnto without the ſpirit of grace, namely, vpō an inward aſſurance of our reconciliation with God. Of this certenty our Sauiour Chriſt ſpeakes notably, *If any* Ioh.7.17. *man will doe my fathers will*, that is, beleeue it, and ſubiect himſelfe to it, *he ſhall know* [namely, by that comfort which he ſhall feele vpon his ſubiection] *of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.* And Paul ſaith, *that* 1.Cor.2.15. *the ſpirituall man*, that is, one regenerate by the ſpirit of God, *iudgeth all things*. Hence it followes, that ſuch as deſire to be ſetled for their religion, and ſuch as deſire to be good and profitable ſtudents in Diuinitie, muſt firſt of all humble themſelues, and indeuour in their hearts truely to beleeue in Chriſt. Becauſe hence flowes the beſt experience of the certentie, and conſequently of the vnſpeakable excellencie of the Bible.

Thus then we ſee, how we are to receiue, hold, and inioy our reconciliation with God in Chriſt, by no other thing within vs, but by the meanes of our faith alone. And therefore we muſt haue ſpeciall care, that we may by the vſe of good meanes attaine to a liuely faith. And for this cauſe we muſt doe two things: firſt we are to labour to be conuicted in conſcience of the certentie of the word. This done, we muſt then ſubiect our wils to the commandement of God that bids vs beleeue in Chriſt: we muſt bewaile our vnbeliefe: we muſt ſtriue againſt the ſame, & pray vnto God to confirme & increaſe our faith, by eſtabliſhing our hearts in his loue.

The ſecond part of ſpirituall life, is *Peace of conſcience*; which is nothing elſe but a conſtant and ſtable tranquilitie of minde, when the conſcience doth not accuſe but excuſe: and when neither hell, death, condemnation, nor any daunger is feared ouermuch. This peace was in David, when he ſaid, *I laid me downe and ſlept &* Pſal.3.5. *roſe againe*, in the middeſt of manifold dangers. This peace is of great excellencie, for it is *the* Phil.4.7. *peace of God*: it is one part of the *kingdome of* Rom.14.17. *God*: it paſſeth all vnderſtanding: it is in ſtead of a guard to keepe our hearts & minds in Chriſt. Now this excellent peace ſprings out of our faith, whereby we beleeue our reconciliation with God. Rom.5.1. *Beeing iuſtified by faith, we haue peace with God.* 2.Chr.20.20. *Truſt in the Lord, and ye ſhall be ſecure.* Yea as our faith is, ſo is our peace: liuely faith, liuely peace; conſtant faith, conſtant peace; faith in life, peace in life; faith in death, peace in death: ſo as we may ſay with Simeon: *Lord, now letteſt thou thy ſeruant de-* Luk.2.29. *part in peace.*

The third part of ſpirituall life, is the *ioy of the* Phil.3.1. *holy Ghoſt*: & that is, to reioyce in God becauſe he is our God, and in Chriſt becauſe he is our Chriſt. And this kind of ioy is not taken from vs, or abated in afflictions, but rather increaſed. Rom.5.3. *We reioyce in tribulations* And, Heb.10.34. *Ye endured the ſpoiling of your goods with ioy.* Now, our faith in the promiſe of life is the mother and breeder of this ioy, which ariſeth of that happie and bleſſed concluſion that faith frames in the mind; I beleeue: therfore the bleſſings of God promiſed in the Goſpel, are mine. Thus ſaith S. Peter, *Beleeuing ye reioyce with ioy* 1.Pet.1.8. *vnſpeakable & glorious.* Againe the cōtinuance & increaſe of our faith, is the increaſe of this ioy.

The laſt part of ſpirituall life, is *newneſſe of life* and conuerſation, whereby we are borne anew, and made new creatures: not becauſe the ſubſtance of bodie and ſoule is changed, but becauſe the image of God is reſtored. Now this change both for the whole and for the parts thereof, is by faith. Touching the whole: Men as they are new creatures haue their beginning from the word of promiſe, or from Chriſt crucified, who is propounded in the promiſe, and that as the ſaid word, or Chriſt is apprehended by faith. Act.15.9. *Your hearts beeing purified by faith.* 1.Ioh.3.3. *He which hath this hope purifieth himſelfe.* 1.Pet.1.22. *Your ſoules are purified in obeying the truth.* And againe, *Beeing borne a new of the immortall ſeede of the word.*

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The parts of newneſſe of life are ſpecially three. True wiſedome, good affections, good workes. True wiſedome is to aduiſe of good things, and to vſe good meanes for the execution thereof. This wiſedome ariſeth of our faith in the word of God. Dauid ſaith, *he was* Pſal.119.98 99. *wiſer then his teachers, and wiſer then the ancient:* and he renders the cauſe thereof from the worke of his faith; *For thy teſtimonies are euer with me, and they are my meditations.* Out of the ſame fountaine ſpring all good affections. The loue whereby we loue God, comes of our faith, beleeuing the loue wherewith God loueth vs. The perſwaſion of the forgiueneſſe of many Luk.7.47. ſinnes in the woman that waſhed Chriſts feete with her teares, cauſed her to ſhew much loue to Chriſt. Godly ſorrow, when the heart is grieued properly for the offence of God, ariſeth of faith apprehending and beleeuing the mercie of God in Chriſt. And in euery good worke, there is a three-fold action required. Firſt, there is required an act of generall faith, which is to beleeue that the worke to be done Rom.14.23. in his kind pleaſeth God. *Whatſoeuer is not of faith is ſinne.* The ſecond is an act of iuſtifying faith, which is to purge the heart, and to cauſe it to bring forth the good worke to be done. Pſal. 116.10. *I beleeued, therefore I ſpake.* The third is alſo an act of iuſtifying faith, that is, when the worke is done, to apprehend Chriſt, who by his merit is to couer the defect of the worke: becauſe no worke of ours can pleaſe God without remiſſion of ſinne.

Thus newneſſe of life with all parts thereof, hath his offspring of our faith. Yea after that a man is once made a new creature, faith giues him his life and ſenſe: faith is the eye of the mind, whereby we behold Chriſt in the word Ioh.8.56. and Sacraments. By this faith *Abraham ſaw the day of Chriſt and reioyced.* With this eye we may ſufficiently behold Chriſt; and bodily ſight in this caſe is not neceſſarie for the time of this life: therefore Chriſt ſaith, *Bleſſed are they which* Ioh.20.29. *haue not ſeene and haue beleeued.* Againe, faith is the hand of the ſoule, whereby we lay hold on Chriſt, and receiue him with all his benefits. It is the mouth of the heart, whereby we feede on Chriſt, eating his bodie and drinking his blood to eternall life. It is the feet of the ſoule, Gen.5.22. that makes vs *walke with God.* Laſtly, it is a meanes to bring vs into familiaritie with God. For it is an eare wherby we heare God ſpeake to vs in his word; and it is as it were the tongue of the ſoule, whereby we ſpeake to God by inuocation of his holy name.

To go yet further, ſpirituall life is moſt of al manifeſt in afflictions and temptations, in the bearing whereof faith raignes: and that by a threefold action. 1 Firſt of all, it makes vs to depend on Gods promiſes, and to truſt God without limitation. For it doth not limit God to any ſet time of deliuerance, but leaues all Iſa.28.16. Dan.9. to God, *Hee that beleeues doth not make haſte.* Daniell waited 70. yeares for deliuerance out of captiuitie in Babylon, and then finding the

A time of deliuerance to be at hand, he prayed to God for the ſame. Againe, faith doth not limit God to any meanes of deliuerance. God made promiſe to Abraham of a bleſſed ſeede. For the verifying of this promiſe he gaue him Iſaac in his old age. This done, he commands him to offer his onely ſonne in ſacrifice. A grieuous croſſe: for by this meanes all hope is cut off, touching the promiſed ſeed. Yet by faith Abraham ſtill beleeues the promiſe, and that in the very offering of his ſonne. Laſtly, faith doth not limit God for the meaſure of affliction. Iob ſaith, *He will truſt in God, though he kill him.* Iob13.15. It was a grieuous affliction for Dauid to be driuen out of his kingdome by his B owne ſonne, yet marke what he ſaith in the flight: *If he ſay, I haue no delight in thee, behold,* 2.Sam.15. 26. *here I am, let him doe vnto me as ſhall ſeeme good in his eyes.* 2 The ſecond action of faith, is to make vs beleeue the promiſes of God, when wee feele the contrarie, and in one contrarie to beleeue another. When we feele our owne ſins, it makes vs beleeue our iuſtification: when we feele our wretchedneſſe and miſerie, it makes vs beleeue our happineſſe: when we feele nothing but death, it makes vs beleeue our eternall ſaluation: when we apprehend Gods anger and feele him to be our enemie, it makes vs to apprehend his mercie, and to beleeue his fatherly kindneſſe. When Chriſt was forſaken of God, he euen then by his faith beleeues C God to be his God. 3 The third action of faith in afflictions, is to aſſure vs of Gods preſence, and to behold him with the eyes of faith. Thus Dauid ſaith, *I haue ſet the Lord alwaies before me:* Pſal.16.8. *for he is at my right hand.* Moſes left Egypt and feared not the wrath of the king; *becauſe he ſaw* Heb.11.27. *him that was inuiſible.* When the ſeruant of Eliſha feared ouer much the hoaſt of the king of Syria that compaſſed the towne of Dothan, the Prophet prayes to God for him, 2.Kin.6.15. that his eyes might be opened, to ſee the fierie charets of the Angels of God protecting him: and wee likewiſe are to pray to God, that the eyes of our minds may be opened, to beleeue and to acknowledge the ſame or the like protection. And thus are men to liue by faith in the midſt of their afflictions.

D By this which hath beene ſaid, we are admoniſhed firſt of all to acquaint our ſelues with the promiſes of God, as they are recorded in the bookes of the Prophets and Apoſtles: ſecondly, at all times to build vpon them by our faith, and not to ſuffer our ſelues to bee drawne from them, though all temporall bleſſings of God faile vs, yea health and life it ſelf. This is to arme our ſelues with a ſhield againſt all the fierie darts of the deuill, and to put on a *breaſt-plate,* that will ſaue the heart and life, Eph.6.16. 1.Theſſ.5.8. though otherwiſe in temptations we be grieuouſly maimed and foyled.

Thus much of ſpirituall life. That our temporall life is lead by faith, I make it thus manifeſt: Tēporall life is preſerued & maintained by an honeſt calling: euery calling hath his labour

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and worke: and the labour of all callings hath miſerie and trouble for his companion and fellow; and in all theſe faith raignes and beares the ſway in them that beleeue.

For the firſt, that is, for the chooſing and holding of our callings with good conſcience, there is required a double vſe of faith: For we muſt haue a faith, whereby we muſt be aſſured that our callings are good, and lawfull in themſelues: as Paul ſaith, *Whatſoeuer is not of faith is ſinne.* For the ſetling of this faith, this rule muſt be remembred, that offices and callings which ſerue to preſerue the good eſtate of any familie, Church, or commonwealth, are lawfull and of God: becauſe theſe are eſtates ordained of God, and eſtabliſhed in the commaundements of the morall law, ſpecially in the firſt, fifth, and ſixt commaundements. Againe, faith is required, whereby euery man muſt beleeue, that the calling in which he is; is the particular calling in which God will be ſerued of him. For vnleſſe the conſcience be ſetled in this, no good worke can be done in any calling. And for the better eſtabliſhing of the conſcience, another rule muſt be remembred, That they which are furniſhed with gifts for their callings, namely, aptneſſe and willingneſſe, and are thereunto called or ſet apart by men, whom it concernes to call, are indeed called of God. Thus the Elders of Epheſus hauing gifts to feede, and beeing not called of God immediatly, but by men, are ſaid to be *made ouerſeers by the holy Ghoſt.* 2.Cor.5.18. 1.Tim.4.14. And Paul ſaith, that God committed not onely to himſelfe, but alſo to Timothy the miniſterie of reconciliation: and yet was Timothie not called immediatly of God, but by men. And thus, in all other offices and conditions of life, he that hath gifts fit for his place, and is in good manner called thereto, by them whoſe dutie it is to call, may aſſure himſelfe, that he is called of God, and from this double faith and perſwaſion, that our calling is lawfull in it ſelfe, and lawfull or pleaſing God in reſpect of vs, ariſeth an aſſurance of the preſence of God, and of his protection, when we walke in the duties of our callings.

In the labour and worke of our calling, there is required a double action of faith. The firſt is, to order our labours, that they be done in good manner, that is, in obedience and to good ends, that is, to Gods glorie, and to the good of men, with whom wee liue. Heb.11.7. In this reſpect is *Noah ſaid to build an Arke by faith,* and good Princes to order their commonwealths, and in way of protection to make warre with their enemies: and thus muſt euery man of euery office, calling, trade, occupation, doe his dutie by faith. verſ.33,34 The ſecond action of faith is, in our daily labours to reſtraine and moderate our care. Men commonly take vpon them a double care: one is to doe the workes and labours of their callings; the other is to procure a bleſſing and good A ſucceſſe, to their foreſaid labours. But faith in Gods word where it raignes, it ſtirres vp the hearts of men onely to the firſt care, which is in the performance of their painefull labours and duties, and it reſtraines them from the ſecond, cauſing them to leaue it to God. For when men haue done the dutie that appertaines vnto them, then faith makes them without any more adoe, to waite for a bleſſing on God. To this purpoſe the holy Ghoſt ſaith, *Caſt thy burden on the Lord, and he ſhall nouriſh thee.* Pſal.55.22. Againe, *Be nothing carefull, but in all things let your requeſt be ſhewed vnto God, in prayer and ſupplication with thankeſgiuing;* Phil.4.6. and, *Caſt your care on God.* 1.Pet.5.7. Now this faith, B whereby we depend on God for the ſucceſſe of our labours, hath an infallible ground, namely, that God beſt knowes our wants, and he will giue vnto vs all things which hee in his wiſedome knowes to be neceſſarie. Chriſt ſaith, *Your heauenly Father knoweth that you haue need of theſe things,* that is, *foode and rayment.* Mat.6.32. Againe, *He careth for you:* and, *Nothing ſhall be wanting vnto them that feare God.* 1.Pet.5.7. Pſal.34.9. If men would by faith build on theſe promiſes; they ſhould not neede like drudges of the world to ſoyle and ſpend themſelues, and the beſt part of their daies in worldly cares, as they doe: for they ſhould haue a greater bleſſing of God with leſſe care, if they would truſt him: and they ſhould haue farre C more time then they haue, to care for heauen and heauenly things.

Thirdly and laſtly, euery calling ſince the fall of Adam hath miſerie and affliction to be his companion. And for the quiet bearing of the miſeries of euery calling, faith is of great moment. For it workes patience by perſwading and ſetling our minds in two things: the firſt, that God is well pleaſed with vs, and that we are reconciled to God in Chriſt: the ſecond, that all our miſeries ſhall in the end turne to our good and euerlaſting ſaluation: and where theſe two perſwaſions take place, there is contentation in any eſtate.

Thus much for the meaning of the text, D now followes the vſe. The firſt and principall vſe concernes the information of our iudgement, in the maine point of our ſaluation. For hence Paul hath taught vs to gather, that a ſinner is iuſtified before God by his faith, without the workes of the law. And he diſputes on this manner: *If a ſinner be iuſtified by faith, he is not iuſtified by the law: but a ſinner is iuſtified by faith, therefore he is not iuſtified by the law.* Gal.3.11. 12. The concluſion is propounded in the 11. verſe of the 3. chapter to the *Galatians.* The maior is confirmed in the 12. verſe by the diuers manner of iuſtifying: *The law* (ſaith Paul) *iuſtifieth by doing, not by beleeuing: and faith iuſtifieth not by doing, but by beleeuing.* The minor is confirmed in the 11. verſe, by the teſtimonie of the Proghet Habacuk: *The iuſt ſhall liue by his faith.* And whereas the Papiſts

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of our time ſay, that Paul in this argument diſputes onely againſt ſuch workes of the lawe as are done by nature, but not by grace: they erre and are deceiued. For he oppoſeth not workes of nature & works of grace, but works and faith, doing and beleeuing: & the Prophet ſaith very plainely: and marke it: that the iuſt man, who is a dooer of the workes of grace, is iuſtified and liues not by his workes, but by his faith. Againe, where they make a double iuſtification; one whereby a ſinner is made a iuſt man, the other whereby a iuſt man is made more iuſt: and teach that the firſt is by faith without workes, and the ſecond by faith and workes, they erre likewiſe. For not onely a ſinner vnconuerted, but the iuſt man ſtandes iuſt, and is ſtill iuſtified by his faith without his workes. Paul when he alleadged this text knew but of one iuſtification, whether we reſpect the beginning, or the continuance and the accompliſhment thereof.

Secondly, hence may bee learned the right way of reformation of our liues. In this reformation two things are required: an *Examination* and a *change*. If we examine our liues by this text, wee ſhall finde two maine faultes and aberrations in the liues of men. The firſt is, that they reiect and put away the rule of direction that ſerues for the ordering of their liues. And this they doe, when they doe not beleeue and truſt God in his word. And wee may not thinke, that this our vnbeleeue is a ſmal matter: becauſe it is a mother ſinne of all other ſinnes: and it is the principall law of the kingdome of darknes, not to beleeue God. Hereupō our enemie Satan endeauoured by all meanes to imprint this leſſon of vnbeleefe in the mindes of our firſt parents: and hauing effected his purpoſe, he euer ſince indeauoured to make this ſin to raigne in the liues of men. It raignes commonly by ſeuen ſpeciall fruits or fruites of nbeleefe. 1 ſinnes. The firſt is *Atheiſme*, when men deny God and his word. Atheiſme hath two parts: Epicuriſme and Temporiſing. Epicuriſme is, when men contemning Gods commandements, threatnings, promiſes, care for nothing but meate, drinke and pleaſures. Temporiſing is, when men imbrace religion ſo farre forth as they are forced by lawes and times, and no otherwiſe. Theſe are the common ſinnes of our 2 dayes. The ſecond fruit is *Hereſie*, and that is, when men diſtruſt God in ſome Article of faith. This fruit abounds in this laſt age of the world: becauſe in theſe times the deuill hath reuiued the hereſies of the former ages. The 3 third fruit is, *Apoſtaſie*, and that is when men chaunge their faith and religion. And this eb.3.12. change is made, when the euill heart of vnbeleefe cauſeth them to depart from the liuing God. This hath beene the fault of the people of this land in the daies of perſecution. The 4 fourth fruite is *Hypocriſie*, which is to make a ſhew and pretence of faith, and to want the power of it in honeſt and godly conuerſation: or againe, hypocriſie is nothing els, but the A vnbeleefe of the heart, couered ouer with the falſe appearance of faith. And it is the common ſinne of theſe times, in which a formall or ceremoniall faith and ceremoniall repentance beare a great ſway. For men make the higheſt degree of profeſſion that can be, when they come to the Lords table; and yet afterward take to themſelues libertie to liue and doe as they liſt. The fifth fruit 5 is, *carnall ſecuritie*, when men vpon contempt of the iudgements of God, and threatnings of his word, goe on ſtill in their ſinnes, flattering and Gen.19.14. ſoothing themſelues. Thus the ſonnes in lawe of Lot, when they heard of the deſtruction of Sodome, eſteemed it but as a mocke- Iſa.28.15. rie. Thus did the Iewes make a league with hell and death, and ſaid with themſelues that the B ſcourges of God ſhould not come at them. Mat.24.37. And in this laſt age of the world, men ſhall addict themſelues to pleaſures and profits, thinking nothing of any iudgement of God, till 6 vengeance befall them. The ſixth is, *wilfull ignorance* of the will and word of God. For the deuill blinds the mindes of vnbeleeuers, that the 2.Cor.4.4. light of the Goſpel ſhine not vnto them. This is the fault of our common people, who commonly hold an opinion, that it belongs not to them to know the word of God: becauſe they are not learned (as they ſay:) or becauſe they haue no other buſineſſe to thinke on. The laſt 7 fruit is *worldlines*; and that is, when men mind nothing but worldly matters. And this comes C Mat.6.30. of the want of faith in the prouidence of God. Theſe are the principall fruites of vnbeleefe, whereby it may eaſily be diſcerned and deſcried where it is. And if any man thinke himſelfe to haue a fulneſſe and perfection of faith, as many doe: euen this one thing is a ſufficient argument of his vnbeleefe. For it is the firſt ſteppe to faith to ſee in our ſelues the want of faith.

The ſecond maine aberration in the liues of men is, that they ſet vp falſe rules to order their liues by: and they are foure. The firſt is the *light of naturall reaſon*. For many are of opiniō, that it is ſufficient to the pleaſing of God, if they liue ciuilly, that is, doe iuſtice to euery man, and D liue peaceably, hurting none. This is the blind Diuinitie of the world, that if they carry themſelues thus and thus, whatſoeuer their ſinnes bee, God will hold them excuſed. But they are farre wide: for in a life acceptable to God, faith is required; the light of reaſō wil not ſerue Rom.8.7. the turne. Paul ſaith, *The wiſedome of the* naturall 1.Cor.2.14. man *is enmitie to God; and he cannot diſcerne the things of Gods*. The Phariſes had ciuill iuſtice Mat.5.20. and goodnes: yet ſaith Chriſt, *except your iuſtice exceede theirs, ye cannot enter into the kingdome of heauen*.

The ſecond falſe Rule is *Senſe*; that is, ſeeing and feeling: by this men commonly liue. If we enioy the good bleſſings of God; health, wealth, libertie, peace, honour, good report, then we can truſt God; but if he withdraw his bleſſings, and preſent himſelfe to vs with

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an emptie hand, we truſt him no longer, nay we mermure and deſpaire, and without feare of God, vſe any vnlawfull meanes to releeue our ſelues. Though we haue his precious word, yet doe we not truſt him vpon his bare and naked word, vnleſſe withall he lay downe vnto vs ſome good pawne, and make vs to feele and enioy his good bleſſings. Againe, if any man, that is our freind, make promiſe of helpe or deliuerance in any danger, we reſt content and finde our ſelues much eaſed thereby: and yet the promiſes made by God in his word of helpe and deliuerance, though they be often read vnto vs, and often vrged, breed not the like contentation. He that on his death bedde hath commended his children to ſome truſtie friend, departs more quieted in mind, then if he had commended them without helpe of freind to God their beſt father. A man vpon good ſecurity lends to another an 100. pounds, hoping for the principall with the increaſe at the yeares end: yet dare he not skarſe deliuer an 100. pence to the poore members of Chriſt, vpon the promiſe and bonde of God himſelfe, who ſaith, *He that giues to the poore, lends to the Lord*, and he will returne the ſaid gifts with a bleſſing. Now all this comes to paſſe, becauſe men rather truſt them whome they ſee, then God whome they neuer ſaw. Moreouer, it is a propertie of them that doe indeede beleeue, to iudge their eſtate by feeling: but herein they deceiue themſelues: For we muſt liue by faith and not by feeling: and feeling is often deceitfull: Becauſe ſuch as finally fal away from God may haue a feeling, or taſt of the good word of God, & of the powers of the life to come.

A

B

Prou.19.17.

C

Heb.6.4.

The third falſe Rule, is *falſe faith*, which is without or againſt the word. Thus the Turke liues by his falſe faith: the Iewe by his, the Papiſt by his. For he beleeues as well the Traditions of men, as the word of God, and he puts his truſt not onely in God, but alſo in the Creatures, namely, Saints and Angels. Thus alſo doe Magitians, ſorcerers, witches, inchanters, whatſoeuer they doe, by a Satanicall faith in that couenant which they haue made with the deuill. And ſuch perſons as aske counſell of witches and wizzards; called cunning men and women: helpe themſelues onely by their falſe faith. For when they vſe charmes or ſpels, or like Satanicall ceremonies, they commonly find ſucceſſe and are helped of the euils that betide them. And that comes to paſſe on this manner. In the vſe of the foreſaid ceremonies preſcribed & deliuered by witches, they haue a blind and erroneous faith: vpon their faith followes a Satanicall operation in effecting of the cure deſired. For charmes or ſpels beeing but words, haue no vertue in them to eaſe or helpe man or beaſt, either by creation or by any ordinance of God in his word: and therefore the effect they haue, is by the power of the deuill vpon mans faith. Let our common people thinke on this, who though they much boaſt of their faith in Chriſt, yet when they are in any extrimitie or daunger, very commonly practiſe this Satanicall faith.

D

A

The laſt falſe rule, is the *luſt of the heart*: and by this rule doe moſt men ſquare their liues. The luſt that commonly rules is threefold: luſt concerning bodily pleaſure, luſt of worldly wealth, luſt of honour, as S. Iohn ſaith, *Whatſoeuer is in the world, is the luſt of the fleſh, the luſt of the eye, and the pride of life.*

1 Ioh.2.16.

Thus much of the examination; now followes the change. That we may change our liues in reſpect of vnbeleefe, foure things are required. The firſt, is that wee muſt acknowledge & bewaile our vnbeleefe, with the manifold fruits thereof. And we haue good cauſe to doe ſo. For by vnbeleefe the deuill erects his kingdome in mens hearts, & workes his pleaſure in vs and vpon vs. Secondly, vnbeleefe corrupts and defiles all our actions whatſoeuer, though otherwiſe they be good and lawfull in themſelues. Paul ſaith, that *to vnbeleeuers all things are vncleane, yea their minds and conſciences are defiled.* Thirdly, vnbeleefe depriues vs of the good bleſſings of God which otherwiſe we might enioy, *If yee beleeue not, ye ſhall not be eſtabliſhed*, ſaith the Prophet. In Capernaum Chriſt could not doe great wonders, by reſon of their vnbeleefe. Laſtly, vnbeleefe plucks downe vpon men the plagues & iudgements of God. Moſes and Aaron were barred the Land of Canaan for their vnbeleefe. A certaine prince was troden to death in the gates of Samaria, becauſe he would not beleeue the word of the Lord by the mouth of Eliſha. Zacharie was dumbe for a time; becauſe he would not beleeue the meſſage of the Angel. Many at this day, when the iudgements of God, lie heauie on them, ſay preſently they are foreſpoken, and they cry out on this or that ſuſpected witch. But ſuch perſons are often deceiued. For the great witch that doth them all the hurt, is the vnbeleefe of their hearts wherby they diſtruſt God in his Word: and this ſinne alone, if there were no witches in the world, is ſufficient alone to prouoke God to plague and puniſh vs ſundrie waies, and that grieuouſly. Therefore let vs with bitternes of heart bewaile our vnbeleefe: and the rather, becauſe it is a ſteppe to faith to acknowledge the want of faith.

B

Eph.2.3.

Titus.1.15.

Iſa.7.9.

Marke6.5.

Num.20.12

C

2.King.7.2.17.

Luk.1.20.

D

The ſecond thing to be done, is to make examinatiõ whether we be in conſcience conuicted of the certainetie of the word or no. If we be not, we muſt labour to be conuinced. Becauſe that naturall atheiſme, whereby we doubt whether the bookes of the Prophets & Apoſtles be the word of God or no, hinders the certentie of faith. For the ſetling of the conſcience in this point, theſe arguments may be vſed. The firſt, it is a principle in nature that there is a God: if there be a God, nature can ſay he is to be worſhipped: if he be to be worſhipped, he hath reuealed himſelfe and his will to man, for otherwiſe he cannot be worſhipped. And this reue-

A lation is to be found in the writings of the Prophets and Apoſtles, and in no other writings of men: becauſe we finde the doctrine of Scriptures to be agreeable to the very nature and maieſtie of God, and ſo is no other doctrine or learning whatſoeuer. For it is the moſt ancient, & all other religions come farre ſhort of it. It is one and the ſame, euermore conſenting with it ſelfe, without change or alteration. The Apoſtles agree with the Prophets: the Prophets with Moſes: and all with the firſt reuelation made at the creation. Againe, [a] it diſcouers and reueales the ſecret thoughts of men, that no art or learning can diſcouer: and this argues that it was penned by him who is the ſearcher of all hearts. B The 2. argument is a wonderfull *Euidence of the truth*, not to be found in any other writings in the world. This euidence ſtands ſpecially in eight things. The firſt is, that the writers of Scriptures fully & plainly ſet downe their own faults, yea their chiefeſt faults, not ſparing to ſhame themſelues in mans reaſon: and this argues; that in writing they were guided by the ſpirit of truth. The ſecond is, that the bookes of Scriptures containe many myſteries aboue the reach of mans reaſon, yet not againſt reaſon: becauſe we may diſcerne a truth in them, and that by groundes and principles of reaſon. The third, that the ſpeeches of Scripture aime not at by-reſpects, but ſimply and abſolutely giue and aſcribe all glorie to God alone. C The fourth is, that the Scriptures containe full and perfect doctrine for the pacifying, ſetling, and directing of the conſcience in all things. The fifth, is the holineſſe and puritie of the lawe of Moſes, in that it accuſeth and condemneth all men of ſinne, and preſcribeth perfect righteouſneſſe. Herein it ſurpaſſeth the lawes of all countries, common-wealths, kingdomes whatſoeuer. The ſixth, is the wiſedome that appeares in the policie or gouernement of the Common-wealth of the Iewes ſet down by Moſes. The ſeauenth, is a reconciliation of iuſtice and mercie propounded in the goſpel. For in Chriſt iuſtice and mercie meete, and iuſtice after a ſort giues place to mercie. D The eight thing, wherein the euidence of truth appeares, is the conſent of Scripture with it ſelfe: for doctrine agrees with hiſtorie, and euery part with euery part. This manifold euidence of truth, ſhews that Scripture is from the God of truth. If any ſay, that they finde no ſuch euidence in Scripture, I anſwer, it is their owne fault: for if they would ſeriouſly read the Scriptures with prayer to God, it would appeare. The third argument, is the efficacie of the word: which appeares on this manner. Gods word is flat contrarie to the nature and diſpoſition of man: and yet for all this, when beeing preached, it conuinceth and condemneth men of ſinne, it turneth and conuerteth them to it ſelfe, and cauſeth them to liue and die in the loue and obedience thereof. This could it neuer doe, vnleſſe it were of diuine operation. The fourth argument is, that the Prophets and Apoſtles wrought miracles for the ratifying and confirming of their doctrine. Nowe theſe miracles ſurpaſſe the ſtrength of nature, and were immediately from God: and therefore the doctrine thereby confirmed was alſo of God. The fith and laſt is, that the writings of the Prophets and Apoſtles containe many prophecies or predictions of things to come, that none could foreſee or foretell, but God. The name of Ioſias and his doings are foretold 330. yeares before his birth. Cyrus and his doing are mentioned more than an 100. yeares before he was borne: now theſe and the like propophecies argue that the whole doctrine is of God. By theſe and like arguments are all that inwardly doubt of the word of God, to ſettle and ſtabliſh their conſciences.

[a] Pſal.10.6. 11,13.&14. Luk.28.11, 12.Apoc.18.7. 1.Cor.2.14. Mat.12.24. Pſal.7.8. Iſa.28.15. Luke.12.19.45. Num.20.12 Pſal.51.& 116.11.& 73.12.13. .Tim.1.13.

Heb.4.12. 2.Cor.10.5.

1.King.13.2 Iſa.44.end.

This done, then followes the third point: and that is, that we muſt ſearch and inquire what is the ſubſtance and ſcope of the word of God. The ſcope of the whole Bible is Chriſt with his benefits, and he is reuealed, propounded, and offered vnto vs in the maine promiſe of the word: the tenour whereof is, that God will giue remiſſion of ſinnes and life euerlaſting to ſuch as will beleeue in Chriſt. To this maine promiſe, God hath added a maine commandement, which biddes vs to beleeue the ſaide promiſe, or to apply Chriſt with his benifits vnto our ſelues. Now then our third dutie is, to ſubiect our hearts and wils to this commaudement that bids vs to beleeue in Chriſt. This is the ſubiection of faith, of which two things muſt be obſerued. One is, that this is the firſt ſubiection that wee can giue to God, to truſt him vpon his promiſe for the pardon of our ſinnes, and for life eternall. And from this ſubiection of faith, ariſeth our ſubiection to the whole word. In Chriſt are all the promiſes of God, *yea*, and *Amen*: the lawe and the obedience of all the commandements thereof is eſtabliſhed by faith; without Chriſt no good things can be done. The ſecond point is, that this ſubiection is eaſie in reſpect of that ſubiection which the law requires. The perfect obedience of the law is impoſſible to all men except Chriſt, yea to ſuch as are borne anewe of the holy Ghoſt, though for the time of this life, they deſire it neuer ſo earneſtly. Yet faith in Chriſt and repentance is ſo farre forth poſſible to all that will and deſire it, that whoſoeuer doth ſeriouſly but will to beleeue and to be conuerted, doth indeed beleeue and is conuerted, and doth pleaſe God, and ſhall not periſh eternally; although the beginning of this faith and conuerſion be weake, ſo it be in truth and not counterfeit. Iſa. 1. 19. *If yee will and obey, ye ſhall eate the good things of the land.* Luk. 11. 13. *Your heauenly father giueth the holy Ghoſt to them that deſire him.* Math. 11. 30. *My yoke is eaſie and my burden light.* Therefore let vs trie our ſelues whether we haue

1.Ioh.3.23.

2.Cor.1.20

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will to ſubiect our ſelues to the word of God, that bids vs beleeue in Chriſt; neuertheleſſe we may not thinke that this will to beleeue is in our power. For it is by the ſpeciall mercy of God ſtirred vp in the hearts of the Elect, by the operation of the holy Ghoſt.

The fourth and laſt thing in this change is, that faith in Chriſt or in the word beleeued, muſt raigne and rule in the heart: bringing the whole man in ſubiection to the whole word of God. And this faith in Chriſt doth: becauſe when it is once ſetled in the heart, it workes in vs a full and ſetled faith of euery part of the word of God; namely, of his precepts and of his threats: Here then our dutie is to ſubiect our ſelues by meanes of our faith to the whole word: and to ſuffer nothing within vs but it alone to beare ſway. This is the will of God; *let the word of God dwell in you plentifully.* Col.3.16. The good groũd yelds it ſelf & giues place, that the ſeede may take deepe roote. It is a bleſſed thing to haue the kingdome of God erected in our hearts: now this kingdome is erected, when the word of God keepes all the powers of body and ſoule in ſubiection. And when our faith in Chriſt brings our thoughts, affections, words, deedes, ſufferings in ſubiection to the word of God, then we liue by faith.

The third vſe followeth: in that we are to liue by our faith, we are taught to ſeeke for knowledge of the will and word of God, and daily to increaſe in the ſame knowledge; ſpecially to acquaint our ſelues with the commandements of God that concerne vs, with his promiſes, and threatnings. For faith is the life of our ſoules, and the word is the life of faith; becauſe it is firſt kindled and afterward confirmed by the hearing of Gods word. Againe, the word moderates our faith, that we beleeue not more then we ſhould, or come ſhort in beleeuing. The word therefore that ſerues thus to limit our faith, muſt be knowne in his ſeuerall heades and points.

Fourthly, hence we learne how we are to carrie our ſelues in greateſt daungers, as in the time of plague and peſtilence, in the time of famine, in the time of warre and bloodſhed, in the time of our laſt and deadly ſickeneſſe. Wee haue then neede of great helpe: and the onely way is then to ſtay our ſelues and eſtabliſh our hearts by our faith on Gods promiſes. It is the very ſcope of this text to teach this one point of doctrine to the Iewes, beeing now oppreſſed by the Babylonians. Dauid in danger, and Chriſt in the time of his paſſion, by their faith commended their ſpirits into the hands of God. Heb.11.37. Of the Martyrs and Saints of God, ſome were by their faith impriſoned, ſome racked, ſome ſtoned. Faith in perilous times is of great vſe. Firſt when a man is halfe dead, it quickens and puts life in him; as Dauid ſaith, Pſal.119 49 50. *Remember the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt: it is my comfort in my trouble: for thy promiſe hath quickened me.* Vnderſtand here the promiſe as it was tempered and mingled with his faith. Againe, faith in the times of danger doth as it were ſenſe and compaſſe vs with the promiſes of God. This may be gathered by the oppoſition that is betweene theſe wordes and the former. *The vniuſt man puffes vp himſelfe,* ſaith the Prophet, or builds towers of defence to himſelfe: but the iuſt man onely beleeues; and that ſhall be to him in ſtead of all the towers in the world. For it brings vs vnder the preſence, wing, and protection of God, it makes him to be our ſafeguard, and tower of defence: This doctrine is to be thought on the rather; becauſe, though wee now inioy peace and other bleſſings of God, yet our common ſinnes and eſpecially our vnbeleefe, cals downe for the great and grieuous iudgements of God.

Moreouer, hence we are taught that euery man muſt haue a faith of his owne, *The iuſt man ſhall liue by his* OWNE *faith,* ſaith the Prophet. And good reaſon; for euery man is a creature of God, and muſt doe his homage to God by beleeuing in him: and becauſe euery man hath need of Chriſt for himſelfe: therefore muſt euery one haue a faith of his own to lay hold on Chriſt. It may be obiected, that ſometime the faith of others hath ſaued men, Mar.2.5. *When Chriſt ſaw their faith, hee ſaid to the ſicke of the palſie, thy ſinnes are forgiuen thee.* And, Iam.5.16. *The prayer of faith ſhall ſaue the ſicke.* I anſwer, that the faith of one man may be a meanes to procure health of bodie and other temporall bleſſings, yea faith vnto others; yet can not any man receiue pardon of ſinnes; and eternall life but for himſelfe. Therefore when it is ſaid in the firſt place, *When he ſawe their faith,* the faith of the palſie man muſt not bee excluded but included; and the place of Iames ſpeakes onely of the bodily health.

Againe, it may be alleadged, that ſeeing we are iuſtified by the iuſtice of another, namely, of Chriſt: we may alſo be iuſtified and ſaued by the faith of another. I anſwer, that the reaſon is not like, becauſe the obedience of Chriſt is both his and ours: his, becauſe it is in him: ours, becauſe it is applyed vnto vs by God, & receiued by our faith: and the like cannot be ſaid of the faith of any other man.

Thirdly, it may be alleadged, that Infants haue no faith of their owne. I anſwer, there be three opinions touching Infants faith. The firſt, that infants haue actuall faith wrought in them by the holy Ghoſt, becauſe it is ſaid, Math.18.6. *Whoſoeuer offendeth one of theſe little ones that beleeues in me.* But this opinion ſeemes to be an vntruth: becauſe faith preſuppoſeth vnderſtanding and knowledge, which infants want. Againe, if infants receiued to beleeue when they are young, they would no doubt ſhew it when they come to be of yeares: but faith they ſhew none, vnleſſe they attaine vnto it afterward by diligent teaching and inſtruction. And the place in Matthew may be vnderſtood of men of

yeares,

yeares, who if they haue contrite and humbled hearts, are little ones beleeuing in Chriſt. Againe, children after ſome yeares by good education and inſtruction, may attaine to ſome knowledge, and conſequently to faith. Thus Timothie was brought vp in the Scriptures of a child. The ſecond opinion is, that all places of Scripture intreating of faith are to bee vnderſtood of men of yeares; and that children are ſaued by ſome other vnknowne and vnſpeakable way without faith. I ſomewhat doubt of this; becauſe it is ſaid, *Whoſoeuer beleeueth not, is alreadie condemned.* Againe, *Without faith it is impoſſible to pleaſe God.* The third opinion is, that children haue faith after a ſort: becauſe the parents according to the tenour of the couenant, *I will be thy God, and the God of thy ſeede,* beleeue for themſelues and their children; and therefore their faith is not onely theirs, but alſo the faith of their children. Hence it is that the Scripture ſaith, *If the roote be holy, the branches are holy:* and, *If ye beleeue, your children are holy.* According to humane lawe, the father and his heires are but one perſon, the father couenanting for himſelfe and his children: what then ſhould hinder, that the father might not beleeue for his child, and the child by the parents faith haue title to the couenant, and the benefits thereof? It is alleadged, [a] that by this meanes children ſhall be borne beleeuers, and ſo be conceiued and borne without originall ſinne. *I anſwer:* Beleeuing parents ſuſtaine two perſons: one, whereby they are men: and thus they bring forth children hauing mans nature with all the corruptions of nature. The other, as they are holy men and beleeuers: and thus they bring forth infants that are not ſo much their children as the children of God. And Infants are Gods children not by vertue of their birth, but by meanes of parents faith, which intitles them to all the bleſſings of the couenant. Children proportionally ſuſtaine a double perſon: If they be conſidered in and by themſelues, they are conceiued and borne in Originall ſinne. If they be conſidered as they are holy and beleeue by the faith which is both theirs and their parents faith, and conſequently haue by this meanes title to Chriſt and his benefits; originall ſinne is couered, and remitted. If it be ſaid, that by this meanes all children of beleeuing parents are the children of God; I anſwer, that we muſt preſume that they are all ſo; leauing ſecret iudgements to God. To this third opinion I moſt incline: becauſe we are to to iudge that infants of beleeuing parents in their infancie dying are iuſtified, and I finde no iuſtification in Scripture without faith. And this hath beene the iudgement of the auncient fathers. Auguſt ſerm. 14. of the words of the Apoſtle, *How* (ſaith he) *doe infants beleeue? by the faith of the parents. If by the faith of parents they be purged, by parents ſinnes they are polluted. The bodie of ſinne in the firſt parents begot them ſinners: and the ſpirit of life in their latter parents did regenerate them to be beleeuers.* Bernard epiſt. 77. ſaith, *Among the nations as many as were faithfull, if they were of yeares, we beleeue that they were cleanſed by faith and the ſacrifices, and that the parents faith alone auaileth for children, yea that it is ſufficient for them.* Againe, *It is meete and for the honour of God, that to whome age denies their owne faith, grace ſhould graunt to them a benefit by the faith of another.*

Mar. 16. 16.
Heb. 11. 6.

Rom. 11. 16.
1. Cor. 7. 14.

[a] Bellar. lib. 1. de baptiſ. cap. 4.

See further Iuſtin. q. 56. Aug. epiſt. 23. 57. 105. de bapt. l. 4. cap. 2. Bern. ſerm. 66. in Cant.

Thus then it is manifeſt, that euery perſon muſt haue a faith of his owne Hence we learne, that the doctors of the Romiſh Church erre and are deceiued, [a] when they teach, that a man may reſt himſelfe in the faith of his teachers, beleeuing in ſundrie things onely as the Church beleeues, though he know not diſtinctly what is the faith of the Church. Againe, here the Popes pardons fall to ground. For in vaine doth the Pope by the power of the keyes, applie the meritorious workes and the ſatisfactorie ſufferings of one man to another, conſidering euery man is ſaued onely by his owne faith. The wiſe virgins profeſſed that they had oyle no more then ſerued their owne turnes. They knew not the popiſh doctrine, that men might haue good workes enough for themſelues, & an ouerplus for others. Hilarie gathereth hence, *that one mans good workes cannot be applied to another.* Hierome ſaith, *Euery man ſhall receiue a reward for his owne workes: and that one mans workes cannot couer another mans faults in the day of iudgement.* The ſpeech of Leo may ſtoppe the mouthes of all Papiſts. *Though* (ſaith he) *the death of the Saints be pretious in the ſight of God, yet the killing of no innocent is the reconciliation of the world. The righteous haue receiued crownes, but they haue not giuen crownes. And the fortitude of beleeuers miniſters examples of patience, but not giftes of iuſtice. For the deaths of them all were priuate or particular: neither did any of them by his funerall diſcharge another mans debt: conſidering among the ſonnes of men, Chriſt our Lord is onely found in whome all are crucified, dead, and buried, and riſen againe.* Paul indeede ſaith to the Corinthians, *that he deſired to be beſtowed for their ſoules:* and, *that he ſuffers all things for the elect:* but this he ſpeakes in reſpect of his Apoſtolicall miniſterie, and not in reſpect of any workes of ſatisfaction, performed by him in the behalfe of others. Againe he ſaith, *I beare in mine owne bodie the remainders of the ſufferings of Chriſt:* but theſe remainders are the ſufferings which euery man muſt beare for himſelfe. For euery diſciple of Chriſt, muſt take vp his owne croſſe, and ſo accompliſh the ſufferings of the whole myſticall bodie.

[a] Jmmanue- Sa. in Aphoriſm. confeſſariorum.

vpon *Mat.* 15.

Ibidem.

Ser. 12. de paſſione.

2. Cor. 12. 15

2. Tim. 2. 10.

Coloſſ. 1. 24.

Thirdly, by this we learne, not to relie on the gifts, ſuffrages, and praiers of others: but to ſeeke for a ſufficient & liuely faith of our owne. The fooliſh virgins that ſuppoſed they might haue furniſhed themſelues with ſufficient

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oyle of the wiſe Virgins, were vtterly diſappointed. Therefore the ſpeech of the Papiſts is to be deteſted: namely, *that the ſuffrages of the liuing, that is, their faſtings, prayers, almes, maſſes, &c. doe three wayes helpe the dead; by way of merit and congruitie, by way of intreatie, and by way of ſatisfaction.*

Bellar. de Indulg. cha. 14. pag. 85.

Laſtly, here we learne, that faith and the iuſtice of a good conſcience muſt alwaies goe together. And for this cauſe it is not ſaid, that man liues by faith, but the iuſt man. Let all Proteſtants learne and remember this. For it is Gods commaundement that we ſhould ioyntly keepe faith and good conſcience. And it is a common offence to Atheiſts, Papiſts, worldlings, that ſuch as pretend faith, faile in the righteouſneſſe of a good conſcience. Some it may bee, will ſay, that it ſhall ſuffice for them to call vpon God when they are dying, and to dye by faith: I anſwer, that we muſt not onely die and be ſaued, but alſo liue in this world by our faith.

FINIS.

A

A SALVE FOR A SICKE MAN:

OR,

A TREATISE CONTAINING THE NATVRE, DIFFERENCES, AND KINDS OF DEATH; AS ALSO the right manner of dying well.

AND
It may ſerue for ſpirituall inſtruction
TO
1. *Marriners when they goe to ſea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell of child.*

HINC·LVCEM·ET·POCVLA·SACRA
ALMA MATER CANTABRIGIA

Printed by IOHN LEGATE, Printer to the
Vniuerſitie of CAMBRIDGE.
1608.

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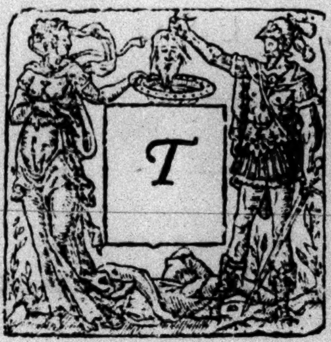
TO THE RIGHT HONORABLE AND VERTVOVS LADIE, THE LADIE *LVCIE*, COVNTESSE OF BEDFORD.



T*HE death of the righteous, that is, of euery beleeuing and repentant ſinner, is a moſt excellent bleſſing of God, and brings with it many worthie benefites: which thing I prooue on this manner.* I. *God both in the beginning and in the continuance of his grace, doth greater things vnto his ſeruants then they doe commonly aske or thinke, and becauſe he hath promiſed aide and ſtrength vnto them, therefore in wonderfull wiſedome he caſteth vpon them this heauie burthen of death, that they might make experience what is the exceeding might and power of his grace in their weakneſſe.* II. *Iudgement begins at Gods houſe: and the righteous are laden with afflictions and temptations in this life, and therefore in this world they haue their deaths and hels, that in death they might not feele the torments of hell and death.* III. *When Lazarus was dead, Chriſt ſaid, He is not dead but ſleepeth: hence it followeth that the Chriſtian man can ſay, My graue is my bed, my death is my ſleepe: in death I die not, but onely ſleepe. It is thought that of all terrible things death is moſt terrible: but it is falſe to them that be in Chriſt, to whom many things happen farre more heauie and bitter then death.* IV. *Death at the firſt brought forth ſinne, but death in the righteous by meanes of Chriſts death, aboliſheth ſinne, becauſe it is the accompliſhment of mortification. And death is ſo farre from deſtroying ſuch as are in Chriſt, that there can be no better refuge for them againſt death: for preſently after the death of the bodie, followes the perfect freedome of the ſpirit, and the reſurrection of the bodie.* V. *Laſtly, death is a meanes of a Chriſtian mans perfection, as Chriſt in his owne example ſheweth, ſaying,* Behold, I will caſt out deuils, and will heale ſtill to day and to morrow, and the third I will be perfected. *Now this perfection in the members of Chriſt, is nothing elſe but the bleſſing of God the author of peace, ſanctifying them throughout, that their whole ſpirits, and ſoules, and bodies, may be preſerued without blame to the comming of our Lord Ieſus Chriſt.*

Luk.13.32.

Now hauing often thus conſidered with my ſelfe of the excellencie of death, I thought good to draw the ſumme and chiefe heads thereof into this ſmall Treatiſe: the protection and conſideration whereof, I commend to your Ladiſhip, deſiring you to accept of it, and reade it at your leyſure. If I be blamed for writing vnto you of death, whereas by the courſe of nature you are not yet neere death, Salomon will excuſe me, who ſaith, that we muſt remember our Creatour in the daies of our youth. Thus hoping of your Honours good acceptance, I pray God to bleſſe this my litle labour to your comfort and ſaluation. Septemb. 7. 1595.

Your *H.* in the Lord,

W. Perkins.

EC-

ECCLESIASTES 7. 3.

The day of death is better *then the day that one is borne.*

THeſe words are a rule or precept laid downe by Salomon for weightie cauſes. For in the Chapters going before he ſets forth the vanitie of all creatures vnder heauen: and that at large in the very particulars. Now men hereupon might take occaſion of diſcontentment in reſpect of their eſtate in this life: therefore Salomon in great wiſedom here takes a new courſe, and in this chapter begins to lay down certaine rules of direction and comfort, that men might haue ſomewhat wherewith to arme themſelues againſt the troubles and miſeries of this life. The firſt rule is in this third verſe, that *a good name is better then a precious oyntment*: that is, a name gotten and maintained by godly conuerſation, is a ſpeciall bleſſing of God, which in the midſt of the vanities of this life, miniſtreth greater matter of reioycing and comfort to the heart of man, then the moſt pretious oyntment can do to the outward ſenſes. Now ſome men hauing heard this firſt rule concerning good name, might obiect and ſay, that renowne and good report in this life affoards ſlender comfort: conſidering that after it followes death, which is the miſerable end of all men. But this obiection the wiſeman remooueth by a ſecond rule in the words which I haue in hand, ſaying, that *the day of death is better then the day that one is borne*.

That we may come to the true and proper ſenſe of this precept or rule, three points are to be conſidered. Firſt, what is death here mentioned: Secondly, how it can be truely ſaid, that the day of death is better then the day of birth: Thirdly, in what reſpect it is better.

For the firſt, death is a depriuation of life as a puniſhment ordained of God and impoſed on man for his ſinne. Firſt, I ſaie, it is a depriuation of life, becauſe the verie nature of death is the abſence or defect of that life which God vouchſafed man by his creation. I adde further that death is a puniſhment, more eſpecially to intimate the nature and qualitie of death: and to ſhew, that it was ordained as a means of execution of Gods iuſtice & iudgment. And that death is a puniſhment, Rom.5.12 Paul plainly auoucheth when he ſaith, that *by one man ſinne entered into the world, and death by ſinne*. And againe, that *death is the ſtipend, wages or allowance of ſinne*. Furthermore, in euery puniſhment there be three workers, the ordainer of it, the procurer, A and the executioner. The ordainer of this puniſhment is God in the eſtate of mans innocencie; by a ſolemne law then made in theſe verie words, *In the day thou eateſt thereof, thou ſhalt die the death*, Gen. 2.17. But it may be alleadged to the contrarie, that the Lord ſaith by the prophet Ezechiel, that he *will not the death of a ſinner*, Ezech.33. 11. and therefore that he is no ordainer of death: The anſwere may eaſily bee made, and that ſundrie waies. Firſt, the Lord ſpeakes not this to all men or of all men, but to his owne people the Church of the Iewes, as appeares by the clauſe prefixed, *Sonne of man ſay vnto the houſe of Iſraell, &c.* verſ.10. B Againe, the words are not ſpoken abſolutely, but onely in way of compariſon, in that of the twaine he rather wills the conuerſion and repentance of a ſinner, then his death and deſtruction. Thirdly, the very meaning of the words import thus much, that God doth take no *delight or pleaſure* in the death of a ſinner, as it is the *ruine* and *deſtruction* of the creature. And yet all this hinders not but that God in a new regard and conſideration may both will and ordaine death, namely, as it is a due and deſerued puniſhment, tending to the execution of iuſtice: in which iuſtice God C is as good as in his mercie. Againe, it may be obiected, that if death indeed had beene ordained of God, then Adam ſhould haue beene deſtroyed, and that preſently vpon his fall. For the very wordes are thus, Gen.2.17. *Whenſoeuer thou ſhalt eate of the forbidden fruit, thou ſhalt certainely die. Anſw.* Sentences of Scripture are either Legall or Euangelicall, the law and the Goſpell beeing two ſeuerall and diſtinct parts of Gods word. Now this former ſentence is Legall, and muſt bee vnderſtood with an exception borrowed from the Goſpell or the couenant of grace made with Adam, and reuealed to him after his fall. D The exception is this. Thou ſhalt certainely die whenſoeuer thou eateſt the forbidden fruite, except I doe further giue thee a meanes of deliuerance from death, namely, the ſeede of the woman to bruiſe the ſerpents head. Secondly it may be aunſwered, that Adam and all his poſteritie died, and that preſently after his fall, in that his bodie was made mortall, and his ſoule became ſubiect to the curſe of the Lawe. And whereas God would not vtterly deſtroy Adam at the very firſt, but onely impoſe on him the beginnings of the firſt & the ſecond death: he did the

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ſame in great wiſedome, that in the midſt of his iuſtice he might make a way to mercie: which thing could not haue beene, if Adam had periſhed.

The executioner of this puniſhment is hee that doth impoſe and inflict the ſame on man, and that alſo is God himſelfe, as he teſtifieth of himſelfe in the Prophet Eſai. Iſa.45.7. *I make peace, and create euill.* Now euill is of three ſorts: naturall, morall, materiall: Naturall euill, is the deſtruction of that order which God ſet in euery creature by the creation. Morall euill, is the want of that righteouſneſſe and vertue which the law requires at mans hand: and that is called ſinne. Materiall euill is any matter or thing which in it ſelfe is a good creature of God, yet ſo, as by reaſon of mans fall it is hurtfull to the health and life of man, as Henbane, Wolfeſbane, Hemlocke, and all other poyſons are. Now this ſaying of Eſai muſt not be vnderſtood of morall euils, but of ſuch as are either materiall or naturall: to the latter of which, death is to be referred, which is the deſtruction or aboliſhment of mans nature created.

The procurer of death is man, not God; in that man by his ſinnes and diſobedience did pull vpon himſelfe this puniſhment. Therfore the Lord ſaith in Oſeah, Oſe.13.9. *O Iſrael, one hath deſtroyed thee, but in me is thine helpe.* Againſt this it may be obiected, that man was mortall in the eſtate of innocencie before the fall. *Anſ.* The frame & compoſition of mans bodie conſidered in it ſelfe was mortall, becauſe it was made of water and earth, and other elements, which are of themſelues alterable & changeable: yet if we reſpect the grace and bleſſing which God did vouchſafe mans bodie in his creation, it was vnchangeable and immortall, and ſo by the ſame bleſſing ſhould haue continued, if man had not fallen: and man by his fall depriuing himſelf of this gift and bleſſing, became euery way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, wee are to conſider the difference of the death of a man and of a beaſt. The death of a beaſt is the totall and finall aboliſhment of the whole creature: for the bodie is reſolued to his firſt matter, and the ſoule ariſing of the temperature of the bodie, vaniſheth to nothing. But in the death of man it is otherwiſe. For though the bodie for a time be reſolued to duſt, yet muſt it riſe again in the laſt iudgement, and become immortall: and as for the ſoule it ſubſiſteth by it ſelfe out of the bodie, and is immortall. And this beeing ſo, it may be demaunded, how the ſoule can die the ſecond death. *Anſ.* The ſoule dies, not becauſe it is vtterly aboliſhed: but becauſe it is as though it were not, and it ceaſeth to be in reſpect of righteouſneſſe and fellowſhip with God. And indeed this is the death of al deaths, when the creature hath ſubſiſting and beeing, and yet for all that is depriued of all comfortable fellowſhip with God.

A The reaſon of this difference is, becauſe the ſoule of man is a ſpirit or ſpirituall ſubſtance, wheras the ſoule of a beaſt is no ſubſtance, but a naturall vigour or qualitie, and hath no beeing in it ſelfe without the bodie, on which it wholly dependeth. The ſoule of man contrawiſe beeing created of nothing, and breathed into the bodie, and as well ſubſiſting forth of it as in it.

The kinds of death are two, as the kinds of life are, bodily and ſpirituall. Bodily death is nothing elſe but the ſeparation of the ſoule from the bodie, as bodily life is the coniunction of bodie and ſoule: and this death is called *the firſt*, becauſe in reſpect of time it B goes before the ſecond. Spirituall death is the ſeparation of the whole man both in body and ſoule from the gracious fellowſhip of God. Of theſe twaine, the firſt is but an entrance to death, and the ſecond is the accompliſhment of it. For as the ſoule is the life of the bodie, ſo God is the life of the ſoule, and his ſpirit is the ſoule of our ſoules, and the want of fellowſhip with him brings nothing but the endleſſe and vnſpeakable horrors and pangs of death.

Againe, ſpirituall death hath three diſtinct and ſeuerall degrees. The firſt is, when a man that is aliue in reſpect of temporall life, lies dead in ſinne. Of this degree Paul ſpeaks when C he ſaith: 1.Tim.5.6. *But ſhe that liues in pleaſure, is dead while ſhe liueth.* And this is the caſe of all men by nature, who are children of wrath, and Eph.2.1. *dead in ſins and treſpaſſes.* The ſecond degree is the very end of this life, when the body is laid in the earth, and the ſoule deſcends to the place of torment. The third degree is in the day of iudgement, when the bodie and ſoule meet againe, and goe both to the place of the damned, there to be tormented for euer and euer.

Hauing thus found the nature and differences, and kinds of death, it is more then manifeſt, that the text in hand is to be vnderſtood, not of the ſpirituall, but of the bodily death: becauſe it is oppoſed to the birth or natiuitie of man. The words then muſt carrie this ſenſe: The time of bodily death in which the bodie D and ſoule of man are ſeuered aſunder, it is better then the time in which one is brought into the world.

Thus much of the firſt point: now followeth the ſecond, and that is, how this can bee true which Salomon ſaith, that *the day of death is better then the day of birth.* I make not this queſtion to call the Scriptures into controuerſie, which are the truth it ſelfe, but I doe it for this end, that we might without wauering be reſolued of this which Salomon auoucheth. For there may be ſundry reaſons brought to the contrarie. Therefore let vs handle the queſtion: the reaſons or obiections which may be alleadged to the contrarie, may all be reduced to ſixe heades. The firſt is taken from the opinion of wiſe men, who thinke it the beſt thing of all neuer to be

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borne, and the next beſt to die quickly. Now if it be the beſt thing in the world not to be borne at all, then it is the worſt thing that can be to die after a man is borne. *Anſw.* There be two ſorts of men: one, that liue and die in their ſinnes without repentance: the other, which vnfainedly repent and beleeue in Chriſt. Now this ſentence may be truly auouched of the firſt: of whome we may ſay as Chriſt ſaid of Iudas, Mat.26.24. *It had beene good for him that he had neuer beene borne.* But the ſaying applyed to the ſecond ſort of men is falſe. For to them that in this life turne to God by repentance, the beſt thing of all is to bee borne; becauſe their birth is a degree of preparation to happineſſe; and the next, beſt is B to die quickly: becauſe by death they enter into poſſeſſion of the ſame their happines. For this cauſe Balaam deſired the death of the righteous; and Salomon in this place preferres the day of death before the day of birth, vnderſtanding that death which is ioyned with godly life, or the death of the righteous.

The ſecond obiection is taken from the teſtimonies of Scripture. Death is the *wages of ſinne*, Rom. 6. 23. it is an *enemy of Chriſt.* 1. Cor. 15. and *the curſe of the law.* Hence it ſeemes to follow, that in and by death, men receiue their wages and paiment for their ſinnes: that the day of death is the dolefull day in which the enemie preuailes againſt vs: that hee which dieth is curſed. *Anſw.* C We muſt diſtinguiſh of death: it muſt be conſidered two waies: firſt, as it is by it ſelfe in his owne nature: ſecondly, as it is altered and changed by Chriſt. Now death by it ſelfe conſidered, is indeed the wages of ſinne, and enemie of Chriſt and of all his members, and the curſe of the law, yea the very ſuburbes and gates of hell: yet in the ſecond reſpect, it is not ſo: for by the vertue of the death of Chriſt, it ceaſeth to be a plague or puniſhment, and of a curſe it is made a bleſſing, and is become vnto vs a paſſage or mid-way betweene this life and eternall life, and as it were a little wicket or doore whereby we paſſe out of this world and enter into heauen. And in this reſpect the ſaying of Salomon is moſt true: for in the day of birth, men D are borne and brought foorth into the vale of miſerie, but afterward when they goe hence, hauing death altered vnto them by the death of Chriſt, they enter into eternall ioy, and happineſſe with all the Saints of God for euer.

The third obiection is taken from the examples, of moſt worthy men, who haue made their prayers againſt death: As our Sauiour Chriſt who prayed on this manner: Luk.22.42. *Father, if it be thy will, let this cup paſſe from me, yet not my will, but thy will be done.* And Dauid prayed, Pſal.6.4.5. *Returne, O Lord, deliuer my ſoule, ſaue me for thy mercies ſake: for in death there is no remembrance of thee, in the graue who ſhall prayſe thee?* And Ezechiah, when the Prophet Eſai bad him ſet Eſa.38.3. his houſe in order, and told him that he muſt die, wept ſore, and that in reſpect of death: now by the examples of theſe moſt worthy men: yea by the example of the ſonne of God himſelfe, it may ſeeme that the day of death is the moſt terrible and dolefull day of all. *Anſ.* When our Sauiour Chriſt prayed thus to his Father, he was in his agonie, and he then as our Redeemer ſtood in our roome and ſtead, to ſuffer all things that we ſhould haue ſuffered in our owne perſons for our ſinnes: and therefore he prayed not ſimply againſt death, but againſt the curſed death of the croſſe: and he feared not death it ſelfe, which is the ſeparation of bodie and ſoule, but the curſe of the law which went with death, namely, the vnſpeakable wrath and indignation of God. The firſt death troubled him not, but the firſt and ſecond ioyned together. Touching Dauid, when he made the 6. Pſalm, he was not onely ſicke in bodie, but alſo perplexed with the greateſt temptation of all, in that he wreſtled in conſcience with the wrath of God, as appeares by the words of the text, where he ſaith, *Lord rebuke me not in thy wrath.* And by this we ſee that he prayed not ſimply againſt death, but againſt death at that inſtant when he was in that grieuous temptation. For at other times he had no ſuch feare of death, as hee himſelfe teſtifieth, ſaying, *Though I ſhould walke through the valley of the ſhadow of death, I will feare no euill.* Pſa.23.4. Therefore he prayed againſt death onely as it was ioyned with the apprehenſion of Gods wrath. Laſtly, Ezechiah prayed againſt death, not onely becauſe he deſired to liue and doe ſeruice to God in his kingdome, but vpon a further and more ſpeciall regard; becauſe when the Prophet brought the meſſage of death, he was without iſſue, and had none of his owne bodie to ſucceed him in his kingdome. It will be ſaid; what warrant had Ezechiah to pray againſt death for this cauſe? *Anſ.* His warrant was good: for God had made a particular promiſe to Dauid and his poſteritie after him, that ſo long as they feared God and walked in his commaundements, they ſhould 1.Kin.8.25. not want iſſue to ſit vpon the throne of the kingdome after them. Now Ezechiah at the time of the Prophets meſſage remembring what promiſe God had made, and how hee for his part had kept the condition thereof, in that he had walked before God with an vpright heart, and had done that which was acceptable in his ſight; he prayed againſt death, not ſo much becauſe he feared the daunger of it, but becauſe he wanted iſſue. This prayer God accepted and heard, and he added fifteene yeares vnto his daies, and two years after gaue him Manaſſes.

The fourth obiection is this, that thoſe which haue beene reputed to be of the better ſort of men, oftentimes haue miſerable ends: for ſome end their daies deſpairing, ſome rauing and blaſpheming, ſome ſtrangely tormented: it may ſeeme therefore that the day of death is the day of greateſt woe and miſery.

Eccles.9.2.

To this I anſwer firſt of all generally, that we muſt not iudge of the eſtate of any man before God by outward things, whether they be bleſſings or iudgements; whether they fall in life or death: For (as Salomon ſaith) *All things come alike to all: and the ſame condition is to the iuſt and wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an oath.* Secondly, I anſwer the particulars: which be alleadged, on this manner; And firſt of al touching deſpaire, it is true that not onely wicked & looſe perſons deſpaire in death, but alſo repentant ſinners, who oftentimes in their ſickneſſe, teſtifie of themſelues, that beeing aliue and lying in their beddes, they feele themſelues as it were to be in hell, and to apprehend the verie pangs and torments thereof. And I doubt not for all this, but that the childe of God moſt deare vnto him, may through the gulfe of deſperation attaine to euerlaſting happineſſe. This appeares by the manner of Gods dealing in the matter of our ſaluation. All the workes of God are done in and by their contraries. In the creation, all things were made, not of ſomething, but of nothing, cleane contrarie to the courſe of nature. In the worke of redemption, God giues life, not by life, but by death: and if wee conſider aright of Chriſt vpon the croſſe, we ſhall ſee our paradiſe out of paradiſe in the middeſt of hell. For out of his owne curſed death doth he bring vs life and eternall happineſſe. Likewiſe in effectuall vocation, when it pleaſeth God to conuert and turne men vnto him, hee doth it by the meanes of the Goſpell preached, which in reaſon ſhould driue all men from God. For it is as contrarie to the nature of man as fier to water, and light to darkenes: and yet for all this, though it be thus againſt the diſpoſition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will ſend his owne ſeruants to heauen, he ſends them a contrarie way, euen by the gates of hell: and when it is his pleaſure to make men depend on his fauour and prouidence, he makes them feele his anger, and to be nothing in themſelues, that they may wholly depend vpon him, and bee whatſoeuer they are in him. This point beeing well conſidered, it is manifeſt that the childe of God may paſſe to heauen by the verie gulfes of hell. The loue of God is like a ſea, into which when a man is caſt, he neither feeles bottome nor ſees banke. I conclude therefore, that deſpaire, whether it ariſe of weaknes of nature, or of conſcience of ſinne, though it fall out about the time of death, cannot preiudice the ſaluation of them that are effectually called. As for other ſtrange euents which fall out in death, they are the effects of diſeaſes: Rauings and blaſphemings ariſe of the diſeaſe of melancholie and of frenſies, which often happen at the ende of burning feauers, the choller ſhooting vp to the braine. The writhing of the lips, the turning of the neck, the buckling of the ioynts and the whole bodie, proceedes of crampes and conuulſions, which followes after much euacuation. And whereas ſome in ſickeneſſe are of that ſtrength that three or foure men cannot hold them down without bondes; it comes not of witchcrafts and poſſeſſions, as people commonly thinke, but of choller in the veines. And whereas ſome when they are dead, become as black as pitch (as Bonner was) it may ariſe by a bruiſe, or an impoſtume, or by the blacke iaundiſe, or by the putrefaction of the liuer: and it doth not alwaies argue ſome extraordinarie iudgement of God. Now theſe and like the diſeaſes with their Symptomes and ſtraunge effects, though they ſhall depriue man of his health, and of the right vſe of the parts of his body, and of the vſe of reaſon too: yet they cannot depriue his ſoule of eternall life. And all ſinnes, procured by violent diſeaſes, and proceeding from repentant ſinners are ſinnes of infirmitie: for which, if they know them & come againe to the vſe of reaſon, they will further repent: if not, they are pardoned and buried in the death of Chriſt: And wee ought not ſo much to ſtand vpon the ſtrangeneſſe of any mans end, when we know the goodneſſe of his life: for wee muſt iudge a man not by his death, but by his life. And if this be true, that ſtraunge diſeaſes, and thereupon ſtrange behauiours in death, may befall the beſt man that is; we muſt learne to reforme our iudgements of ſuch as lie at the point of death. The common opinion is, that if a man die quietly and goe away like a lambe (which in ſome diſeaſes, as conſumptions, and ſuch like, any man may doe) then hee goes ſtraight to heauen: but if the violence of the diſeaſe ſtirre vp impatience, and cauſe franticke behauiours, then men vſe to ſay, there is a iudgement of God ſeruing either to diſcouer an hypocrite, or to plague a wicked man. But the truth is otherwiſe. For indeede a man may die like a lambe; and yet goe to hell: and one dying in exceeding torments & ſtraunge behauiours of the bodie, may goe to heauen. And by the outward condition of any man, either in life or death, wee are not to iudge of his eſtate before God.

The fifth obiection is this. VVhen a man is moſt neere death, then the deuill is moſt buſie in temptation, & the more men are aſſaulted by Satan, the more dangerous & troubleſome is their caſe. And therefore it may ſeeme that the day of death is the worſt day of all. *Anſ.* The condition of Gods children in death is twofold. Some are not tempted, as Simeon, who when he had ſeene Chriſt, brake forth & ſaid, *Lord, now letteſt thou thy ſeruant depart in peace, &c.* foreſignifying no doubt, that he ſhould end his daies in all manner of peace. As for them which are tempted, though their caſe be very troubleſome and perplexed, yet their ſaluation is not further off, by reaſon of the violence and extremitie of temptation. For God is then preſent by the vnſpeakable comfort of his ſpirit, and when wee are moſt weake, he is moſt ſtrong in vs: becauſe his manner is to ſhewe his power in weakeneſſe. And for this cauſe, euen in the time of death the deuill receiues the greateſt foile, when he lookes for the greateſt victorie.

The ſixth obiection is this. Violent and ſudden death is a grieuous curſe, and of all euils which befall man in this life, none is ſo terrible; therefore it may ſeeme, that the day of ſudden death is moſt miſerable. *Anſ.* It is true indeede, that ſuddaine death is a curſe and a grieuous iudgement of God, and therefore not without cauſe feared of men in the world: yet all things conſidered we ought more to be afraid of an impatient and euill life, then of ſuddaine death. For though it be euill, as death it ſelfe in his owne nature is, yet we muſt not think it to be ſimply euill: becauſe it is not euill to all men, nor in all reſpects euill. I ſay it is not euill to all men, conſidering that no kinde of death is euill or a curſe vnto them that are in Chriſt, who are freed from the whole curſe of the Lawe. And therefore the Apoc.14.13 holy Ghoſt ſaith, *Bleſſed are they that die in the Lord, for they reſt from their labours*: whereby is ſignified that they which depart this life, beeing members of Chriſt enter into euerlaſting happineſſe; of what death ſoeuer they die, yea though it be ſuddaine death. Againe, I ſay that ſuddaine death is not euill in all reſpects. For it is not euill, becauſe it is ſuddaine, but becauſe it commonly takes men vnprepared, and by that meanes makes the day of death a blacke day, and as it were a very ſpeedie downefall to the gulfe of hell. Otherwiſe if a man be readie and prepared to die, ſuddaine death is in effect no death, but a quicke and ſpeedie entrance to eternall life.

Theſe obiections beeing thus anſwered, it appeares to be a manifeſt truth which Salomō ſaith, that *the day of death is better indeede then the day of birth.* Now I come to the third point, in which the reaſons & reſpects are to be conſidered, that make the day of death to ſurpaſſe the day of a mans birth: and they may al be reduced to this one, namely, that the birth day is an entrance into all woe and miſery: whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifeſt thus: Eternall life hath three degrees, one in this life, whē a man can truly ſay that he liues not, but that Chriſt liues in him: and this all men can ſay that repent & beleeue, and are iuſtified & ſanctified, and haue peace of conſcience, with other gifts of Gods ſpirit, which are the earneſt of their ſaluation. The ſecond degree is in the end of this life, when the bodie goes to the earth, and the ſoule is carried by the Angels into heauen. The third is in the end of the world at the laſt iudgment, when bodie and ſoule reunited, doe ioyntly enter into eternall happines in heauen. Now of theſe three degrees, death it ſelfe being ioyned with the feare of God, is the ſecond: which alſo containeth in it two worthie ſteppes to life. The firſt, is a freedome from all miſeries which haue their ende in death. For though men in this life are ſubiect to manifold daungers by ſea and land, as alſo to ſundrie aches, paines, and diſeaſes, as feauers, and conſumptions, &c. yet when death comes there is an end of all. Againe, ſo long as men liue in this world whatſoeuer they be, they doe in ſome part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeleefe, pride of heart, ignorance, couetouſneſſe, ambition, enuie, hatred, luſt, and ſuch like ſinnes, which bring forth fruits vnto death. And to bee in ſubiection to ſinne on this manner, is a miſerie of all miſeries. Therefore Paul when he was tempted vnto ſinne by his corruption, calls the very temptation *the buffets of Sathan*, and as it were *a prick* or *thorne* wounding his fleſh, and paining him at the very heart. 2.Cor.12.7. Againe, in another place wearied with his owne corruptions, he complaines that he is ſold vnder ſinne, and he cries out. *O miſerable man that I am who ſhall deliuer me from this bodie of death!* Rom.7.24. Dauid ſaith, that *his eies guſhed out with riuers of teares when other men ſinned againſt God*: Pſa.119.136 how much more then was he grieued for the ſinnes wherewith he himſelfe was ouertaken in this life? And indeede it is a very hell for a man that hath but a ſparke of grace to be exerciſed, turmoyled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuiſe a torment for ſuch as feare God and deſire to walke in neweneſſe of life, he cannot deuiſe a greater then this. For this cauſe bleſſed is the day of death which bringes with it a freedome from all ſinne whatſoeuer. For when we die, the corruption of nature is quite aboliſhed and ſanctification is accompliſhed. Laſtly, it is a great miſerie that the people of God are conſtrained in this world to liue and conuerſe in the companie of the wicked; as ſheepe are mingled with goates which ſtrike them, annoy their paſture, and muddy their water. Hereupon Dauid cries out, *Woe is mee that I remaine in Meſhech, and dwell in the tents of Kedar.* Pſal.120.5. When Elias ſaw that Ahab and Ieſabel had planted Idolatrie in Iſrael, & that they 1.King.19.4 ſought his life alſo, he went apart into the wilderneſſe and deſired to die. But this miſery alſo is ended in the day of death, in as much as death is as it were the hand of God to ſort and ſingle out thoſe that bee the ſeruants of God from all vngodly men in this moſt wretched world.

Furthermore, this exceeding benefit comes by death, that it doth not onely aboliſh the miſeries, which preſently are vpon vs, but

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Eſa.57.1. alſo preuent thoſe which are to come. *The righteous* (ſaith the prophet Eſay) *periſheth, and no man conſidereth it in his heart: nnd mercifull men are taken away, and no man vnderſtandeth that the righteous is taken away from the euill to come.* Example of this wee haue in Ioſias. 2.Kin.22.20. *Becauſe* (ſaith the Lord) *thine heart did melt, and thou haſt humbled thy ſelfe before the Lord, when thou heardeſt what I ſpake againſt this place, &c. behold therefore I will gather thee to thy fathers, and thou ſhalt bee put in thy graue in peace, and thine eies ſhall not ſee all the euill which I will bring vpon this place.* And Paul ſaith, that among the 1.Cor.11.32. Corinthians *ſome were aſleepe,* that is, dead, *that they might not be condemned with the world.*

Thus much of freedome from miſerie which is the firſt benefit that comes by death, and the firſt ſteppe to life: now followes the ſecond, which is, that death giues an entrance to the ſoule, that it may come into the preſence of the euerliuing God, of Chriſt, and of all the Angels and Saints in heauen. The worthineſſe of this benefit makes the death of the righteous to be no death; but rather a bleſſing to be wiſhed of all men. The conſideration of Phil.1.23. this made Paul to ſay, *I deſire to be diſſolued:* but what is the cauſe of this deſire? that followes in the next words, namely, that by this diſſolution hee might *come to be with Chriſt.* When the Queene of Sheba ſaw all Salomons wiſedome, and the houſe that he had built; and the meat of his table, and the ſitting of his ſeruants, and the order of his miniſters, and their Kin.10.8 apparell, &c. ſhee ſaid, *Happie are thy men, happie are theeſe thy ſeruants which ſtand euer before thee and heare thy wiſedome:* much more then may we ſay, that they are ten thouſand fold happie which ſtand not in the preſence of an earthly king; but before the king of kings, the Lord of heauen and earth: and at his right hand enioy pleaſures for euermore. Moſes hath beene renowmed in all ages for this, that God vouchſafed him but ſo much fauour as to ſee his hinder parts at his requeſt: O then, what happineſſe is this, to ſee the glorie and Maieſtie of God face to face, and to haue eternall fellowſhip with God our father, Chriſt our Redeemer, and the holy Ghoſt our comforter, and to liue with the bleſſed Saints and Angels in heauen for euer?

Thus now the third point is manifeſt, namely, in what reſpects death is more excellēt then life. It may be here the minde of man vnſatisfied, will yet further reply and ſay, that howſoeuer in death the ſoules of men enter into heauen, yet their bodies though they haue beene tenderly kept for meate, drinke and apparell; and haue ſlept many a night in beds of downe, muſt lie in darke & loathſome graues, & there be waſted & conſumed by worms. *Anſ.* All this is true indeede, but all is nothing; if ſo bee it we will but conſider aright of our graues as we ought. We muſt not iudge of our graues, as they appeare to the bodily eie, but we muſt looke vpon them by the eie of faith, & conſider them A as they are altered and chaunged by the death and buriall of Chriſt, who hauing vanquiſhed death vpon the croſſe, purſued him afterward to his owne denne, and foyled him there, and depriued him of his power. And by this meanes Chriſt in his owne death hath buried our death, and by the vertue of his buriall, as ſweete incenſe hath ſweetened and perfumed our graues, and made them of ſtinking and Iſay,57.2. loathſome cabbins, to become princely pallaces, and beds of moſt ſweete and happie reſt, farre more excellent then beddes of doune.

And though the bodie rotte in the graue & be eaten of wormes, or of fiſhes in the ſea, or B burnt to aſhes, yet that will not be vnto vs a matter of diſcomfort, if we doe well conſider the ground of all graces, namely, our coniunction with Chriſt. It is indeed a ſpirituall, and yet a moſt reall coniunction. And we muſt not imagine that our ſoules alone are ioyned to the bodie or ſoule of Chriſt, but the whole perſon of man both in bodie and ſoule is ioyned and vnited to whole Chriſt. And when we are once ioyned to Chriſt in this mortal life by the bond of the ſpirit, we ſhall remaine and continue eternally ioyned with him: & this vnion once truely made, ſhall neuer be diſſolued. Hence it followes, that although the bodie be ſeuered from the ſoule in death, yet neither bodie nor ſoule are ſeuered from Chriſt, but the verie bodie rotting in the graue, drowned in the ſea, C burned to aſhes, abides ſtill vnited to him, and is as truely a member of Chriſt then as before. This point we muſt remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Chriſt in death, the ſame or the like is the condition of all his members. Now the condition of Chriſt was this, though his body and ſoule were ſeuered each from other as farre as heauen and the graue, yet neither of them were ſeuered from the Godhead of the Sonne, but both did in death ſubſiſt in his perſon. And therefore though our bodies and ſoules bee pulled aſunder by naturall or violent death, yet neither of them, no not the bodie it ſelfe, ſhall bee ſeuered and diſioyned from Chriſt. It will be alleadged, that if the bodie were then D vnited to Chriſt, it ſhould liue and be quickened in the graue. *Anſw.* Not ſo: when a mans arme or legge is taken with the dead palſie, it receiues litle or no heat, life, ſenſe, or motion from the bodie; and yet notwithſtanding it remaines ſtill a member of the bodie, becauſe the fleſh and the bone of it remaine ioyned to the fleſh and the bone of the bodie: euen ſo may the bodie remaine a member of Chriſt, though for ſome ſpace of time it receiue neither ſenſe, nor motion, nor life from the ſoule or from the ſpirit of Chriſt.

Furthermore, wee muſt remember that by the vertue of this coniunction, ſhall the dead bodie, be it rotten, burned, deuoured, or howſoeuer conſumed, at the day of iudgement riſe to eternall glorie. In the winter ſeaſon trees

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remaine without fruite or leaues, and beeing beaten with wind and weather appeare to the eye as if they were rotten trees: yet when the ſpring time comes againe, they bring forth, as before, buds and bloſſomes, leaues and fruite: the reaſon is, becauſe the bodie, graines, and armes of trees, are all ioyned to the root, where lies the ſappe in the winter ſeaſon, and whence by meanes of this coniunction it is deriued to all parts of the tree in the ſpring time: Euen ſo the bodies of men haue their winter alſo, in which they are turned to duſt, and ſo remaine for the ſpace of many thouſand yeares, yet in the day of iudgement by meanes of that myſticall coniunction with Chriſt, ſhall diuine and quickening vertue ſtreame thence to all the bodies of the elect to cauſe them to liue againe, and that to life eternall. But ſome will ſay, that the wicked alſo riſe againe. *Anſ.* They doe ſo indeed; but not by the ſame cauſe; for they riſe by the power of Chriſt as he is a iudge to condemne thẽ: whereas the godly riſe againe by the vertue of Chriſts reſurrection, whereof they are partakers by meanes of that bleſſed and indiſſoluble coniunction which they haue with Chriſt. And the bodies of the elect though they putrifie and conſume neuer ſo much in the graue, yet are they ſtill in the fauour of God, and in the couenant of grace: to which, becauſe they haue right and title beeing dead, they ſhall not remaine ſo for euer, but ſhall riſe to glorie at the laſt iudgement. Therefore the rotting of the bodie is nothing in reſpect, and the death of the bodie is no death. And therfore alſo death in the old and new Teſtament is made but a ſleepe, and the graue a bed, whereof the like was neuer ſeene: wherein a man may reſt, nothing at al troubled with dreames or fantaſies, and whence he ſhall riſe no more ſubiect to weakneſſe or ſickneſſe, but preſently be tranſlated to eternall glorie. By this then which hath beene ſaid, it appeares that the death of the righteous is a ſecond degree to euerlaſting happineſſe.

Now then conſidering our coniunction with Chriſt is the foundation of all our ioy and comfort in life and death; we are in the feare of God to learne this one leſſon, namely, that while we haue time in this world, we muſt labour to be vnited vnto Chriſt, that we may be bone of his bone, & fleſh of his fleſh. This very point is as it were a flaggon of wine to reuiue our ſoules when they be in a ſwoune at any inſtant. And that we may be aſſured that we are certainely ioyned to Chriſt, wee muſt ſhew our ſelues to be members of his myſticall bodie by the daily fruites of righteouſneſſe and true repentance. And beeing once certainly aſſured in conſcience of our beeing in Chriſt: let death come when it will, and let it cruelly part aſunder both body and ſoule, yet ſhal they both remaine in the couenant, and by meanes thereof be re-vnited and taken vp to life eternall. Whereas on the contrarie, if men be out of the couenant, and die out of Chriſt, their ſoules go to hell, and their bodies rot for a time in the graue; but afterwards they riſe to endleſſe perdition. Wherefore I ſay againe and againe, labour that your conſciences by the holy Ghoſt may teſtifie that ye are liuing ſtones in the temple of God, and branches bearing fruite in the true vine: and then ye ſhall feele by experience that the pangs of death ſhall be a further degree of happineſſe then euer ye found in your liues, euen then when ye are gaſping and panting for breath.

Thus much of the meaning of the text, now follow the vſes, and they are manifold. The firſt and principall is this. In that Salomon preferres the day of death before the day of birth, he doth therin giue vs to vnderſtand, that there is a direct and certaine way whereby a man may die well; if it had beene otherwiſe, he could not haue ſaid that *the day of death is better.* And whereas he auoucheth this, hee ſhewes withall that there is an infallible way whereby a man may make a bleſſed end. Therfore now let vs come to ſearch out this way: the knowledge and true vnderſtanding whereof muſt not be fetched from the writings of men, but from the word of God; who hath the power of life and death in his owne hand.

Now that a man may die well, Gods word requires two things: a preparatiõ before death, and a right behauiour and diſpoſition in death.

The preparation vnto death, is an action of a repentant ſinner, whereby he makes himſelfe fit and readie to die, and is a dutie very neceſſarie, to which we are bound by Gods commaundement. For there be ſundry places of Scripture which doe ſtreightly enioyne vs to watch and pray, and to make our ſelues readie euery day againſt the ſecond comming of Chriſt to iudgement. Now the ſame places do withall bind vs to make a preparation againſt death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueth a man, ſo ſhall the laſt iudgement find him, and ſo ſhall hee abide eternally: there may be changes and conuerſions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wiſe bee omitted of him that deſires to make an happy and bleſſed end.

This preparation is twofold, generall & particular. Generall preparation is that, whereby a man prepares himſelfe to die through the whole courſe of his life. A dutie moſt needfull, which muſt in no wiſe be omitted. The reaſons are theſe: firſt of all death which is certaine, is moſt of all vncertaine. I ſay it is certen, becauſe no man can eſchew death. And it is vncertaine three waies: firſt, in regard of time: for no man knoweth when he ſhall die: ſecondly, in regard of place: for no man knowes where he ſhall die, whether in his bed, or in the field, whether by ſea, or by land: thirdly, in reſpect of the kind of death: for no man knowes whether he ſhall die of a lingring or ſudden, of

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A a violent or naturall death. Hence it followes, that men ſhould euery day prepare thēſelues to death. Indeed if we could know when, where, & how we ſhould die, the caſe were otherwiſe: but ſeeing we know none of theſe, it ſtands vs in hand to looke about vs. A ſecond reaſon ſeruing further to perſwade vs is this. The moſt daungerous thing of all in this world, is to neglect all preparation. To make this point more manifeſt, I will vſe this compariſon. A certaine man purſued by an Vnicorne, in his flight falls into a dungeon, and in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking downeward, he ſees two wormes gnawing at the roote of the tree, & as he looks vpward hee ſees an hiue of moſt ſweete honie, whereupon hee climes vp vnto B it, and ſitting by it feedes thereon. In the meane ſeaſon while he is thus ſitting, the two wormes gnawe in pieces the roote of the tree: which done, tree and man and all falls into the bottome of the dungeon. Now this Vnicorne is death; the man that flies is euerie one of vs, and euerie liuing man: the pit ouer which he hangeth, is hell; the arme of the tree is life it ſelfe, the two wormes are day and night, the continuance whereof is the whole life of man: the hiue of hony is the pleaſures and profits & honours of this world, to which when men wholly giue themſelues not conſidering their endes, till the tree roote, that is this temporall life be cut off: which being C once done, they plunge themſelues quite into the gulfe of hell. By this we ſee, that there is good cauſe that men ſhould not deferre their preparation till the time of ſickeneſſe but rather euery day make themſelues readie againſt the day of death. But ſome will ſay, it ſhall ſuffice if I prepare my ſelfe to pray when I beginne to be ſicke. *Anſw.* Theſe men greatly deceiue themſelues, for the time then is moſt vnfitte to begin a preparation, becauſe all the ſenſes and powers of the bodie are occupied about the paines and troubles of the diſeaſe: and the ſicke partie is exerciſed partly in conference with the Phyſitian, partly with the Miniſter about his D ſoules health and matters of conſcience, and partly with friends that come to viſit. Therefore there muſt ſome preparation goe before in the time of health, when the whole man with all the powers of bodie and ſoule are at libertie. Againe, there bee ſome others which imagine and ſay, that a man may repent when he will, euen in the time of death: and that ſuch repentance is ſufficient. *Anſw.* It is falſe which they ſay: For it is not in the power of man to repent when he himſelfe will; when God will hee may. It is not in him that willeth or runneth, but in God that hath mercie. And Chriſt ſaith, that many ſhall ſeeke to enter into heauen and ſhall not be able. But why ſo? becauſe they ſeeke when it is too late; namely, when the time of grace is paſt. Therefore it is exceeding folly for men ſo much as once to dreame that they may haue repentance at commaund; nay it is a iuſt iudgement that they ſhould bee condemned of God in death, that did contemne God in their life: and that they ſhould quite bee forgotten of God in ſickenes, that did forget God in their health. Againe I anſwer, that this late repentance is ſeldome or neuer true repentance. It is ſicke like the partie himſelfe, commonly languiſhing and dying togither with him. Repentance ſhould be voluntarie (as all obedience to God ought) but repentance taken vp in ſickeneſſe, is vſually conſtrained and extorted by the feare of hell, and other iudgements of God: for croſſes, afflictions, and ſickeneſſe will cauſe the groſſeſt hypocrite that euer was to ſtoope and buckle vnder the hand of God, and to diſſemble faith and repentance and euerie grace of God, as though he had them as fully as any of the true ſeruants of God; whereas indeede he wants them altogither. Wherefore ſuch repentance commonly is but counterfeit. For in true and ſound repentance men muſt forſake their ſins; but in this, the ſinne forſaks the man: who leaues all his euill waies onely vpon this, that he is conſtrained to leaue the world. Wherefore it is a thing greatly to be wiſhed, that men would repent and prepare themſelues to die in the time of health before the day of death or ſickeneſſe come. Laſtly, it is alleaged that one of the theeues repented vpon the croſſe. *Anſw.* The thiefe was called after the eleuenth houre at the point of the twelfth, when he was now dying & drawing on: Therefore his conuerſion was altogether miraculous and extraordinarie: and there was a ſpeciall reaſon why Chriſt would haue him to be called then, that while he was in ſuffering he might ſhew forth the vertue of his paſſion: that al which ſaw the one might alſo acknowledge the other. Now it is not good for men to make an ordinarie rule of an extraordinarie example.

Thus then this point beeing manifeſt, that a generall preparation muſt be made, let vs now ſee in what manner it muſt bee done. And for the right doing of it, 5. duties muſt be practiſed in the courſe of our liues. The firſt is, the meditation of death in the life time. For the life of a Chriſtian is nothing elſe but a meditation of death. A notable practiſe hereof we haue in the example of Ioſeph of Arimathea, who made his tombe in his life time in the midſt of his garden: no doubt for this ende, to put himſelfe in minde of death, and that in the midſt of his delight & pleaſures. Heathen Philoſophers, that neuer knew Chriſt, had many excellent meditations of death, though not comfortable in regard of life euerlaſting. Now we, that haue knowne and beleeued in Chriſt, muſt goe beyond them in this point, conſidering with our ſelues ſuch things as they neuer thought of, namely, the cauſe of death, our ſinne: the remedy thereof, the curſed death of Chriſt: curſed I ſay, in

A regard of the kind of death & puniſhment laid vpon him, but bleſſed in regard of vs. Thirdly, we muſt often meditate on the preſence of death, which we doe, when by Gods grace we make an account of euery preſent day as if it were the preſent day of our death, and reckon with our ſelues when wee goe to bedde as though we ſhould neuer riſe againe; and when we riſe, as though we ſhould neuer lie downe againe.

This meditation of death is of ſpeciall vſe, & brings forth many fruits in the life of man. And firſt of all it ſerues to humble vs vnder B the hand of God. Example wee haue of Abraham, who ſaid, Gen.18.27 *Behold I haue begunne now to ſpeake to my Lord; and I am but duſt and aſhes.* Marke here, how the conſideration of his mortalitie made him to abaſe and caſt down himſelfe in the ſight of God: and thus if we could reckon of euery day as of the laſt day, it would ſtraightway pull downe our peacockes feathers, and make vs with Iob to abhorre our ſelues in duſt and aſhes.

Secondly, this meditation is a meanes to further repentance. When Ionas came to Niniue and cried, Ion.3.4,5. *Yet fortie daies and Niniue ſhall be deſtroyed*, the whole citie repented in ſackecloath and aſhes. When Elias came to Ahab and told him that the dogges ſhould eate Ieſabel C by the wall of Ieſreel, and him alſo of Ahabs ſtocke that died in the citie, &c. it made him to humble himſelfe ſo, as the Lord ſaith to 1 Kin.21.29 Elias, *Seeſt thou how Ahab is humbled before me?* Now if the remembrance of death was of ſuch force in him that was but an hypocrite; how excellent a means of grace will it be in them that repent.

Thirdly, this meditation ſerues to ſtirre vp contentation in euery eſtate and condition of life that ſhall befall vs. Righteous Iob in the very middeſt of his afflictions, comforts himſelfe with this conſideration; Iob.1.21. *Naked* (ſaith he) *came I forth of my mothers wombe, and naked ſhall I returne againe, &c. bleſſed be the name of the Lord.* And ſurely the often meditation of this, that a man of all his abundance can carrie nothing D with him but either a coffin or a winding ſheete, or both, ſhould be a forcible meanes to repreſſe the vnſatiable deſire of riches and the loue of this world.

Thus wee ſee what an effectuall meanes this meditation is to encreaſe and further the grace of God in the heartes of men. Now I commend this firſt dutie to your Chriſtian conſideration, deſiring the practiſe of it, in your liues: which practiſe that it may take place, two things muſt be performed. Firſt, labour to plucke out of your hearts a wicked & erroneous imagination, whereby euery man naturally bleſſeth himſelfe and thinkes highly of himſelfe: and though he hath one foote in the graue, yet he perſwades himſelfe that he ſhall not die yet. There is no man almoſt ſo old but by the corruption of his heart he thinks that he ſhall liue one yeare longer. Cruel & vnmercifull death makes league with no man: and yet the Prophet Eſay ſaith, that Eſay.28.15. *the wicked man makes a league with death.* How can this be? their is no league made indeede, but onely in the wicked imagination of man; who falſly thinkes that death will not come neere him, though all the world ſhould be deſtroyed. See an example in the parable of the rich man, that hauing ſtored vp abundance of wealth for many yeares, ſaid vnto his owne ſoule, Luk.12.19. *Soule, thou haſt much goods laide vp for many yeares, liue at eaſe, eate, drinke, & take thy paſtime*, whereas his ſoule was fetched away preſently. And ſeeing this naturall corruption is in euery mans heart, we muſt daily fight againſt it, & labour by all might and maine that it take no place in vs: for ſo long as it ſhall preuaile, we ſhalbe vtterly vnfit to make any preparation to death. VVe ought rather to endeauour to attaine to the minde and meditation of S. Hierome, who teſtifieth of himſelfe on this manner, In epiſt. *Whether I wake or ſleepe, or what ſoeuer I doe, me thinks I here the ſound of the trumpet, Riſe ye dead, and come to iudgement.*

The ſecond thing which we are to practiſe that we may come to a ſerious meditation of our owne ends, is, to make prayer vnto God that we might be inabled to reſolue our ſelues of death continually. Thus Dauid prayed, Pſal.39.4. *Lord make me to know mine ende, and the meaſure of my daies, let me know how long I haue to liue.* And Moſes, Pſal.90.12. *Lord teach me to number my daies, that I may apply mine heart vnto wiſedome.* It may be ſaid, VVhat neede men pray to God that they might be able to number their daies? cannot they of themſelues reckon a fewe yeares and daies that are able by art to meaſure the globe of the earth, & the ſpheres of heauen; and the quantities of the ſtarres, with their longitudes, latitudes, altitudes, motions, & diſtances from the earth? No verily. For howſoeuer by a generall ſpeculation we thinke ſomething of our endes, yet vnleſſe the ſpirit of God be our ſchoolemaſter to teach vs our dutie, we ſhall neuer be able ſoundly to reſolue our ſelues of the preſence and ſpeedines of death. And therfore let vs pray with Dauid & Moſes that God would inlighten our mindes with knowledge; & fill our hearts with his grace, that we might rightly conſider of death, and eſteeme of euery day and houre as if it were the day and houre of death.

The ſecond dutie in this generall preparation is, that euery man muſt daily endeauour to take away from his owne death the power and ſtrength thereof. And I pray you marke this point. The Philiſtims ſaw by experience Iudg.16. that Sampson was of great ſtrength, and therefore they vſed meanes to know in what part of his body it lay: and when they found it to be in the haire of his head, they ceaſed not vntill it was cut off. In like manner the time will come when we muſt encounter hand to hand with tyranous and cruell death: the beſt therefore is, before hand nowe while

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A we haue time, to ſearch where the ſtrength of death lies, which beeing once knowne, wee muſt with ſpeede cut off his Sampſons lockes, and bereaue him of his power, diſarme him, and make him altogether vnable to preuaile againſt vs. Now to finde out this matter, wee neede not to vſe the counſell of any Delilah: for we haue the word of God which teacheth vs plainely where the ſtrength of death conſiſts, 1.Cor.15.56 namely, in our ſinnes, as Paul ſaith, *The ſting of death is ſinne*. Well then, wee knowing certainly that the power and force of euery mans particular death lies in his owne ſinnes, B muſt ſpend our time and ſtudie in vſing good meanes that our ſinnes may be remooued and pardoned. And therefore we muſt daily inure our ſelues in the practiſe of two duties. One, is to humble our ſelues for all our ſinnes paſt, partly confeſſing them againſt our ſelues, partly in prayer crying to heauen for the pardon of them. The other, is for time to come to turne vnto God, and to carrie a purpoſe, reſolution, and indeauour in all things to reforme both heart and life according to Gods word. Theſe are the very principall and proper duties, whereby the ſtrength of death is much rebated, and he is made of a mightie and bloodie enemie ſo farre forth friendly and tractable, that we may with comfort encounter with C him and preuaile too. Therefore I commend theſe duties to your Chriſtian conſiderations, and carefull practiſe, deſiring that ye would ſpend your daies euer hereafter in doing of them. If a man were to deal with a mightie dragon or ſerpent hand to hand, in ſuch wiſe as he muſt either kill or be killed, the beſt thing were to bereaue him of his ſting, or of that part of his bodie where his poiſon lies: now death it ſelfe is a ſerpent, dragon, or ſcorpion, and ſinne is the ſting or poyſon whereby he wounds and kils vs. Wherefore without any more delay, ſee that yee pull out his ſting: the practiſe of the foreſaid duties is as it were a fit and worthie inſtrument to doe the deede. Haſt thou beene a perſon ignorant of Gods will, a contemner of his word and worſhip, a D blaſphemer of his name, a breaker of his ſabbaths, diſobedient to parents and Magiſtrates, a murderer, a fornicatour, a railer, a ſlaunderer, a couetous perſon, &c. reforme theſe thy ſinnes and all other like vnto them, pull them out by the rootes from thy heart, & caſt them off. So many ſinnes as bee in thee, ſo many ſtings of death be alſo in thee to wound thy ſoule to eternall death. Therefore let no one ſinne remaine, for which thou haſt not humbled thy ſelfe and repented ſeriouſly. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot doe vs the leaſt hurt but by the force of our own ſins. Wherefore I ſay again & againe, lay this point to your hearts, and ſpend your ſtrength, life, and health, that yee may before ye die, aboliſh the ſtrength of death. A man may put a ſerpent in his boſome, when the ſting is out, and wee may let death creepe into our boſomes, and gripe vs with his legs, and ſtab vs at the heart, ſo long as he brings not his venime and poyſon with him.

And becauſe the former duties are ſo neceſſarie, as none can be more, I will vſe ſome reaſons yet further to enforce them. Whatſoeuer a man would doe when he is dying, the ſame he ought to doe euery day while he is liuing: now the moſt notorious and wicked perſon that euer was, when he is dying will pray and deſire others to pray for him, and promiſe amendment of life, proteſting that if he might liue, hee would become a practitioner in all the good duties of faith, repentance, and reformation of life. Oh therefore be carefull to doe this euery day! Againe, the ſaying is true, he that would liue when he is dead, muſt dy while he is aliue; namely, to his ſinne. Wouldſt thou then liue eternally? ſue to heauen for thy pardon, and ſee that now in thy life time thou die to thine owne ſinnes. Laſtly, wicked Balaam would faine die the death of the righteous: but alas, it was to ſmall purpoſe: for he would by no meanes liue the life of the righteous: For his continuall purpoſe and meaning was to follow his old waies in ſorceries and couetouſnes. Now the life of a righteous man ſtands in the humbling of himſelfe for his ſinnes paſt, and in a carefull reformation of life to come. Wouldſt thou then die the death of the righteous? then looke vnto it, that thy life be the life of the righteous; if ye will needs liue the life of the vnrighteous, ye muſt look to die the death of the vnrighteous. Remember this, and content not your ſelues to heare the word, but bee dooers of it: for yee learne no more indeede: Eph.4.21. 22. what meaſure of knowledge ſoeuer ye haue, then ye practiſe.

The third dutie in our generall preparation, is in this life to enter into the firſt degree of life eternall. For as I haue ſaid, there be three degrees of life euerlaſting, and the firſt of them is in this preſent life. For he that would liue in eternall happineſſe for euer, muſt begin in this world to riſe out of the graue of his owne ſinnes, in which by nature he lies buried, and liue in newneſſe of life, as it is ſaid in the Reuelation, Reuel.20.6. *He that will eſcape the ſecond death, muſt bee made partaker of the firſt reſurrection*. And Paul ſaith to the Coloſſians, that they were in this life deliuered from the power of darkeneſſe, Col.1.13: *and tranſlated into the kingdome of Chriſt*. And Chriſt ſaith to the Church of the Iewes, *the kingdome of heauen is amongſt you.* Now this firſt degree of life is, when a man can ſay with Paul, Gal.2.20. *I liue not, but Chriſt liues in me*: that is, I find partly by the teſtimonie of my ſanctified conſcience, and partly by experience, that Chriſt my redeemer by his ſpirit guideth and gouerneth my thoughts, will, affections, and all the powers of bodie and ſoule according to the bleſſed direction of his holy wil. Now that we might be able to

A ſay this, we muſt haue three gifts and graces of God, wherein eſpecially this firſt degree of life conſiſts. The firſt is, *ſauing knowledge*, whereby we doe truely reſolue our ſelues that God the father of Chriſt is our father, Chriſt his ſonne our redeemer, and the holy Ghoſt our comforter. That this knowledge is one part of eternall life, it appeares by the Joh.17.3. ſaying of Chriſt in Iohn, *This is life eternall*, that is, the beginning and entrance into life eternall, *to know thee the onely God, and whome thou haſt ſent Ieſus Chriſt*. The ſecond grace, is Phil.4.7. *peace of conſcience which paſſeth all vnderſtanding*: and therefore Paul ſaith, that the king- Rom.14.17. dome of heauen is *righteouſneſſe, peace of conſcience, and ioy in the holy Ghoſt*. B The horrour of a guiltie conſcience is the beginning of death and deſtruction: therefore peace of conſcience deriued from the death of Chriſt, is life and happines: The third is the regiment of the ſpirit, whereby the heart and life of man is ordered according to the word of God. For Paul ſaith, that they that are the Rom.8.14. children of God, are *lead by the ſpirit of Chriſt*. Now ſeeing this is ſo, that if wee would liue eternally, we muſt begin to liue that bleſſed and eternall life before we die, here we muſt be carefull to reforme two common errours. The firſt is, that a man enters into eternall life when he dies and not before: which is a flat vntruth. Our Sauiour Chriſt ſaid to Za- Luk.19.9. C cheus, *This day is ſaluation come to thy houſe*, giuing vs to vnderſtand, that a man then begins to be ſaued, when God doth effectually call him by the miniſterie of his Goſpel. Whoſoeuer then will bee ſaued when he is dying and dead, muſt begin to be ſaued while he is now liuing. His ſaluation muſt beginne in this life: that would come to ſaluation after this Ioh.5.24. life. *Verily, verily*, ſaith Chriſt, *he that heareth my word, and beleeueth in him that ſent mee, hath eternall life*, namely, in this preſent life. The ſecond errour is, that howſoeuer a man liue, if when he is dying he can liſt vp his eyes, and ſay, *Lord haue mercie vpon me*, hee is certenly ſaued. Behold a verie dangerous and fooliſh conceit, that deceiues many a man. It is all one as if an arrant theefe ſhould thus reaſon with D himſelfe, and ſay; I will ſpend my dayes in robbing and ſtealing, I feare neither arraignment, nor execution. For at the verie time when I am to be turned off the ladder, if I doe but call vpon the iudge I know I ſhall haue my pardon. Behold a moſt dangerous and deſperate courſe: and the verie ſame is the practiſe of careleſſe men in the matter of their ſaluation. For a man may die with *Lord haue mercie* in his mouth, and periſh eternally: except in this world he enter into the firſt degree of eternall Math.7.21. life; *For not euery one that ſaith, Lord, Lord, ſhall enter into heauen: but he that doth the will of the father which is in heauen.*

The fourth dutie is, to exerciſe and inure our ſelues in dying by litle and litle ſo long as we liue here vpon earth, before we come to die indeede. And as men that are appointed to runne a race, exerciſe themſelues in running that they may get the victorie; ſo ſhould we beginne to die now while wee are liuing, that we might die well in the end. But ſome may ſay, how ſhould this be done? Paul giues vs direction in his owne example, when he ſaith, 1.Cor.15.31. *By the reioycing which I haue in Chriſt, I die daily*. And he died daily, not onely becauſe he was often in danger of death by reaſon of his calling; but alſo becauſe in all his daungers and troubles, he inured himſelfe to die. For when men doe make the right vſe of their afflictions; whether they be in bodie or minde, or both, and doe with all their might endeauour to beare them patiently, humbling themſelues as vnder the correction of God, then they begin to die well. And to doe this indeede is to take an excellent courſe. He that would mortifie his greateſt ſinnes, muſt begin to doe it with ſmall ſinnes; which, when they are once reformed, a man ſhall be able more eaſily to ouercome his maſter-ſinnes: So likewiſe he that would be able to beare the croſſe of all croſſes, namely, death it ſelfe, muſt firſt of all learne to beare ſmall croſſes, as ſickneſſes in bodie, and troubles in mind, with loſſe of goods & of friends, and of good name: which I may fitly tearme Mors post crucem minor eſt. litle deaths, and the beginnings of death it ſelfe: and wee muſt firſt of all acquaint our ſelues with theſe litle deaths, before we can be wel able to beare the great death of al. Againe, the afflictions and calamities of this life are as it were the harbingers and puruiers of death: and we are firſt to learne how to entertaine theſe meſſengers, that when death the lord himſelfe ſhall come, wee may in better manner entertaine him. This point *Bilney* the martyr well conſidered, who oftentimes before hee was burned, put his finger into the flame of the candle, not onely to make triall of his abilitie in ſuffering, but alſo to arme and ſtrengthen himſelfe againſt greater torments in death. Thus ye ſee the fourth dutie, which ye muſt in any wiſe learne and remember, becauſe we cannot be able to beare the pangs of death well, vnles we be firſt well ſchooled and nurtured by ſundrie trialls in this life.

The fifth and laſt dutie is ſet downe by Salomon, Eccles.9.10. *All that thine hand ſhall finde to doe, doe it with all thy power*. And marke the reaſon: *For there is neither worke, nor inuention, nor knowledge, nor wiſedome in the graue whither thou goeſt*. To Gal.6.10. the ſame purpoſe Paul ſaith, *Doe good to all men while ye haue time*. Therefore if a man bee able to do any good ſeruice either to Gods Church, or to the cōmon wealth, or to any priuate man, let him doe it with all ſpeede & with all might, leaſt death it ſelfe preuent him. He that hath care thus to ſpend his daies; ſhal with much comfort and peace of conſcience end his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of ſickeneſſe. And here firſt of all I will ſhewe what is the doctrine of the Papiſts, and then

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afterward the truth. By the Popiſh order and practiſe, when a man is about to die, he is inioyned three things. Firſt to make ſacramentall confeſſion, ſpecially if it be in any mortall ſinne: ſecondly, to receiue the Euchariſt; thirdly, to require his annoyling, that is, the ſacrament (as they call it) of extreame vnction.

Sacramentall confeſſion, they tearme a rehearſall or numeration of all a mans ſinnes to a prieſt, that he may receiue abſolution. But againſt this kind of confeſſion, ſundrie reaſons may bee alleadged. Firſt of all, it hath no warrant either by commandement or example in the whole word of God. They ſay yes: and they indeauour to prooue it thus: He which lies in any mortall ſinne, is by Gods law bound to doe penance and to ſeeke reconciliation with God: now the neceſſarie meanes after baptiſme to obtaine reconciliation, is the confeſſion of all our ſinnes to a prieſt: Becauſe Chriſt hath appointed prieſts to be iudges vpon earth, with ſuch meaſure of authoritie, that no man falling after baptiſme, can without their ſentence and determination be reconciled; and they can not rightly iudge, vnleſſe they know all a mans ſinnes: therefore all that fall after baptiſme are bound by Gods word to open all their ſinnes to a prieſt. *Anſ.* It is falſe which they ſay that prieſts are iudges, hauing power to examine and take knowledge of mens ſinnes, and iuriſdiction whereby they can properly abſolue and pardon or retaine them. For Gods word hath giuen no more to man, but a *miniſterie of reconciliation*, whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth pardon or not pardon his ſinnes. Againe, pardon may truely be pronounced, and right iudgement of the eſtate of any man, without a particular rehearſall of his ſinnes, for he which ſoundly and truely repents of one or ſome few ſins repentes of all. Secondly, this confeſſion is ouerturned by the practiſe of the Prophets and Apoſtles, who not onely abſolued particular perſons, but alſo whole Churches without exaction of auricular confeſſion. When Nathan the prophet had rebuked Dauid for his two great and horrible crimes, Dauid touched with remorſe ſaid, *I haue ſinned*, and Nathan preſently without further examination declared vnto him in the name of God, that his ſinnes were forgiuen him. Thirdly, it cannot be prooued by any good and ſufficient proofes, that this confeſſion was vſed in the Church of God till after fiue or ſixe hundred yeares were expired. For the confeſſion which was then in vſe, was either publike before the Church, or the opening of a publike fault to ſome priuate perſon in ſecret. Therefore to vrge ſicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

1.Cor.5.18.

2.Sam.12.13

And whereas they make it a neceſſary thing to receiue the Euchariſt in the time of ſicknes toward death, and that priuately of the ſicke partie alone, they haue no warrant for their practiſe and opinion. For in the want of the ſacrament there is no danger, but in the contempt: and the very contempt it ſelfe is a ſinne which many be pardoned, if we repent. And there is no reaſon why we ſhould thinke that ſicke men ſhould be depriued of the comfort of the Lords ſupper, if they receiue it not in death; becauſe the fruit and efficacie of the Sacrament once receiued, is not to be reſtrained to the time of receiuing; but it extends it ſelfe to the whole time of mans life afterward. Againe, the ſupper of the Lord is no priuate action, but meerely Eccleſiaſticall: and therefore to be celebrated in the meetings & aſſemblies of Gods people; as our Sauiour Chriſt preſcribeth, when he ſaith, *Doe ye this*; and Paul in ſaying, *When ye come togither*. But it is alleadged, that the Iſraelites did eate the Paſchal Lambe in their houſes, when they were in Egypt. *Anſw.* The Iſraelites had then no libertie to make any publike meeting for that end; and God commanded that the Paſchal Lambe ſhould be eaten in all the houſes of the Iſraelites at one and the ſame inſtant; and that in effect was as much as if it had beene publike. Againe, they alleadge a Canon of the Councill of Nice; which decreeth that men beeing about to die, muſt receiue the Euchariſt, and not be ([a]) depriued of the prouiſion of food neceſſarie for their iourney. *Anſw.* The Councill made no decree touching the adminiſtration of the Sacrament to all them that die, but to ſuch onely as fell away from the faith in perſecution, or fell into any other notorious crime, and were thereupon excommunicate, and ſo remained till death: and either then or ſomewhat before teſtified their repentance for their offences. And the Canon was made for this end, that ſuch perſons might be aſſured that they were againe receiued into the Church, and by this meanes depart with more comfort. Thirdly, it is obiected, that in the premitiue Church, part of the Euchariſt was carried by a ladde to Serapion an aged man, lying ſicke in his bedde. *Anſw.* It was indeede the cuſtome of the auncient Church from the very beginning that the elements of bread and wine ſhould be ſent by ſome of the Deacons to the ſicke, which were abſent from the aſſembly. And yet neuertheleſſe here is no footing for priuate communions. For the Euchariſt was onely then ſent when the reſt of the Church did openly communicate; and ſuch as were then abſent onely by reaſon of ſickneſſe, and deſired to be partakers of that bleſſed communion, were to bee reputed as preſent. Laſtly it is obiected, that it was the manner of men and women in former times to carrie part of the Sacrament home to their houſes, and to reſerue it till the time of neceſſity, as the time of ſicknes and ſuch like. *Anſw.* The reſeruation of the ſacrament was but a ſuperſtitious

Luk.22.19
1.Cor.11.20.

Euſeb.l.6.
c.36.

Baſil. epiſt
ad Cæſ.
Tertul.l.2
ad vxorem
Hieron in
Apol. pro
lib. in Iob

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[a] fraudari viatico.

A practiſe, though it be auncient. For out of the adminiſtration, that is, before it begin, & after it is ended, the ſacrament ceaſeth to be a ſacrament, and the elements to be elements. Concil. Carth. 3. can. 6. As for the practiſe of them that vſed to cramme the Euchariſt into the mouth of them that were deceaſed; it is not onely ſuperſtitious, but alſo very abſurd.

As for the Annoiling of the ſicke, that is, the annointing of the bodie, ſpecially the organes or inſtruments of the ſenſes, that the partie may obtaine the remiſſion of his ſinnes, and comfort againſt all temptations of the deuil in the houre of death, and ſtrength more eaſily to beare the pangs of ſickeneſſe and the pangs of death, and be reſtored to his corporall health, if it be expedient for the ſaluation of his ſoule; B it is but a dotage of mans braine, and hath not ſo much as a ſhew of reaſon to iuſtifie it. The fifth of *Iames* is commonly alleadged to this purpoſe, but the annointing there mentioned is not of the ſame kind with this greaſie ſacrament of the Papiſts. For that annointing of the bodie was a ceremonie vſed by the Apoſtles and others, when they put in practiſe this miraculous gift of healing, which gift is now Iam.3.39. ceaſed. Secondly, that annointing had a promiſe that the partie ſhould recouer his health, but this popiſh annointing hath no ſuch promiſe, becauſe for the moſt part the perſons thus annointed die afterward without recouerie; whereas thoſe which were annointed in C the primitiue Church alwaies recouered. Thirdly, the auncient annointing ſerued onely for the procuring of health, but this tends further to the procuring of remiſsion of ſins, and ſtrength in temptation.

Thus hauing ſeene the doctrine of the Papiſts, I come now to ſpeake of the true and right manner of the making particular preparation before death, which containes three ſorts of duties: one concerning God, the other concerning mans owne ſelfe, the third concerning our neighbour. The firſt concerning God, is to ſeeke to be reconciled vnto him in Chriſt, though we haue beene long aſſured of his fauour. All other duties muſt D come after in the ſecond place, and they are of litle or no effect without this. Now this reconciliation muſt be ſought for, and is obtained by a renewing of our former faith and repentance; and they muſt be renewed on this manner. So ſoone as a man ſhall feele any maner of ſickneſſe to ſeaze vpon his bodie, he muſt conſider with himſelfe whence it ariſeth: and after ſerious conſideration, he ſhall find that it comes not by chaunce or fortune, but by the ſpeciall prouidence of God. This done, he muſt goe yet further, and conſider for what cauſe the Lord ſhould afflict his bodie with any ſickneſſe or diſeaſe. And he ſhall find by Gods word, that ſickneſſe comes ordinarily and vſually of ſinne, Lam.3.39. *Wherefore is the liuing man ſorrowfull? man ſuffereth for his ſins.* It is true indeed, there be other cauſes of the wants of the bodie, and of ſickneſſe, beſide ſin; and though they be not knowne to vs, yet they are knowne to the Lord. Hereupon Chriſt when hee ſaw a certaine blind man, and was demanded what was the cauſe of the blindnes, anſwered, *Neither hath this man ſinned, nor his parents, but that the worke of God ſhould be ſhewed on him.* Ioh.9.2. Yet we for our parts, who are to goe not by the ſecret, but by the reuealed will of God, muſt make this vſe of our ſickneſſe, that it is ſent vnto vs for our ſinnes. When Chriſt healed the man ſicke of the palſie, he ſaith, *Be of good comfort, thy ſinnes are forgiuen thee:* Math.9.2. and when he had healed the man by the poole of *Betheſda*, that had beene ſicke thirtie eight yeares, he bids him *ſinne no more, leaſt a worſe* Ioh.5.14. *thing ſhould happen vnto him:* giuing them both to vnderſtand, that their ſickneſſe came by reaſon of their ſinnes. And thus ſhould euery ſicke man reſolue himſelfe. Now when we haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cauſe of our ſickneſſe, three things concerning our ſins muſt be performed of vs in ſickneſſe. Firſt, we muſt make a new examination of our hearts and liues, and ſay as the Iſraelites ſaid in affliction, *Let vs ſearch and trie our waies, and turne againe to the Lord.* Lam.3.40. Secondly, we muſt make a newe confeſſion to God of our new and particular ſinnes, as God ſends new corrections and chaſtiſements. When Dauid had the hand of God very heauie vpon him for his ſinnes, ſo as his Pſa.32.4. very *bones and moiſture conſumed within him*, he made confeſſion of them vnto God; and thereupon obtained his pardon, and was healed. The third thing is to make newe prayer and more earneſt then euer before, with ſighes and groanes of the ſpirit, and that for pardon of the ſame ſinnes, and for reconciliation with God in Chriſt. In the exerciſe of theſe three duties ſtands the renouation of our faith and repentance, whereby they are increaſed, quickened, and reuiued. And the more ſickeneſſe preuailes and takes place in the bodie, the more ſhould we bee carefull to put them in vre: that ſpirituall life might increaſe as temporall life is decaied. When king Ezechias lay ſicke, as he thought vpon his death-bedde, hee wept as for ſome other cauſes, ſo alſo for his ſinnes, and withall he prayed God to caſt them behinde his backe. Dauid made certaine Pſalmes when he was ſicke, or at the leaſt vpon the occaſion of his ſickeneſſe, as namely, the 6. the 32. 38. 39. &c. and they all are Pſalmes of repentance: in which we may ſee how in diſtreſſe of body and minde he renued his faith and repentance, heartily bewailing his ſinnes, and intreating the Lord for the pardon of them. Manaſſes, one that fell from God, and gaue himſelfe to many horrible ſinnes, when he was taken captiue and impriſoned in Babilon, *He prayed to the Lord* 2.Chro.33.12.13. *his God, and humbled himſelfe greatly before the God of his fathers, and prayed vnto him: and God*

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was intreated of him, and heard his prayer, and brought him againe into Ieruſalem into his kingdome, and then Manaſſes knewe that the Lord was God. Now looke what Manaſſes did in this tribulation, the ſame thing muſt we doe in the time of our bodily ſickeneſſe.

Here I haue occaſion to mention a notorious fault, that is very common in this age, euen among ſuch as haue long liued in the boſome of the Church: and that is this. Men now adayes are ſo farre from renuing their faith and repentance, that when they lie ſicke and are drawing toward death, they muſt be catechized in the doctrine of faith and repentance, as if they had beene but of late receiued into the Church. Whoſoeuer will, but as occaſion is offered, viſit the ſicke, ſhall finde this to be true which I ſay. What a ſhame is this, that when a man hath ſpent his life and dayes in the Church for the ſpace of twentie, or thirtie, or fourtie yeares, he ſhould at the very end of al and not before, begin to inquire what faith, and what repentance is, and how his ſoule might be ſaued. This one ſinne argues the grert ſecuritie of this age, & the great contempt of God and his word. Well, let all men hereafter in time to come, be warned to take heed of this exceeding negligence in matters of ſaluation, and to vſe all good meanes before hand, that they may be able in ſickneſſe and in the time of death to put in practiſe the ſpirituall exerciſes of inuocation and repentance.

Mark. 2.4.

Now if ſo bee it fall out that the ſicke partie cannot of himſelfe renew his owne faith and repentance, he muſt ſeeke the helpe of others. When the man that was ſicke of the dead palſie could not goe to Chriſt himſelfe, hee got others to beare him in his bed: and when they could not come neere for the multitude they vncouered the roofe of the houſe, and let the bed downe before Chriſt: euen ſo, when ſicke men cannot alone by themſelues doe the good duties to which they are bound, they muſt borrowe helpe from their fellowe members; who are partly by their counſell to put to their helping hand, and partly by their prayers to preſent them vnto God, and to bring them into the preſence of God.

Iam. 5.14.

Tertul. de corona mili. c.11. & de Idol. c.11.

Heb. 3.13.

Theſ. 5.11. 14.

And touching helpe in this caſe, ſundry duties are to be performed. Saint Iames ſets downe foure; two whereof concerne the ſicke patient, and other two ſuch as be helpers. The firſt dutie of the ſick man is to ſend for help: where two circumſtances muſt be conſidered: who muſt be ſent for, and when. For the firſt, Saint Iames ſaith, *Is any ſicke among you? let him call for the elders of the Church.* Whereby are meant not onely Apoſtles and al miniſters of the Goſpel, but others alſo (as I take it) which were men auncient for yeares, indued with the ſpirit of vnderſtanding and prayer, and had withall the gift of working miracles and of healing the ſicke. For in the primitiue Church this gift was for a time ſo plentifully beſtowed on them that beleeued in Chriſt, that ſouldiers caſt A out deuills, and parents wrought miracles on their children. Hence we may learne, that howſoeuer it be the dutie of the miniſters of the word principally to viſit and comfort the ſicke, yet is it not their dutie alone, for it belongs to them alſo which haue knowledge of Gods word, and the gift of prayer. *Exhort one another* (ſaith he holy Ghoſt) *while it is called to day.* And againe, *Admoniſh them that are diſordered, and comfort thoſe that are weake.* And indeed in equitie it ſhould be the dutie of euery Chriſtian man to comfort his brother in ſicknes. Here we muſt needes take knowledge of the common fault of men and women when they come to viſit their neighbours & friends: they B cannot ſpeake a word of inſtruction and comfort, but ſpend the time in ſilence, gazing, and looking on: or in vttering words to litle or on purpoſe, ſaying to the ſicke partie, that they are very ſorry to ſee him in that caſe, that they would haue him to be of good comfort, but wherein and by what meanes they cannot tell; that they doubt not but that hee ſhall recouer his health and liue with them ſtill, and be merrie as in former time; that they will pray for him; whereas all their prayers are nothing elſe but the Apoſtles Creede, or the ten cōmandements, & the Lords prayer vttered without vnderſtanding. And this is the common comfort that ſick men get at the hands of their neigh- C bours when they come vnto them; and all this comes either becauſe men liue in ignorance of Gods word, or becauſe they falſly thinke that the whole burthen of this dutie lies vpon the ſhoulders of the miniſter.

The ſecond circumſtance is, when the ſicke partie muſt ſend for the elders to inſtruct him and pray for him. And that is in the verie firſt place of all before any other helpe bee ſought for. Where the Diuine endes, there the Phiſitian muſt begin: and it is a verie prepoſterous courſe that the Diuine ſhould there begin where the phiſitian makes an ende. For till helpe be had for the ſoule, and ſinne which is the roote of ſickneſſe be cured, phiſicke for the bodie is nothing. Therefore it is a thing much to be diſliked, that in all places almoſt the phy- D ſitian is firſt ſent for, and comes in the beginning of the ſicknes, and the Miniſter comes when a man is halfe dead, and is then ſent for oftentimes when the ſicke partie lies drawing on & gaſping for breath, as though Miniſters of the Goſpell in theſe daies were able to worke miracles.

Iam. 5.16.

The ſecond dutie of the ſicke partie, is to confeſſe his ſinnes, as Saint Iames ſaith, *Confeſſe your ſinnes one to another, and pray one for another.* It will be ſaid, that this is to bring in againe Popiſh ſhrift. *Anſ.* Confeſſion of our ſinnes, and that vnto men, was neuer denied of any: the queſtion onely is of the manner and order of making confeſſion. And for this cauſe wee muſt put a great difference betweene Popiſh ſhrift, & the confeſſion of which S. Iames ſpeaketh. For he requires onely a confeſſion of that or thoſe ſinnes which lie vpon a mans conſcience when he is ſicke: but the popiſh doctrine requireth a particular enumeratiō of all a mans ſinnes. Againe, S. Iames enioynes confeſſion onely as a thing meete, and conuenient: but the Papiſts as a thing neceſſarie to the remiſſion of ſinnes. Thirdly, S. Iames permits that confeſſion be made to any man, and by one man to an other mutually: whereas Popiſh ſhrift is made onely to the prieſt. The ſecond duty then is, that the ſicke partie troubled in minde with the memorie and conſideration of any of his ſinnes paſt, or any manner of way tempted by the deuill, ſhall freely of his owne accord open his caſe to ſuch as are both able and willing to helpe him, that he may receiue comfort and die in peace of conſcience.

Thus much of the ſicke mans duty; now follow the duties of helpers. The firſt is, *to pray ouer him*, that is, in his preſence to pray with him, & for him, and by prayer to preſent his very perſon and his whole eſtate vnto God. The Prophet Elizeus, the Apoſtle Paul, and our Sauiour 2. Kin.4.33 Chriſt vſed this manner of praying; when they Act.20.10. would miraculouſly reſtore temporall life: and Ioh.11.41. therefore it is very meete that the ſame ſhould be vſed alſo of vs, that we might the better ſtirre vp our affections in prayer, and our compaſſion to the ſicke when we are about to intreat the Lord for the remiſſion of their ſinnes, and for the ſaluation of their ſoules.

The ſecond dutie of him that comes as an helper, is to annoint the ſicke party with oyle. Now this annointing was an outward ceremony which was vſed with the gift of healing, which is now ceaſed, and therefore I omit to ſpeake further of it.

Thus much of the dutie which the ſick man owes to God: now followe the duties which he is to performe vnto himſelfe, and they are twofold: one concernes his ſoule, the other his bodie. The dutie concerning his ſoule, is that he muſt arme and furniſh himſelfe againſt the immoderate feare of preſent death. And the reaſon hereof is plaine: becauſe howſoeuer naturally men feare through the courſe of ther liues more or leſſe; yet in time of ſickeneſſe when death approcheth, this naturall feare bred in the bone will moſt of all ſhewe it ſelfe, euen in ſuch ſort, as it will aſtoniſh the ſenſes of the ſicke partie, and ſometime cauſe deſperation. Therefore it is neceſſarie that we vſe meanes to ſtrengthen our ſelues againſt the feare of death. The meanes are of two ſorts; practiſes, and meditations. Practiſes are two eſpecially. The firſt is, that the ſicke man muſt not ſo much regard death it ſelfe as the benefits of God which are obteined after death. He muſt not fixe his minde vpon the conſideration of the pangs and torments of death; but all his thoughts and affections muſt be ſet vpon that bleſſed eſtate that is enioyed after death. Hee that is to paſſe ouer ſome great and deepe riuer, muſt not looke downeward to the ſtreame of the water; but if he would A preuent feare, he muſt ſet his foote ſure & caſt his eie to the banke on the furtherſide: and ſo muſt he that drawes neere death, as it were, looke ouer the waues of death and directly fixe the eie of his faith vpon eternall life. The ſecond practiſe is to looke vpon death in the glaſſe of the Goſpel, and not in the glaſſe of the law; that is, we muſt conſider death not as it is propounded in the law, & looke vpon that terrible face which the law giueth vnto it; but as it is ſet forth in the Goſpel. Death in the law is a curſe and the downefall to the pit of deſtruction; in the goſpel it is the entrance to heauē: the law ſets forth death as death; the goſpel ſets forth death as no death, but as a ſleepe B onely; becauſe it ſpeaketh of death as it is altered and changed by the death of Chriſt; by the vertue whereof death is properly no death to the ſeruants of God. When men ſhall haue care on this manner to conſider of death, it will be a notable meanes to ſtrengthen and ſtabliſh them againſt all immoderate feares and terrours that vſually riſe in ſickenes.

The meditations which ſerue for this purpoſe are innumerable, but I will touch onely thoſe which are the moſt principall and the grounds of the reſt: and they are foure in number. The firſt is borrowed from the ſpeciall prouidence of God; namely, that the death of euery man, much more euery child of God, is not onely foreſeene, but alſo fore-appointed C of God: yea the death of euery man deſerued & procured by his ſinnes, is laid vpon him by God, who in that reſpect may bee ſaid to bee the cauſe of euery mans death. So ſaith Anna, *The Lord killeth and maketh aliue.* 1.Sam.2.6. The Church of Ieruſalem confeſſed that nothing came to paſſe in the death of Chriſt, but that which the *foreknowledge and eternall counſell of God had appointed.* Act.4.28. And therefore the death alſo of euery member of Chriſt is foreſeene and ordained by the ſpeciall decree and prouidence of God. I adde further, that the very circumſtances of death, as the time when, the place where, the manner how, the beginnings of ſickeneſſe, the continuance, and the ende, euery fitte in the ſickneſſe, and D the pangs of death, are particularly ſet downe in the counſell of God. *The very* Mat.10.29, 30. *hayres of our heads are numbred* (as our Sauiour Chriſt ſaith) *and a ſparrow lights not on the ground without the will of our heauenly father.* Dauid ſaith excellently, *My bones are not hidde* Pſal.139.15 16. *from thee, though I was made in a ſecret place, and faſhioned beneath in the earth: thine eies did ſee mee when I was without forme, for in thy booke were all things written, which in continuance were faſhioned, when there was none of them before.* And he praies to God, *to put* Pſal.56.8. *his teares into his bottle.* Now if this be true, that God hath bottles for the very teares of his ſeruants, much more hath he bottles for their blood, and much more doth he reſpect and regard their paines and miſeries with all the circumſtances of ſickenes and death. The

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carefull meditation of this one point is a notable meanes to arme vs againſt feare and diſtruſt,and impatience in the time of death; as ſome examples in this caſe will eaſily manifeſt, Pſal.39.9. *I held my tongue and ſaid nothing*, ſaith Dauid: but what was it that cauſed this patience in him? the cauſe followes in the next words; *becauſe thou Lord diddeſt it.* And Ioſeph ſaith to Gen.45.5. his brethren, *Feare not, for it was the Lord that ſent mee before you.* Marke here how Ioſeph is armed againſt impatience and griefe and diſcontentment by the very conſideration of Gods prouidence: and ſo in the ſame manner ſhall we be confirmed againſt all feares & ſor- Pſal.116.15 rowes, and ſay with Dauid, *Pretious in the ſight of the Lord is the death of his Saints*: if this perſwaſion bee once ſetled in our hearts, that all things in ſicknes and death come to paſſe vnto vs by the prouidence of God, who turnes all things to the good of them that loue him.

The ſecond meditation is to be borrowed from the excellēt promiſe that God hath made Apoc.14.13. to the death of the righteous: which is, *Bleſſed are they that die in the Lord: for they reſt from their labours, and their workes follow them.* The author of truth that connot lie hath ſpoken it. Now then let a man but throughly conſider this, that death ioyned with a reformed life hath a promiſe of bleſſednes adioyned vnto it, and it alone will be a ſufficient meanes to ſtay the rage of our affections, and all inordinate feare of death: and the rather, if we marke wherein this bleſſednes conſiſts. In death we are indeede thruſt out of our old dwelling places, namely, theſe houſes of clay and earthly tabernacles of our bodies, wherin we haue made long aboad: but what is the end? ſurely that liuing and dying in Chriſt we might haue a 2.Cor.5.1. building giuen of God, that is, an houſe not made with hands, but eternall in the heauens, which is vnſpeakable and immortall glory. If a poore man ſhould be commanded by a Prince to put off his torne and beggerly garments, & in ſtead thereof to put on royall and coſtly robes, it would be a great reioycing to his heart: oh then what ioyfull newes muſt this be vnto all repentant and ſorrowfull ſinners, when the King of heauen and earth comes vnto them by death, and bids them lay down their bodies as ragged and patched garments, and prepare themſelues to put on the princely robe of immortalitie? No tongue can be able to expreſſe the excellencie of this moſt bleſſed and happie eſtate.

The third meditation is borrowed from the eſtate of all them that are in Chriſt, whether liuing or dying. He that dieth beleeuing in Chriſt, dieth not forth of Chriſt but in him, hauing both his bodie & ſoule really coupled to Chriſt according to the tenour of the couenant of grace: and though after death body & ſoule be ſeuered one from an other, yet neither of them are ſeuered or diſioyned from Chriſt. The coniunction which is once begun in this life remaines eternally. And therefore though A the ſoule goe from the bodie, & the bodie it ſelfe rot in the graue, yet both are ſtil in Chriſt, both in the couenant, both in the fauour of God as before death, and both ſhall againe be ioyned togither, the bodie by the vertue of the former coniunction beeing raiſed to eternall life. Indeede if this vnion with Chriſt were diſſolued as the coniunction of bodie & ſoule is, it might be ſome matter of diſcomfort and feare, but the foundation & ſubſtance of our myſticall coniunction with Chriſt both in reſpect of our bodies & ſoules enduring for euer, muſt needes be a matter of exceeding ioy and comfort.

The fourth meditation, is that God hath B promiſed his ſpeciall, bleſſed, and comfortable preſence vnto his ſeruants when they are ſicke or dying, or any way diſtreſſed. *When thou paſſeſt* Iſay,43.2 *through the water, I will be with thee* (ſaith the Lord) *and through the floods that they doe not ouerflowe thee: when thou walkeſt through the very fire thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee.* Now the Lord doth manifeſt his preſence three waies: the firſt is, by moderating and leſſening the paines and torments of ſickeneſſe and death, as the verie words of the former promiſe doe plainly import. Hence it comes to paſſe, that to many men the ſorrowes and pangs of death, are nothing ſo grieuous and troubleſome, as the afflictions and C croſſes which are laid on them in the courſe of their liues. The ſecond way of Gods preſence, is by an inward and vnſpeakable comfort of the ſpirit, as Paul ſaith, *Wee reioyce in tribulation,* Rom.5.3.5. *knowing that tribulation bringeth forth patience, &c.* but why is this reioycing? *becauſe* (ſaith he in the next words) *the loue of God is ſhed abroad in our hearts by the holy Ghoſt.* Againe, Paul hauing in ſome greiuous ſickeneſſe receiued the ſentence of death, ſaith of himſelfe, that, *as the* 2.Cor.1.5. *ſufferings of Chriſt did abound in him, ſo his conſolation did abound through Chriſt.* Here then we ſee, that when earthly comforts faile, the Lord himſelfe drawes neere the bedde of the ſicke, as it were viſiting them in his owne perſon, & miniſtring vnto thē refreſhing for their ſoules: *With his left hand he holds vp their heads, and* Cant.2.6. D *with his right hand he imbraceth them.* The third meanes of Gods preſence, is the miniſterie of good Angels, whom the Lord hath appoin- Pſa.91.11.12 ted as keepers and nources vnto his ſeruants to hold them vp and to beare them in their armes as nources doe young children, and to be as a guard vnto them againſt the deuill and his angels. And all this is verified ſpecially in ſickeneſſe, at which time the holy Angels are not onely preſent with ſuch as feare God, but ready alſo to receiue and to carrie their ſoules into heauen, as appeares by the example of Lazarus.

And thus much of the firſt dutie which a ſick man is to performe vnto himſelfe, namely, that he muſt by all meanes poſſible arme and ſtrengthen himſelfe againſt the feare of death: now followeth the ſecond dutie which is concerning the body; and that is, that all ſicke perſons muſt bee carefull to preſerue health and life till God doe wholly take it away. For Paul ſaith, *None of vs liueth to himſelfe, neither doth any die to himſelfe: for whether we liue, wee liue vnto the Lord, or whether wee die, wee vnto the Lord, whether we liue therefore or die wee are the Lords.* For this cauſe we may not doe with our liues as we will, but wee muſt referre the whole diſpoſition thereof vnto God, for whoſe glorie wee are to liue and die. And this temporall life is a moſt pretious iewell, and as the cōmon ſaying is, life is very ſweete; becauſe it is giuen to man for this ende, that he might haue ſome ſpace of time wherein he might vſe all good meanes to attaine to life euerlaſting. Life is not beſtowed on vs, that wee ſhould ſpend our daies in our luſts and vaine pleaſures, but that we might haue libertie to come out of the kingdome of darknes into the kingdome of grace, and from the bondage of ſinne into the glorious libertie of the ſonnes of God: and in this reſpect ſpeciall care muſt be had of preſeruation of life, till God doe call vs hence.

Ro. 14.7. 8

In the preſeruing of life, two things muſt bee conſidered: the meanes, and the right vſe of the meanes. The meanes is good and wholſome phyſicke, which, though it bee deſpiſed of many as a thing vnprofitable and needles, yet muſt it be eſteemed as an ordinance & bleſſing of God. This appeares, becauſe the ſpirit of God hath giuen approbation vnto it in the Scriptures. When it was the good pleaſure of God to reſtore life vnto King Ezekias, a lumpe of drie figs by the prophets appointment was laid to his boyle and he was healed. Indeede this cure was in ſome ſort miraculous, becauſe hee was made whole in the ſpace of two or three dayes, and the *third day he went vp to the temple*: yet the bunch of figges was a naturall and ordinarie medicine or plaiſter ſeruing to ſoften and ripen tumours or ſwellings in the fleſh. And the Samaritane is commended for the binding vp and for the powring in of wine and oyle into the wounds of the man that lay wounded betweene Ieruſalem and Ierico. Now this dealing of his was a right practiſe of phyſicke: for the wine ſerued to cleanſe the wound and to eaſe the paine within: and the oyle ſerued to ſupple the fleſh and to aſſwage the paine without. And the prophet Eſai, ſeemes to commend this phyſicke, when he ſaith, *From the ſole of the foot vnot the heathere is nothing whole therein, but wounds & ſwellings, & ſores full of corruption: they haue not bin wrapped, nor bound vp, nor mollified with oyle.* And whereas God did not command circumciſion of chilldren before the eight day, he followed a rule of phyſicke obſerued in all ages, that the life of the child is very vncerten till the firſt ſeauen dayes be expired, as we may ſee by the example of the child which Dauid had by Bathſabe, which died the ſeuenth day. And vpon the very ſame ground heathen men vſed not to name their children before the eight day. Thus then it is manifeſt that the vſe of phyſicke is lawfull and commendable.

King 20. 7.

Gal. l.2. de art. curat. cap. 7.

Luk. 10.34.

Valla de ſacra philoſo. c.88.

Eſa. 1.6.

Ariſt. de hiſt. animal. l.7. cap.1.

Furthermore, that phyſicke may bee well applied to the maintenance of health, ſpeciall care muſt be had to make choice of ſuch Phyſitians as are knowne to bee well learned, and men of expirence, as alſo of good conſcience and good religion. For as in other callings, ſo in this alſo, there be ſundrie abuſes which may indanger the liues and the health of men. Some venter vpon the bare inſpection of the vrine, without further direction or knowledge of the eſtate of the ſicke, to preſcribe and miniſter as ſhall ſeeme beſt vnto them. But the learned in this facultie doe plainely auouch, that this kind of dealing tends rather to kill then to cure; and that ſundrie men are indeede killed thereby. For iudgement by the vrine is moſt deceitfull: the water of him that is ſicke of a peſtilent feauer euen vnto death, lookes for ſubſtance and colour as the water of a whole man: and ſo doth the water of them that are ſicke of a quartane or of any other intermitting feauer: ſpecially if they haue vſed good diet from the beginning; as alſo of them that haue the pleuriſie, or the inflammation of the lungs, or the Squinancie, oftentimes when they are neare death. Now then conſidering the waters of ſuch as are at the point of death, appeare as the vrines of haile and ſound men, one and the ſame vrine may foreſignifie both life and death, and bee a ſigne of diuers, nay of contrarie diſeaſes. A thine, crude, and pale vrine in them that be in health, is a token of want of digeſtion; but in them that are ſicke of a ſharpe or burning ague, it betokens the frenſie, and is a certen ſigne of death. Againe, others there be that thinke it a ſmall matter to make experiments of their deuiſed medicines vpon the bodies of their patients, whereby the health, which they hoped for, is either much hindred or much decaied. Thirdly, there bee others which miniſter no phyſicke at any time, or vſe phlebotomie without the direction of iudiciall Aſtrologie: but if they ſhall follow this courſe alwaies, they muſt needes kill many a man. Put the caſe that a man full bodied is taken with a pleureſie, the moone being in *Leone*, what muſt bee done? The learned in this art ſay, hee muſt preſently be let blood: but by Aſtrologie a ſtay muſt be made, till the moone be remooued from *Leo* the houſe of the ſunne: but by that time the impoſtume will be ſo much increaſed by the gathering togither of the humours, that it can neither be diſſolued nor ripened: and by this meanes the ſicke partie wanting helpe in time, ſhall die either by inflammation, or by the conſumption of the lunges. Againe, when a man is ſicke of the Squinancie; or of the feauer called *Synachus*, the moone then beeing in the malignant aſpects with any of the infortunate plantes (as Aſtrologers vſe to ſpeake) if letting of blood be

Foreſt. de vrin. iudicijs lib.3. Lang. l.2. epiſt.41.

Lang. l.1. epiſt.35. See Ganiuettus cal- Amicus medicorum.

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A deferred till the moone be freed from the foreſaid aſpects, the partie dies in the meane ſeaſon. Therefore they are farre wide that miniſter purgations and let blood no otherwiſe, then they are counſelled by the conſtitution of the ſtarres, whereas it is a farre better courſe to conſider the matter of the diſeaſe, with the diſpoſition and ripening of it: as alſo the courſes, and ſymptomes, and criſis therof. This beeing ſo, there is good cauſe that ſicke men ſhould as well be carefull to make choice of meete Phyſitians to whom they might commend the care of their health, as they are carefull to make choice of Lawyers for their worldly ſuites, and Diuines for caſes of conſcience.

B Furthermore, all men muſt be here warned to take heede, that they vſe not ſuch meanes as haue no warrant. Of this kind are all charmes or ſpels, of what words ſo euer they conſiſt: characters and figures either in paper, wood, or waxe: all amulets, and ligatures, which ſerue to hang about the necke or other parts of the bodie, except they bee grounded vpon ſome good naturall reaſon; as white peonie hung about the necke, is good againſt the falling ſickneſſe: and wolfe-dung tyed to the bodie is good againſt the chollick, not by any enchantment, but by inward vertue. Gal.l.6. & 10 de ſimp. medic. Otherwiſe they are all vaine and ſuperſtitious: becauſe neither by creation, nor by any ordinance in Gods word, haue they any power to cure a bodily diſeaſe. C For words can do no more but repreſent. And yet neuertheleſſe, theſe vnlawfull and abſurd meanes are more vſed and ſought for of common people, then good phyſicke. But it ſtands all men greatly in hand in no wiſe to ſeeke foorth to enchanters, and ſorcerers, which indeed are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his ſickneſſe, then to ſeeke recouerie by ſuch wicked perſons. *For if any man turne after ſuch a worke with ſpirits, and after Soothſayers, to goe an whoring after them, the Lord will ſet his face againſt them, and cut them off from among his people.* Leuit.20.6 D When Achazia was ſicke, he ſent to Baalzebub the god of Ekron to know whether he ſhould recouer or no: as the meſſengers were going, the Prophet Elias met them, and ſaid, *Goe and returne to the king which ſent you, and ſay vnto him, Thus ſaith the Lord, Is it not becauſe there is no God in Iſrael, that thou ſendeſt to inquire of Baalzebub the god of Ekron? therefore thou ſhalt not come downe from thy bed on which thou art gone vp, but ſhalt die the death.* 2.King.1.6. Therefore ſuch kind of helpe is ſo farre from curing any paine or ſickneſſe, that it rather doubleth them and faſteneth them vpon vs.

Thus much of the meanes of health: now followes the manner of vſing the meanes; concerning which, three rules muſt be followed. Firſt of all, he that is to take phyſick, muſt not onely prepare his bodie, as Phyſitians doe preſcribe: but he muſt alſo prepare his ſoule by humbling himſelfe vnder the hand of God in his ſickneſſe for his ſinnes, and make earneſt prayer to God for the pardon of them before any medicine come in his bodie. Now that this order ought to be vſed, appeares plainely in this, that ſickneſſe ſprings from our ſinnes as from a roote; which ſhould firſt of all be ſtocked vp, that the branches might more eaſily die. And therfore Aſa commended for many other things, is blamed for this by the holy Ghoſt, that he ſought not the Lord, but to the Phiſitians: and put his truſt in them. 2.Chr.16.12 Oftentimes it comes to paſſe, that diſeaſes curable in themſelues, are made incurable by the ſins and the impenitencie of the partie: and therefore the beſt way is, for them that would haue eaſe, when God begins to correct them by ſickneſſe, then alſo to beginne to humble themſelues for all their ſinnes, and turne vnto God.

The ſecond rule is, that when we haue prepared our ſelues, and are about to vſe phyſicke, we muſt ſanctifie it by the word of God and prayer, as we doe our meate or drinke. For by the word we muſt haue our warrant, that the medicines preſcribed are lawfull and good: and by prayer we muſt intreat the Lord for a bleſſing vpon them, in reſtoring of health, if it be the good will of God. 1.Tim.4.5.

The third rule is, that we muſt carrie in mind the right and proper end of Phyſicke, leſt we deceiue our ſelues. We muſt not therefore thinke, that Phyſicke ſerues to preuent old age or death it ſelfe. For that is not poſsible, becauſe God hath ſet downe, that all men ſhall die and be chaunged. And life conſiſts in a temperature and proportion of naturall heate and radicall moiſture: which moiſture beeing once conſumed by the former heat, is by art vnrepairable, and therefore death muſt needes follow; but the true end of Phyſick is to continue & lengthen the life of man to his naturall period: which is when nature, that hath beene long preſerued by all poſsible meanes, is now wholly ſpent. Now this period, though it cannot be lengthened by any skill of man, yet it may eaſily be ſhortened by intemperance in diet, by [a] drunkenneſſe, and by violent diſeaſes. But care muſt be had to auoide all ſuch euils, that the litle lampe of corporall life may burne till it goe out of it ſelfe. For this very ſpace of time is the very day of grace and ſaluation: and whereas God in iuſtice might haue cut off and haue vtterly deſtroyed vs, yet in great mercie he giues vs thus much time, that we might prepare our ſelues to his kingdome: which time, when it is once ſpent, if a man would redeeme it with the price of ten thouſand worlds, he cannot haue it.

And to conclude this point touching phyſicke,

[a] *Intercutaneus carnifex.*

ſicke, I will here ſet downe two ſpeciall duties of the Phyſitian himſelfe. The firſt is, that in the want and defect of ſuch as are to put ſicke men in minde of their ſinnes, it is a dutie ſpecially concerning him, he beeing a member of Chriſt, to aduertiſe his patients that they muſt truely humble themſelues, and pray feruently to God for the pardon of all their ſinnes: and ſurely this dutie would be more commonly practiſed then it is, if all phyſitians did conſider that oftentimes they want good ſucceſſe in their dealings, not becauſe their is any want in art or good will, but becauſe the partie with whome they deale is impenitent. The ſecond dutie is, when he ſees manifeſt ſignes of death in his patient, not to depart concealing them, but firſt of all to certifie the patient thereof. There may be and is too much nicenes in ſuch concealements, and the plaine truth in this caſe knowne, is very profitable. For when the partie is certaine of his end, it bereaues him of all confidence in earthly things, and makes him put all his affiance in the meere mercie of God. When Ezechias was ſicke, the prophet ſpeakes plainely vnto him and ſaith, *Set thine houſe in order for thou muſt die.* ſai.38.1. And what good wee may reape by knowing certainely that we haue receiued the ſentence of death, Paul ſheweth when he ſaith, *We receiued the ſentence of death in our ſelues, becauſe wee ſhould not truſt in our ſelues, but in God which raiſeth the dead.* Cor.1.9.

Hauing thus ſeene what be the duties of the ſicke man to himſelfe, let vs now ſee what be the duties which he oweth to his neighbour; and they are two. The firſt is the dutie of reconciliation, whereby hee is freely to forgiue all men: and to deſire to be forgiuen of all. In the old teſtament when a man was to offer a bullocke or lambe in ſacrifice to God, hee muſt leaue his offering at the altar, and firſt goe and be reconciled to his brethren, if they had ought againſt him: much more then muſt this be done, when we are in death to offer vp our ſelues, our bodies, and ſoules, as an acceptable ſacrifice vnto God. *Queſt.* What if a man cannot come to the ſpeech of them with whom he would be reconciled; or if he doe, what if they will not be reconciled? *Anſw.* When they ſhall in their ſickeneſſe ſeeke and deſire reconciliation, and cannot obtaine it, either becauſe the parties are abſent, or becauſe they will not relent, they haue diſcharged their conſcience, and God will accept their will for the deede. As put caſe, a man lying ſicke on his death bedde, is at enmitie with one that is then beyond the ſea; ſo as hee cannot poſſibly haue any ſpeech with him, if he would neuer ſo faine, how ſhall he ſtay his minde? why, he muſt remember that in this caſe, a will and deſire to be reconciled is reconciliation it ſelfe.

The ſecond dutie is, that thoſe which are rulers and gouernours of others, muſt haue care and take order that their charges committed to them by God, be left in good eſtate after their death: and here come three duties to A be handled; the firſt of the Magiſtrate, the ſecond of the Miniſter, the third of the maſter of the family. The Magiſtrates dutie is, before hee die to prouide, as much as he can, for the godly, and peaceable eſtate of the towne, citie or common wealth: and that is done partly by procuring the maintenance of ſound religion and vertue, and partly by eſtabliſhing of the execution of ciuill iuſtice and outward peace. Examples of this practiſe in GODS word are theſe. Deut.31.2. When Moſes was an hundred and twenty yeare old, and was no more able to goe in and out before the people of Iſraell, he called them before him, and ſignified that the time of his departure was at hand, and thereupon B tooke order for their wel-fare after his death. And firſt of all he places Ioſuah ouer them in his ſtead, to be their guid to the promiſed land: ſecondly, he giues ſpeciall charge to all the people, to bee valiant and couragious againſt their enemies, and to obey the commaundements of God. And Ioſua followes the ſame courſe. Ioſ.23. For he calls the people togither, and ſhewes them that the time of his death is at hand, and giues them a charge to be couragious, and to worſhip the true God: which done, hee endes his dayes as a worthie Captaine. When king Dauid was to goe the way of all fleſh, and lay ſicke on his death bedde; he placed his owne ſonne Salomon vpon his throne, and gaue him charge, both for C maintenance of religion, and execution of iuſtice. 1.King.2.1.2.3.&c.

The dutie of Miniſters when they are dying is, as much as they can, to caſt and prouide for the continuance of the good eſtate of the Church ouer which they are placed. Conſider the example of Peter: *I will* (ſaith he) *indeauour all waies, that ye alſo may bee able to haue remembrance of theſe thinges after my departure.* 2.Pet.1.15. If this had beene wel obſerued, there could not haue beene ſuch aboundance of ſchiſmes, errors and hereſies as hath been, and the Church of God could not haue ſuffered ſo great hauocke. But becauſe men haue had more care to maintaine perſonal ſucceſſion, then the right ſucceſſion, which ſtandes in the doctrine of the Prophets and Apoſtles; therefore wolues haue D come into the roomes of faithfull teachers, & the Apoſtacie of which Paul ſpeakes, hath ouerſpread the face of the Church. Act.20.28.29. 2.Theſſ.2.3.

Thirdly, houſholders muſt ſet their families in order before they die, as the Prophet Eſai ſaith to Ezechiah; *Set thine houſe in order for thou muſt dy.* For the procuring of good order in the family after death, 2. things are to be done. The firſt concerns this life, and that is to diſpoſe of lands and goods. And that this may be well & wiſely done; if the Will be vnmade, it is with godly aduiſe & counſel to be made in the time of ſicknes; according to the practiſe of ancient and worthie men. Abraham before his death makes his Will, & giues legacies; ſo did Iſaac, and Iacob, in whoſe laſt will and teſtament are contained many worthie bleſſings and pro- Gen.25.5.6.&.27.and.49.

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phecies of the eſtate of his children. And Chriſt our Sauiour when hee was vpon the Ioh.19.27. croſſe prouided for his mother, ſpecially commending her to his diſciple Iohn whome he loued. And indeed this dutie of making a will, is a matter of great weight and importance; for it cuts off much hatred and contention in families, and ſtaies many ſuits in lawe. It is not therefore alwaies a matter of indifferencie, which may be done or not done, as many falſly, thinke, who vpon blinde and ſiniſter reſpects abſtain from making wils, either becauſe their wealth ſhould not be knowne, or becauſe they would haue their decaied eſtate to be concealed; or becauſe they feare they ſhal die the ſooner if the will be once made.

Now though the making of wils belong to another place and profeſſion, yet ſo much may bee ſpoken here as the holy Ghoſt hath vttered in the word: and that I will reduce to certaine rules. The firſt is, that the will muſt bee made according to the law of nature, and the written word of God, and the good and holeſome poſitiue lawes of that kingdome or countrie whereof a man is a member. The will of God muſt be the rule of mans will. And therefore the will that is made againſt any of theſe, is faultie. The ſecond is, that if goods euill gotten be not reſtored before, they muſt euen then bee reſtored by will, or by ſome other way. It is the practiſe of couetous men to bequeath their ſoules when they die to God, & their goods euill gotten to their children and friends; which in all equitie ſhould bee reſtored to them to whom they belong. *Queſt.* How if a mans conſcience tell him that his goods be euill gotten, & he knowes not where, or to whome to make reſtitution? *Anſ.* The caſe is common, and the anſwer is this. When the partie is knowne whome thou haſt wronged, reſtore to him particularly; if the partie be vnknowne or dead; reſtore to his executors or aſſignes, or to his next kinne; if there be none; yet keepe not goods euill gotten to thy ſelfe, but reſtore to God, that is, in way of recompence and ciuill ſatisfaction, beſtow them on the Church or common-wealth. The third rule is, that heads of families muſt principally beſtow their goods vpō their own children, and them that be of their owne kindred. Gen 15.4. *This man* (ſaith God to Abraham of Eleazer a ſtranger) *ſhall not bee thine heire, but the ſonne which ſhall come of thy loines.* And this was Gods Numb.27.8 11. commandement to the Iſraelites, that when any man dies, his ſonne ſhould be his heire, and if he haue no ſonne, then his daughter: and if he haue no daughter, then his brethren: and if he haue no brethren, then his fathers brethren; and if there be none, then the next of his Rom.8.17. kinne whoſoeuer. And Paul ſaith, *If ye be ſonnes,* 1.Tim.5.8. *then alſo heires*: And againe, *He that prouides not for his owne, and namely for them of his houſhold, is worſe then an infidell.* Therefore it is a fault for any man to alienate his goods or lands, wholly and finally from his A blood and poſteritie. It is a thing which Plato de rep.l.2. Auſt.pol.l.5.c.8. the very law of nature it ſelfe hath condemned. Againe, it is a fault to giue all to the eldeſt, and nothing in reſpect to the reſt; as though the eldeſt were borne to be gentlemen, and yonger brethren borne to beare the wallet. Yet in equitie the eldeſt muſt haue more then any; euen becauſe hee is the eldeſt, and becauſe ſtockes and families in their perſons are to be maintained; and becauſe their muſt alwaies bee ſome that muſt bee fit to doe ſpeciall ſeruice in the peace of the common weale, or in the time of warre; which could not bee, if goods ſhould be equally parted to all. The fourth and laſt rule is, that no B Will is of force till the teſtator be dead, for Heb.9.16. ſo long as he is aliue he may alter and chaung it. Theſe rules muſt be remembred, becauſe they are recorded in Scripture; the opening of other points and circumſtances belongeth to the profeſſion of the lawe.

The ſecond dutie of the maiſter of the family concerneth the ſoules of ſuch as be vnder his gouernment: and that is to giue charge to them that they learne, beleeue, and obey the true religion, that is, the doctrine of ſaluation ſet downe in the writings of the Prophets & Apoſtles. The Lord himſelfe commends Abraham for this: *I knowe Abarham,* ſaith he, Gen.18.19. *that he will command his ſonnes, and his houſhold after him, that they keepe the way of the Lord to doe righteouſnes and iudgement.* And Dauid C giues Salomon on his death bed a moſt notable and ſolemne charge, the ſumme and ſub1.King.2. read all. ſtance whereof is, to know the God of his fathers and to ſerue him: which beeing done, he further commends him to God by prayer, for which purpoſe the 72. pſalme was made. This practiſe of his is to be followed of all. Thus gouernours, when they ſhall carefully diſpoſe of their goods, and giue charge to their poſteritie touching the worſhip of God, ſhall greatly honour God dying as well as liuing.

Hitherto I haue intreated of the twofold preparation which is to go before death: now followes the ſecond part of Dying well, namely, the diſpoſition in death. This diſpoſition is nothing els but a religious and holy behauiour D ſpecially towards God, when we are in or neere the agonie or pang of death. This behauiour containes three ſpeciall duties. The firſt is, to die in or by faith. To die by faith is when a man in the time of death, doth withall his heart relie himſelfe wholly on Gods ſpeciall loue and fauour and mercie in Chriſt, as it is reuealed in the word. And though there be no part of mans life voide of iuſt occaſions whereby wee may put faith in practiſe, yet the ſpeciall time of all is the pang of death, when friends, and riches, and pleaſures, & the outward ſenſes, and temporall life, and all earthly helpes forſake vs. For then true faith maketh vs to goe wholly out of our ſelues, and to deſpare of comfort and ſaluation in reſpect of any earthly thing; and with all the power and ſtrength of the heart to reſt on the pure mercie of God. This made Luther both thinke and ſay, that men were beſt Chriſtians in death. An example of this faith wee haue in Dauid, who when he ſaw nothing before his eyes but preſent death, the people intending to ſtone him, *comforted himſelfe* at that very inſtāt (as the very text ſaith) *in the Lord his God.* And this comfort he reaped, in that by faith he applyed vnto his owne ſoule the mercifull promiſes of God as he teſtifieth of himſelfe: *Remember* (ſaith he) *the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt. It is my comfort in trouble: for thy promiſe hath quickened me.* Againe, *My fleſh faileth and my hart alſo, but God is the ſtrength of my heart, and my portion for euer.* Now looke what Dauid here did, the ſame muſt euery one of vs doe in the like caſe. When the Iſraelites in the wilderneſſe were ſtung with fierie ſerpents, and lay at the point of death, they looked vp to the braſen ſerpent which was erected by the appointment of God, and were preſently healed: euen ſo when any man feeles death to draw neere, and his fierie ſting to pierce the heart, he muſt fixe the eye of a true & liuely faith vpō Chriſt, exalted and crucified on the croſſe, which being done, he ſhall by death enter into eternall life.

1.Sam.30.6

Pſal.119. 49,50.

Pſal.73.26.

Ioh 3.14.

Now becauſe true faith is no dead thing, it muſt be expreſſed by ſpeciall actions; the principall whereof is Inuocation, whereby either prayer or thankeſgiuing is directed vnto God. When death had ſeazed vpon the bodie of Iacob, he raiſed vp himſelfe, and turning his face towards the beds head, leaned on the top of his ſtaffe by reaſon of his feebleneſſe, and prayed vnto God: which prayer of his was an excellent fruit of his faith. Iobs wife in the midſt of his affliction ſaid vnto him to very good purpoſe, *Bleſſe God and die.* I know and grant that the words are commonly tranſlated otherwiſe, (*curſe God and die*: but (as I take it) the former is the beſt. For it is not like that in ſo excellent a family, any one perſon, much leſſe a matron and principall gouernour thereof would giue ſuch lewd and wretched counſell, which the moſt wicked man vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemn. And though Iob call her a *fooliſh woman*, yet he doth it not, becauſe ſhe went about to perſwade him to blaſpheme God; but becauſe ſhe was of the mind of Iobs friends, and [a] thought that he ſtood too much in a conceit of his owne righteouſneſſe. Now the effect and meaning of her counſell is this: *Bleſſe God*, that is, husband, no doubt thou art by the extremitie of thine affliction at deaths doore: therfore beginne now at length to lay aſide the great ouerweening which thou haſt of thine owne righteouſneſſe, acknowledge the hand of God vpon thee for thy ſinnes, confeſſe them vnto him giuing him the glorie, pray for the pardon of them, and end thy dayes. This counſell is very good and to be followed of all; though it may be the applying of it (as Iob well perceiued) is mixed with folly.

Heb.11.21.

Iob 2.9.

[a] Doſt thou continue yet in thine vprightnes? verſ.9.

Here it may be alleadged, that in the pangs of death men want their ſenſes and conuenient vtterance, and that therefore they are vnable to pray. *Anſ.* The very ſighes, ſobbes, and grones of a repentant and beleeuing heart are prayers before God, euen as effectuall as if they were vttered by the beſt voice in the world. Prayer ſtands in the affection of the heart, the voice is but an outward meſſenger thereof. God lookes not vpon the ſpeech but vpon the heart. Dauid ſaith, *God heares the deſires of the poore.* Againe, *that he will fulfill the deſires of them that feare him*; yea their very teares are loude and ſounding prayers in his eares.

Pſal,10.17. & 145.19.

Againe, faith may otherwiſe be expreſſed by the *Laſt words*, which for the moſt part in them that haue truly ſerued God, are very excellent, and comfortable, and full of grace: ſome choice examples whereof I wil rehearſe for inſtructions ſake and for imitation. The laſt words of Iacob were thoſe whereby as a Prophet he foretold bleſſings and curſes vpon his children: and the principall among the reſt were theſe: *The ſcepter ſhall not depart from Iudah, and the law-giuer from betweene his feet, till Shilo come*: and, *O Lord I haue waited for thy ſaluation.* The laſt words of Moſes are in his moſt excellent ſong ſet downe, Deut.32. And the laſt words of Dauid were theſe, *The ſpirit of the Lord ſpake by me, and his word was in my tongue: the God of Iſrael ſpake to me, the ſtrength of Iſrael ſaid, Beare rule ouer men, &c.* The words of Zacharias the ſonne of Iehoida, when he was ſtoned, were, *The Lord looke vpon it and require it.* The laſt words of our Sauiour Chriſt when he was dying vpon the croſſe were moſt admirable, and ſtored with aboundance of ſpirituall grace. 1. To his father he ſaid, *Father, forgiue them, they know not what they doe.* 2. To the theef, *Verily, I ſay vnto thee, this day ſhalt thou be with me in Paradiſe.* 3. To his mother, *Mother, behold thy ſonne*: and to Iohn, *behold thy mother.* 4. And in his agonie, *My God, my God, why haſt thou forſaken me?* 5. And earneſtly deſiring our ſaluation, *I thirſt.* 6. And when he had made perfect ſatisfaction, *It is finiſhed.* 7. And when bodie and ſoule were parting, *Father, into thy hands I commend my ſpirit.* The laſt words of Steuen were. 1. *Behold, I ſee the heauen open and the ſonne of man ſtanding at the right hand of God.* 2. *Lord Ieſus receiue my ſpirit.* 3. *Lord, lay not this ſinne to their charge.* Of Polycarpe, *Thou art a true God without lying, therefore in all things I prayſe thee, and bleſſe thee, and glorifie thee by the eternall God and high Prieſt Ieſus Chriſt thine onely beloued Sonne, by whome, and with whome, to thee and the holy ſpirit, be all glorie now and for euer.* Of Ignatius, *I care not what kind of death I dye: I am the bread of the Lord, and muſt be ground with the teeth of Lions, that I may be cleane*

Gen 49. Verſ.10. Verſ.18.

2.Sam.23. 2.3.

2.Chr.24.22

Luk.23.34. Verſ.43. Ioh.19.26. 27. Mat.27.46. Ioh.19.28. Verſ.30. Luk.23.46. Act.7.56. 59.60.

Euſeb.l.3. cap.30.

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Paulinus in vita eius. Poſſid. in vita Aug. cap.3.

A

bread for Chriſt who is the bread of life for me. Of Ambroſe, *I haue not led my life among you, as if I were aſhamed to liue: neither doe I feare death, becauſe we haue a good Lord.* Of Auguſtine, 1. *He is no great man that thinkes it a great matter, that trees and ſtones fall, and mortall men die.* 2. *Iuſt art thou O Lord, and righteous in thy iudgement.* Of Bernard, 1. *An admonitiō to his brethren that they would ground the anchor of their faith and hope in the ſafe and ſure port of Gods mercie:* 2. *Becauſe* (ſaith he) *as I ſuppoſe I cannot leaue vnto you any choiſe example of religion, I commend three things to be imitated of you, which I remember that I haue obſerued in the race which I haue runne as much as poſſibly I could.* 1. *I gaue leſſe heed to mine owne ſenſe and reaſon, then to the ſenſe and reaſon of other men.*

B

2. *When I was hurt, I ſought no reuenge on him that did the hurt.* 3. *I had care to giue offence to no man, and if it fell out otherwiſe, I tooke it away as I could.*

Oſwold. Mycon.

Of Zwinglius, when in the field he was wounded vnder the chinne with a ſpeare: *O what a happe is this? goe to, they may kill my bodie, but my ſoule they cannot.* Of Oecolampadius, 1. *An exhortation to the Miniſters of the Church to maintaine the puritie of doctrine, to ſhew foorth an example of honeſt and godly conuerſation, to be conſtant and patient vnder the croſſe.* 2. Of himſelfe, *Whereas I am charged to be a corrupter of the truth, I weigh it not, now I am going to the tribunall of Chriſt, and that with good conſcience by the grace of God, and there it ſhall be manifeſt that I haue not ſeduced the Church.*

C

Of this my ſaying and conteſtation, I leaue you as witneſſes, and I confirme it with this my laſt breath. 3. To his children, *Loue God the Father:* and turning himſelfe to his kinsfolkes: *I haue bound you* (ſaith he) *with this conteſtation, you (which they heare and I haue deſired) ſhall doe your indeauour, that theſe my children may be godly, and peaceable, and true.* 4. To his friends comming vnto him, *What ſhall I ſay vnto you? Newes, I ſhall be ſhortly with Chriſt my Lord.* 5. Beeing aſked whether the light did not trouble him, touching his breſt, *there is light enough*, ſaith he. 6. Hee rehearſed the whole 51. Pſalme with deepe ſighes from the bottome of his breaſt. 7. A litle after: *Saue me Lord Ieſus.*

D

Of Luther, *My heauenly Father, God and Father of our Lord Ieſus Chriſt, and God of all comfort, I giue thee thankes that thou haſt reuealed vnto me thy Sonne Ieſus Chriſt, whome I haue beleeued, whome I haue profeſſed, whome the Biſhop of Rome, and the whole companie of the wicked perſecuteth and reuileth: I pray thee my Lord Ieſus Chriſt receiue my poore ſoule: my heauenly Father, though I be taken from this life, and this bodie of mine is to be laid downe, yet I know certainly that I ſhall remaine with thee for euer, neither ſhall any be able to pull me out of thy hand.* Of Hooper, *O Lord Ieſus, ſonne of Dauid haue mercie on me, and receiue my ſoule.* Of Annas Burgius, *Forſake me not O Lord, leſt I forſake thee.* Of Melancthon, *If it be the will of God, I am willing to die, and I beſeech him that hee will graunt mee a ioyful departure.* Of Caluine, 1. *I held my tongue,*

A

becauſe thou Lord haſt done it. 2. *I mourned as a doue.* 3. *Lord thou grindeſt me to powder, but it ſufficeth me becauſe it is thine hand.* Of Peter Martyr, *That his bodie was weake, but his mind was well: that hee acknowledged no life or ſaluation, but onely in Chriſt who was giuen of the Father to be a Redeemer of mankind:* and when hee had confirmed this by teſtimonie of Scripture, he added: *This is my faith in which I will die: and God will deſtroy them that teach otherwiſe.* This done, he ſhooke hands with all and ſaid, *Farewell my brethren, and deare friends.* It were eaſie to quote more examples, but theſe few may be in ſtead of many, and the ſumme of all that godly men ſpeake, is this:

B

Some inlightened with a propheticall ſpirit foretell things to come, as the Patriarckes, Iacob and Ioſeph did: and there haue beene ſome which by name haue teſtified who ſhould very ſhortly come after them; and who ſhould remaine aliue, and what ſhould be their condition: ſome haue ſhewed a wonderfull memorie of things paſt, as of their former life, and of the benefits of God; and no doubt it was giuen them to ſtirre vp holy affections and thankſgiuing to God: ſome againe rightly iudging of the change of their preſent eſtate for a better, doe reioyce exceedingly that they muſt be tranſlated from earth to paradiſe: as Babylas Martyr of Antioch when his head was to be chopped off,

Gen.49.& 50.24.25.

C

Returne (ſaith he) *O my ſoule vnto thy reſt: becauſe the Lord hath bleſſed thee: becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my feete from falling,* I *ſhall walk before thee* Iehouah *in the land of the liuing.* And ſome others ſpake of the vanitie of this life, of the imagination of the ſorrowes of death, of the beginning of eternall life, of the comfort of the holy Ghoſt which they feele, of their departure vnto Chriſt.

Pſ.116.7.8.

Queſt. What muſt we thinke if in the time of death ſuch ſpeeches be wanting: and in the ſtead thereof idle talke be vſed. *Anſ.* We muſt conſider the kind of ſickneſſe whereof men die, whether it be more eaſie or violent: for violent ſickneſſe is vſually accompanied with frenzies,

D

and with vnſeemely motions and geſtures, which we are to take in good part euen in this regard, becauſe we our ſelues may be in the like caſe.

Thus much of the firſt dutie, which is to die in faith: the ſecond is to die in obedience: otherwiſe our death cannot be acceptable to God, becauſe we ſeeme to come vnto God of feare and conſtraint as ſlaues to a maſter, and not of loue as children to a father. Now to die in obedience is, when a man is willing and readie, and deſirous to goe out of this world, whenſoeuer God ſhall call him, and that without murmuring or repining, at what time, where, and when it ſhall pleaſe God. *Whether we liue or die,* ſaith Paul, *we doe it not to our ſelues but vnto God:* and therefore mans dutie is to be obedient to God in death as in life. Chriſt is

Rom,14.7.8

our example in this caſe, who in his agonie prayed, *Father let this cup paſſe from me*, yet with a ſubmiſſion, *not my will, but thy will be done*: teaching vs in the very pangs of death to reſigne our ſelues to the good pleaſure of God. When the Prophet told king Ezechiah of death, preſently without all manner of grudging he addreſſed himſelfe to prayer. We are commaunded to preſent our ſelues vnto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then, that we are to make as much conſcience in performing obedience to God in ſuffering death, as we do of any thing in the courſe of our liues.

The 3. dutie is to render vp our ſouls into the hands of God, as the moſt faithfull keeper of all. This is the laſt dutie of a Chriſtian, and it is preſcribed vnto vs in the example of Chriſt vpon the croſſe, who in the very pangs of death when the diſſolution of bodie and ſoule drew on, ſaid, *Father, into thy hands I commend my ſpirit*, Luk.23.46. and ſo gaue vp the ghoſt. The like was done by Stephen, who when he was ſtoned to death, ſaid, *Lord Ieſus receiue my ſpirit*. Act.7.59. And Dauid in his time beeing in daunger of death, vſed the very ſame words that Chriſt vttered. Pſal.31.5.

Thus we ſee what be the duties which wee are to performe in the very pangs of death that we may come to eternall life. Some men will happily ſay, if this be all to die in faith and obedience, and to ſurrender our ſoules into Gods hand, we will not greatly care for any preparation before hand, nor trouble our ſelues much about the right manner of dying well: for we doubt not, but that when death ſhall come, we ſhall be able to performe all the former duties with eaſe. *Anſ.* Let no man deceiue himſelfe by any falſe perſwaſion, thinking with himſelf that the practiſe of the foreſaid duties is a matter of eaſe; for ordinarily they are not, neither can they be performed in death, vnleſſe there be much preparation in the life before. He that will die in faith, muſt firſt of all liue by faith; and there is but one example in all the Bible of a man dying in faith, that liued without faith; namely, the theefe vpon the croſſe. The ſeruants of God that are indued with great meaſure of grace doe very hardly beleeue in the time of affliction. Indeed when Iob was afflicted he ſaid, *though the Lord kill me, yet will I truſt in him*; yet afterward, his faith being ouercaſt with a cloud, he ſaith, that God was *become his enemie*, and that he had ſet him *as a marke to ſhoote at*, and ſundrie times his faith was oppreſſed with doubting and diſtruſt. How then ſhall they that neuer liued by faith, nor inured themſelues to beleeue, bee able in the pang of death to reſt vpon the mercie of God? Againe, he that would die in obedience, muſt firſt of all leade his life in obedience: he that hath liued in diſobedience cannot willingly and in obedience appeare before the iudge when he is cited by death the ſergeant of the Lord; he dies indeed, but this is vpon neceſſitie, becauſe hee muſt yeeld to the order and courſe of nature, as other creatures do. Thirdly, he that would ſurrender his ſoule into the hands of God, muſt be reſolued of two things: the one is, that God can; the other is, that God will receiue his ſoule into heauen, and there preſerue it till the laſt iudgement. And none can be reſolued of this, except he haue the ſpirit of God to certifie his conſcience that he is redeemed, iuſtified, ſanctified by Chriſt, and ſhall be glorified. Hee that is not thus perſwaded, dare not render vp and preſent his ſoule vnto God. When Dauid ſaid, *Lord into thy hands I commend my ſpirit*, Pſal.31.5. what was the reaſon of this boldneſſe in him? ſurely nothing elſe but the perſwaſion of faith, as the next words import: *for thou haſt redeemed me, O Lord God of truth*. And thus it is manifeſt that no man ordinarily can performe theſe duties dying, that hath not performed thẽ liuing.

This beeing ſo, I do againe renew my former exhortation, beſeeching you that yee would practiſe the duties of preparation in the courſe of your liues, leading them daily in faith and obedience, and from time to time commending your ſoules into the hand of God, and caſting all your works vpon his prouidence. They which haue done this, haue made moſt happie and bleſſed ends. Enoch *by faith walked with God*, Heb.11.5. as one that was alwaies in his preſence, leading an vpright and godly life, *and the Lord took him away that he ſhould not ſee death*. And this which befell Enoch, ſhall after a ſort befall them alſo that liue in faith and obedience: becauſe death ſhall bee no death but a ſleepe vnto them, and no enemie but a friend to bodie and ſoule. On the contrarie let vs conſider the wretched and miſerable ends of them that haue ſpent their daies in their ſinnes without keeping faith and good conſcience. The people of the old world were drowned in the flood: the filthie Sodomites and Gomorrheans were deſtroyed with fire from heauen: Dathan and Abiram with the companie of Core were ſwallowed vp of the earth, Core himſelfe (as it ſeemes [a] by the text) beeing burnt with fire: wicked Saul, and Achitophel, and Iudas deſtroy thẽſelues: Pſal.106.17. Herod is eaten vp of worms, & gaue vp the ghoſt: Julian the Apoſtata ſmitten with a dart in the field, dyed caſting vp his blood into the aire, & blaſpheming the name of Chriſt. Arrius the hereticke died vpon the ſtoole ſcouring foorth his very entralles. And this very age affoards ſtore of like examples. Hoffmeiſter a great Papiſt, as he was going to the Councell of Ratisbone to diſpute againſt the defenders of the Goſpell, was ſuddenly in his iourney preuented by the hand of God, and miſerably died with horrible roaring, and crying out. Illiric. de fide. In the Vniuerſitie of Louaine, Guarlacus a learned Papiſt falling ſicke, when hee perceiued no way with him but death, he fell into a miſerable agonie and perturbation of ſpirit, crying out of his ſinnes, how miſerably Foxes book of Acts and Monum.

[a] Num.16.32.

he had liued; and that he was not able to abide the iudgement of God; and ſo caſting out words of miſerable deſperation ſaid; his ſinnes were greater then they could be pardoned, and in that deſperation ended his daies. *Iacobus Latromus* of the ſame Vniuerſitie of Louaine; after he had beene at Bruxels, and there thinking to doe a great act againſt Luther and his fellowes, made an oration before the Emperour ſo fooliſhly and ridiculouſly that he was laughed to ſcorne almoſt of the whole court: then returning from thence to Louaine again, in his publike lecture hee fell into open madneſſe, vttering ſuch wordes of deſperation and blaſphemous impietie, that other diuines which were preſent, were faine to carrie him away as he was rauing, and to ſhut him into a cloſe chamber. From that time to his very laſt breath, hee had neuer any thing els in his mouth, but that he was damned and reiected of God, and that there was no hope of ſaluation for him, becauſe that wittingly and againſt his knowledge hee withſtood the manifeſt Sled.l.23. truth of Gods word. *Creſcentius* the Popes Legate & vicegerent in the Council of Trent, was ſitting all the day long vntill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refreſh himſelfe, he began to riſe, and at his riſing, behold there appeared to him a mightie black dog of an huge bigneſſe, his eies flaming with fire, and his eares hanging downe well neere to the ground, which began to enter in and ſtraight to come towards him, and ſo to couch vnder the boord. The Cardinall not a little amaſed at the ſight thereof, ſomewhat recouering himſelfe called to his ſeruants which were in the outward chamber next by, to bring a candle and to ſeeke for the dogge. But when the dogge could not be found there, nor in any other chamber about, the Cardinall therevpon ſtricken with a ſuddaine conceit of minde, immediately fell into ſuch a ſickenes whereof his Phyſitians which he had about him could not with all their induſtrie and cunning cure him: and therevpon he died. *Steuen Gardiner*, when a certaine Biſhop came vnto him and put him in minde of Peter denying his maſter, anſwered againe, that he had denied with Peter, but neuer repented with Peter, and ſo (to vſe *M. Foxes* words) ſtinckingly and vnrepentantly died. More examples might be added, but theſe ſhall ſuffice.

Againe, that we may be further induced to the practiſe of theſe duties, let vs call to mind the vncertaintie of our daies; though we now liue, yet who can ſay that he ſhall be aliue the next day, or the next houre? No man hath a leaſe of his life. Now marke, as death leaues a man, ſo ſhall the laſt iudgement finde him: and therefore if death take him away vnprepared; eternall damnation followes without recouerie. If a thiefe bee brought from priſon either to the barre to be arraigned before the iudge, or to the place of execution, he will A bewaile his miſdemeanour paſt, and promiſe all reformation of life; ſo be it, hee might be deliuered, though he be the moſt arrant theefe that euer was. In this caſe we are as fellons or theeues: for we are euery day going to the barre of Gods iudgement, there is no ſtay or ſtanding in the way, euen as the ſhippe in the ſea continues on his courſe day & night whether the marriners be ſleeping or waking: therefore let vs all prepare our ſelues and amend our liues betime, that in death wee may make a bleſſed end. Miniſters of the Goſpel doe daily call for the performance of this dutie: but where almoſt ſhall wee finde the practiſe and obedience of it B in mens liues and conuerſations? Alas, alas, to lend our eares for the ſpace of an houre to heare the will of God is common: but to giue heart and hand to doe the ſame, is rare. And the reaſon hereof is at hand: we are all moſt grieuous ſinners, and euery ſinner in the tearmes of Scripture is a foole, and a principal part of this folly is to care for the things of this world, and to neglect the kingdome of heauen, Luk.12.17, 18. to prouide for the bodie, and not for the ſoule, to caſt and forecaſt how we may liue in wealth and honour and eaſe, and not to vſe the leaſt forecaſt to die well. This folly our Sauiour Chriſt noted in the rich man that was carefull to inlarge his barnes, but had no care at all for his ende or for the ſaluation of his ſoule. Such an one was Achitophel, who (as the C Scripture tearmes him) was as *the very oracle* 2.Sam.16.23. *of God for counſell*, beeing a man of great wiſedome and forecaſt in the matters of the commonwealth, and in his own priuate worldly affaires: and yet for all this he had not ſo much as common ſenſe and reaſon to conſider how he might die the death of the righteous, and come to life euerlaſting. And this folly the holy Ghoſt hath noted in him. For the text ſaith, when he ſaw that his counſell was deſpiſed, *he ſadled his aſſe, and aroſe and went* 2.Sam.17.23 *home into his citie, and put his houſhold in order, and went and hanged himſelfe.* And the fiue fooliſh virgins contented themſelues with the blaſing lampes of bare profeſſion, neuer ſeeking for the horne of laſting oyle of true and D liuely faith, that it might furniſh and trimme the lampe both in life and death. But let vs in the feare of God, caſt off this damnable folly, firſt of all ſeeking the kingdome of God and his righteouſneſſe, and leading our liues in faith and obedience, that we may die accordingly.

And thus much of the firſt point of doctrine, namely that there is a certaine way whereby a man may die well: now I come to the ſecond. Whereas, therefore Salomon ſaith, that *the day of death is better then the* Eccleſ.7.3. *day of birth*, wee are further taught, that ſuch as truly beleeue themſelues to be the children of God, are not to feare death ouermuch. I ſay ouer much; becauſe they muſt partly feare it, and partly not. Feare

A it they muſt for two cauſes: the firſt, becauſe death is the deſtruction of humane nature in a mans owne ſelfe and others: and in this reſpect Chriſt feared it without ſinne: and we muſt not feare it otherwiſe then we feare ſicknes, and pouertie, and famine, with other ſorrowes of bodie and mind, which God will not haue vs to deſpiſe or lightly regard, but to feele with ſome paine, becauſe they are corrections and puniſhments for ſinne. And he doth therefore lay vpon vs paines and torments, that they may be feared and eſchewed: and that by eſchewing them we might further learne to eſchew the cauſe of them, which is B ſinne: and by experience in feeling of paine, acknowledge that God is a iudge and enemie of ſinne, and is exceeding angrie with it. The ſecond cauſe of the feare of death, is the loſſe of the Church or Common-wealth, when wee or others are depriued of them which were indeede or might haue bin an helpe, ſtay, and comfort to either of them, and whoſe death hath procured ſome publike or priuate loſſe.

Againe, we are not to feare death, but to be glad of it, and that for many cauſes. Firſt of all, in it wee haue occaſion to ſhew our ſubiection and obedience which we owe vnto *God*, when he cals vs out of this world, as Chriſt ſaid, *Father, not my will but thy will be done*. Secondly, C all ſinne is aboliſhed by death, and we then ceaſe to offend God any more as we haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made inſenſible, and by that meanes it is freed from al the miſeries and calamities of this life; and it ceaſeth to bee either an actiue or paſſiue inſtrument of ſinne, whereas in the life time it is both. Fourthly, it giues the ſoule paſſage to reſt, life, and celeſtial glorie in which we ſhall ſee God as he is, perfectly know him, and praiſe his name for euer, keeping without intermiſſion an eternall ſabbath; therefore Paul ſaith, I deſire to be diſſolued and to be with *Chriſt*, *for that is beſt of all.* Fifthly, God executes his iudgements vpon the wicked, and purgeth his *Church* by death. Now, in all theſe reſpects godly men haue cauſe not to feare and ſorrow, but to reioyce in their own death, and the death of others.

Thirdly if the day of death be ſo excellent, yea a day of happines, then it is lawfull to deſire death, and men doe not alwaies ſinne in wiſhing for death. Paul ſaith, *I deſire to be diſſolued*: and againe, *O miſerable man that I am who ſhall deliuer me from this bodie of death?* Yet this deſire muſt not be ſimple, but reſtrained with certaine reſpects: which are theſe. Firſt, death muſt be deſired ſo farreforth as it is a meanes to free vs from the corruption of our nature. Secondly, as it is a meanes to bring vs to the immediate fellowſhippe of Chriſt and God himſelfe in heauen. Thirdly, death may be lawfully deſired in reſpect of the troubles and miſeries of this life, two caueats beeing obſerued; the firſt, that this deſire muſt not be immoderate: the ſecond, it muſt be ioyned with ſubmiſſion and ſubiection to the good pleaſure of God. If either of theſe be wanting, the deſire is faultie, and therefore Iob, and Ieremie, and Ionas failed herein becauſe they deſired death beeing carried away with impatience.

Phil.1.23.
Rom.7.24.

On the contrarie alſo a man may deſire a continuance of life. Ezechias prayed and deſired to liue; when he heard the meſſage of preſent death, that hee might doe ſeruice to God. And Paul deſired to liue in regard of the Philippians, that he might further their faith, though in regard of himſelfe to die was aduantage to him.

Iſa.38.18.

Phil.1,24. 25.

Laſtly, if death ioyned with reformation of life be ſo bleſſed, then the death of the vnbeleeuing and vnrepentant ſinner is euery way curſed and moſt horrible. Reaſons are theſe. Firſt, it is the deſtruction of nature, and the wages of ſinne. Secondly, in it there is no comfort of the ſpirit to be found, no mitigation of paine, and no good thing that may counteruaile the miſeries thereof. Thirdly, that which is the moſt fearefull thing of all, bodily death is the beginning of eternall death, deſperation, and infernall torment; without hope of deliuerance. Therefore as I began ſo I ende, haue care to liue well, and die well.

FINIS.

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An addition of things that came to my *mind afterward*.

1 THe laſt combat with the deuil in the pang of death, is oftentimes moſt dangerous of all. For then he will not vrge men to deſperation, knowing that by this meanes he ſhal ſtirre them vp to reſiſt; but hee labours with them that they would not reſiſt him when he aſſaults them, and by this means he indeauours to extinguiſh hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This muſt be thought vpon, for when the deuils temptation is, not to reſiſt his temptation; it is moſt deceitfull of all: and it is more eaſie to ouercome the enemie that compels vs to fight, then him that diſſwades vs from it.

2 Li. de obitu Knoxi. The temptation of *M. Iohn Knoxe*, in the time of his death is worth the marking. He lay on his death-bed ſilent for the ſpace of foure houres, very often giuing great ſighes, ſobbes, and grones, ſo as the ſtanders by well perceiued that he was troubled with ſome grieuous temptation, and when at length he was raiſed in his bed, they aſked him how he did, to whome he anſwered thus: that in his life time he had indured many combats & cōflicts with Satan, but that now moſt mightily the roaring lyon had aſſaulted him: often (ſaid he) before A he ſet my ſinnes before mine eyes; often hee vrged me to deſperation, often he laboured to intangle me with the delights of the world, but beeing vanquiſhed by the ſword of the ſpirit which is the word of God, he could not preuaile. But now he aſſaults me another way: for the wily ſerpent would perſwade me that I ſhall merit eternall life for my fidelitie in my miniſterie. But bleſſed be God which brought to my mind ſuch Scriptures whereby I might quench the fierie darts of the deuill, which were, *What haſt thou that thou haſt not receiued*: and, *By the grace of God*, I *am that* I *am*: and, *not* B I *but the grace of God in me*: and thus being vanquiſhed he departed.

3 When thou art tempted of Satan and ſeeſt no way to eſcape, euen plainly cloſe vp thine eyes: and anſwer nothing; but commend thy cauſe to God. This is a principall point of Chriſtian wiſedome which we muſt follow in the houre of death.

4 If thy fleſh tremble and feare to enter into another life, and doubt of ſaluation: if thou yeeld to theſe things, thou hurteſt thy ſelfe: therefore cloſe thine eyes as before, and ſay with S. Stephen, *Lord Ieſus into thy hands I commend my ſpirit*; and then certainly Chriſt will come vnto thee with all his angels and be the guider of thy way. *Luther*.

A
DISCOVRSE OF CONSCIENCE.

VVherein is ſet dovvne the nature, properties, and differences thereof: as alſo the way to get and keepe good Conſcience.

The ſecond Edition.

HINC · LVCEM · ET · POCVLA · SACRA ·
ALMA MATER CANTABRIGIA

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TO THE RIGHT HONORABLE SIR WILLIAM PIRYAM KNIGHT, *LORD CHIEFE BARON OF HER MA*ieſties Exchequer:

Grace and Peace.

RIght Honourable, it cannot be vnknowne to your ſelfe, or to any man of a daies experience, that it is thought a ſmall matter to commit a ſinne, or, to lie in ſinnes againſt a mans owne conſcience. For many when they are told of their dutie in this point, replie and ſay. What tell you me of Conſcience? Conſcience was hanged long agoe. *But vnleſſe they take better heede, and preuent the danger by repentance, Hanged conſcience will reuiue and become both gibbet and hangman to them either in this life or the life to come. For Conſcience is appointed of God to declare and put in execution his iuſt iudgement againſt ſinners: and as God cannot poſſibly be ouercome of man, ſo neither can the iudgement of Conſcience beeing the iudgement of God, be wholly extinguiſhed. Indeede Satan for his part goes about by all meanes he can, to benumme the conſcience: but all is nothing. For as the ſicke man, when he ſeemes to ſleepe and take his reſt, is inwardly full of troubles: ſo the benummed and drowſie conſcience wants not his ſecret pangs and terrours, and when it ſhall be rouſed by the iudgment of God, it waxeth cruell aud fierce like a wild beaſt. Againe, when a man ſinnes againſt his conſcience, as much is in him lieth, he plungeth himſelfe into the gulfe of deſperation: for euery wound of the conſcience, though the ſmert of it be little felt, is a deadly wound: and he that goes on to ſinne againſt his conſcience ſtabbes and woundes it often in the ſame place: and all renewed wounds (as we know) are hardly or neuer cured. Thirdly, he that lieth in ſinnes againſt his conſcience, cannot call vpon the name of God: for guiltie conſcience makes a man flie from God. And Chriſt ſaith,* God heareth not ſinners, *vnderſtanding by ſinners ſuch as goe on in their owne waies againſt conſcience: and what can be more dolefull then to be barred of the inuocation of Gods name? Laſtly, ſuch perſons after the laſt iudgement, ſhall haue not onely their bodies in torment, but the worme in the ſoule and conſcience ſhall neuer die: and what will it profit a man to gaine the whole world by doing things againſt his owne conſcience, and looſe his owne ſoule?*

Now that men on this manner careleſſe touching conſcience, may ſee their follie and the great danger thereof, and come to amendment, I haue penned this ſmall treatiſe: and according to the auncient and laudable cuſtome, as alſo according to my long intended purpoſe, I now dedicate and preſent the ſame to your Lordſhip. The reaſons which haue imboldened me to this enterpriſe (all by-reſpects excluded) are theſe: Generall doctrine in points of religion is darke and obſcure, and very hardly practiſed without the light of particular examples: and therefore the doctrine of Conſcience, by due right pertaines to a man of conſcience; ſuch an one as your Lordſhip is, who (others of like place not excepted) haue obtained this mercie at Gods hand to keepe faith and good conſcience. Againe, conſidering that iuſtice and conſcience haue alwaies bin friends, I am induced to thinke that your Lordſhippe beeing publikely ſet apart for the execution and maintenance of ciuill iuſtice, will approoue and accept a Treatiſe propounding rules and precepts of conſcience. Thus therefore crauing pardon for my boldnes, and hoping of your Lordſhips good acceptance, I commend you to God and to the word of his grace. 1569. *Iune* 14.

Your L. to commaund.

W. Perkins.

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A Treatiſe Of Conſcience.

CHAP. I.

What Conſcience is.

Conſcience is a part of the vnderſtanding in al reaſonable creatures, determining of their particular actions, either with them or againſt them.

I ſay Conſcience is a part of the vnderſtanding, and I ſhew it thus: God in framing of the ſoule placed in it two principal faculties, *Vnderſtanding* and *Will*. Vnderſtanding is that facultie in the ſoule, whereby we vſe reaſon: and it is the more principall part ſeruing to rule and order the whole man: and therefore it is placed in the ſoule to be as the wagginer in the waggin. The will is another facultie whereby we doe will or nill any thing, that is, chooſe or refuſe it. With the will is ioyned ſundrie affections, as ioy, ſorrow, loue, hatred, &c. whereby we imbrace or eſchew that which is good or euill. Now, conſcience is not placed in the affections nor will, but in the vnderſtanding: becauſe the actions thereof ſtandes in the vſe of reaſon. Vnderſtanding againe hath two parts. The firſt is that which ſtandes in the viewe and contemplation of *truth* and *falſhood*: and goes no further. The ſecond is that which ſtandes in the viewe and conſideration of euery particular action, to ſearch whether it be *good* or *badde*. The firſt is called the *Theoricall*, the ſecond the *practicall vnderſtanding*. And vnder the latter is conſcience to be comprehended: becauſe his propertie is to iudge of the goodnes or badneſſe of things or actions done.

Againe, I ſay that Conſcience is a [a] part of the minde or vnderſtanding, to ſhew that conſcience is not a bare knowledge or iudgement of the vnderſtanding (as [b] men cõmonly write) but a naturall power, facultie, or created qualitie, from whence knowledge and iudgement proceede as effects. This the Scriptures confirme, in that they aſcribe ſundrie workes and actions to conſcience, as accuſing, excuſing, comforting, terrifying: which actions could not thence proceede, if conſcience were no more but an action or acte of the minde. Indeede I graunt, it may bee taken for a kinde of actuall knowledge in the minde of man: but to ſpeake properly this knowledge muſt proceede of a power in the ſoule, the A propertie whereof is to take the principles and concluſions of the minde and apply them, and by applying either to accuſe or excuſe. This is the ground of all, and this I take to be conſcience. If it be obiected that conſcience can not be a naturall power, becauſe it may be loſt: I anſwer, if conſcience be loſt, it is onely in reſpect of the vſe thereof, as reaſon is loſt in the drunken man, and not otherwiſe.

I adde, that the proper ſubiects of conſcience are reaſonable creatures, that is, men and Angels. Hereby conſcience is excluded, firſt of B all from bruit beaſts: for though they haue life and ſenſe, and in many things ſome ſhadowes of reaſon, yet becauſe they want true reaſon, they want conſcience alſo. Secondly, from God the creator, who beeing righteouſneſſe it ſelfe, needeth not conſcience to order and gouerne his actions. And whereas Peter ſaith, 1. Pet. 2. 19. that men muſt endure griefe wrongfully *for conſcience of God*, his meaning is not to ſhewe that God hath conſcience, but that men are to ſuffer many wrongs, becauſe their *conſcience* doe binde them, in ſo doing to C obey Gods will, which conſcience directly reſpecteth.

And I ſay that conſcience is in *all reaſonable creatures*, that none might imagine that ſome men by nature haue conſcienee in them, ſome none at all. For as many men as there are, ſo many conſciences there be: and euery particular man hath his owne particular conſcience.

The proper end of conſcience is, to determine of things done. And by this cõſcience is diſtinguiſhed from al other gifts of the minde, as *intelligence*, *opinion*, *ſcience*, *faith*, *prudence*. *Intelligence*, ſimply conceiues a thing to be or not to bee: *opinion*, iudgeth a thing to be pro- D bable or contingent: *ſcience*, iudgeth to be certen and ſure: *faith*, is a perſwaſion, whereby we beleeue things that are not: *prudence*, diſcerneth what is meete to be done, what to be left vndone; but *conſcience* goes further yet then all theſe: for it determines or giues ſentence of things done, by ſaying vnto vs this was done, this was not done, this may be done, this may not be done; this was well done, this was ill done.

The things that conſcience determines of, are a mans owne actions: his owne acti-

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[a] Vnderſtanding hath no partes properly, but by analogie in reſpect of diuers obiects & actions.

[b] Tho. Aquin. p. 1. q. 79. art. 13. Dominic. Bannes on this place. Antonius, &c.

actions, I ſay. To be certen what another man hath ſaid or done; it is commonly called knowledge: but for a man to be certen what he himſelfe hath done or ſaid, that is conſcience. Againe, conſcience meddles not with generals, onely it deales in particular actions, and that not in ſome few but in all.

The manner of conſciences determination, is to ſet downe his iudgement either with the creature or againſt it: I adde this clauſe, becauſe conſcience is of a diuine nature, and is a thing placed of God in the middeſt betweene him and man, as an arbitratour to giue ſentence & to pronounce either with man or againſt man vnto God. For otherwhiles, it conſents and ſpeakes with God againſt the man in whom it is placed: otherwhiles againe it conſents with him and ſpeakes for him before the Lord. And hence comes one reaſon of the name of conſcience. *Scire*, to know, is of one man alone by himſelfe: and *conſcire* is, when two at the leaſt knowe ſome one ſecret thing; either of them knowing it togither with the the other. Therefore the name *συνείδησις*, or *conſcientia*, Conſcience, is that thing that combines two togither, and makes them partners in the knowledge of one and the ſame ſecret. Now man and man, or man and Angel cannot be combined; becauſe they cannot know the ſecret of any man vnleſſe it be reuealed to them: it remaines therefore that this combination is onely betweene man and God. God knowes perfectly all the doings of man, though they be neuer ſo hid and concealed: and man by a gift giuen him of God, knowes togither with God, the ſame things of himſelfe: and this gift is named Conſcience.

CHAP. II.

Of the duties of Conſcience.

§.1. Of the teſtimonie of conſcience.

THe proper actions or duties of conſcience are twofold; to giue teſtimonie, or to giue iudgement. Rom. 2.15.

Conſcience giues teſtimonie by determining that a thing was done, or it was not done, Rom. 2. 15. *Their conſcience alſo bearing witneſſe.* 2. Cor. 1.12. *Our reioycing is the teſtimonie of our conſcience, that in, &c.*

Here we muſt conſider three thing: I. of what things conſcience beares witneſſe. II. in what manner. III. how long.

For the firſt; conſcience beares witneſſe of our thoughts, of our affections, of our outward actions.

That it beares witnes of our ſecret thoughts, it appeares by the ſolemne proteſtation which at ſometime men vſe; *In my conſcience I neuer thought it:* whereby they ſignifie that they thinke ſomething or they thinke it not, & that their conſciences can tell what they thinke. Neither muſt this ſeeme ſtrange. For there be two actions of the vnderſtanding, the one is ſimple, which barely conceiueth or thinketh this or that: the other is a *reflecting* or doubting of the former, whereby a man conceiues or thinks with himſelfe what he thinkes. And this action properly pertaines to the conſcience. The mind thinkes a thought, now conſcience goes beyond the mind, and knowes what the mind thinks, ſo as if a man would goe about to hide his ſinfull thoughts from God, his conſcience as it were another perſon within him, ſhall diſcouer all. By meanes of this ſecond action, conſcience may beare witnes euen of thoughts, and from hence alſo it ſeemes to borrow his name, becauſe conſcience is a *ſcience* or knowledge ioyned with another knowledge: for by it I conceiue and know what I know.

Conſcientia i. ſcientia cum alia ſcientia.

Againe, conſcience beares witnes what the wils, and affections of men be in euery matter, Rom. 9.1. *I ſay the truth in Chriſt, I lie not, my Conſcience bearing me witnes by the holy Ghoſt, that I haue great heauines and continuall ſorrow in my heart: for I could wiſh my ſelfe to be ſeparate from Chriſt for my brethren.*

Laſtly, it witneſſeth what be mens actions, Eccleſ. 7.24. *Oftentimes alſo thine heart knoweth,* (that is, conſcience witneſſeth) *that thou likewiſe haſt curſed others.*

The manner that conſcience vſeth in giuing teſtimonie, ſtands in 2. things. Firſt, it obſerues & takes notice of all things that we do: ſecondly, it doth inwardly & ſecretly within the heart, tell vs of them all. In this reſpect it may fitly bee compared to a Notarie, or a Regiſter that hath alwaies the penne in his hand, to note & record whatſoeuer is ſaid or done: who alſo becauſe he keepes the rolles & records of the court can tell what hath beene ſaid or done many hundred yeares paſt.

Touching the third point. How long conſcience beares witnes, it doth it continually; not for a minute, or a day, or a moneth, or a yeare, but for euer; when a man dies, conſcience dieth not: when the body is rotten in the graue, conſcience liueth & is ſafe & ſound: and when we ſhall riſe againe, conſcience ſhall come with vs to the barre of Gods iudgement, either to accuſe or excuſe vs before God, Rom. 2. 15.16. *Their conſcience bearing witneſſe at the day when God ſhall iudge the ſecrets of men by Ieſus Chriſt.*

By this firſt dutie of conſcience, wee are to learne three things. The firſt, that there is a God: and wee may be led to the ſight of this euen by commō reaſon. For conſcience beares witnes; Of what? Of thy particular doings. But againſt whom or with whom doth it giue teſtimonie? thou maieſt feele in thy heart that it doth it either with thee or againſt thee. And to whom is it a witneſſe? to men or Angels? that cannot be, for they cannot heare the voice of conſcience, that cannot receiue conſciences teſtimonie, nay they cannot ſee what is in the heart of man. It remaines therefore that there is a ſpirituall ſubſtance, moſt wiſe, moſt holy, moſt mightie, that ſees all things, to whom cōſcience beares record, & that is God himſelfe. Let Atheiſts barke againſt this as long as they will: they haue that in them that will con-

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uince them of the truth of the Godhead, will they nill they, either in life or death.

Secondly we learne, that God doth watch ouer all men by a ſpeciall prouidence. The maſter of a priſon is knowne by this to haue care ouer his priſoners; if he ſend keepers with them to watch them and to bring them home againe in time conuenient: and ſo Gods care to man is manifeſt in this, that when he created man and placed him in the world, he gaue him conſcience to be his keeper, to follow him alwaies at his heeles, and to dogge him (as we ſay) and to prie into his actions, and to beare witneſſe of them all.

Thirdly, hence we may obſerue Gods goodneſſe and loue to man. If he doe any thing amiſſe, he ſets his conſcience firſt of all to tell him of it ſecretly: if then hee amend, God forgiues it: if not, then afterward conſcience muſt openly accuſe him for it at the barre of Gods iudgement before all the Saints and Angels in heauen.

The ſecond worke of conſcience is to giue iudgement of things done.

§2. Of conſciences iudgement.

To giue iudgement is to determine, that a thing is well done or ill done. Herein conſcience is like to a iudge that holdeth an aſſiſe, & takes notice of inditements, and cauſeth the moſt notorious malefactour that is, to hold vp his hand at the barre of his iudgement. Nay it is (as it were) a little God ſitting in the middle of men hearts, arraigning them in this life as they ſhal be arraigned for their offences at the tribunall ſeat of the euerliuing God in the day of iudgement. Wherefore the temporarie iudgement that is giuen by the conſcience is nothing els but a beginning or a fore-runner of the laſt iudgement.

Hence we are admoniſhed to take ſpeciall heed that nothing paſt lie heauie vpon vs, and that we charge not our conſcience in the time to come with any matter. For if our conſcience accuſe vs, God will much more condemne vs, ſaith S. Iohn. 1. Ioh. 3. 20. becauſe he ſeeth all our actions more clearely, and iudgeth them more ſeuerely then conſcience can. It ſhall be good therefore for all men to labour that they may ſay with Paul, 1. Cor. 4. 4. *I knowe nothing by my ſelfe*, that they may ſtand before God without blame for euer.

Here we muſt couſider two things: firſt, the cauſe that makes conſcience giue iudgement: ſecondly, the manner how.

§3. Of the binding of the conſcience.

The cauſe is the Binder of the conſcience. The binder is that thing whatſoeuer, which hath power and authoritie ouer conſcience to order it.

To bind, is to vrge, cauſe, and conſtraine it in euery action either to accuſe for ſinne, or to excuſe for well doing: or to ſay, this may be done, or it may not be done.

That we may knowe what this phraſe meaneth (*to be bound in conſcience*) we muſt in minde conſider conſcience apart by it ſelfe from the binding power of Gods commandement. For then it hath libertie and is not bound either to accuſe or excuſe: but is apt to doe either of them indifferently: but when the binding power is ſet once ouer the conſcience, then in euery action it muſt needes either accuſe or excuſe: euen as man in a citie or town hauing his libertie, may goe vp and downe or not goe, where and when he will; but if his bodie be attached by the magiſtrate and impriſoned, then his former libertie is reſtrained, he is bound and can goe vp and downe but within the priſon, or ſome other allowed place.

The binder of conſcience, is either proper or improper. Proper is that thing, which hath abſolute and ſoueraigne power in it ſelfe to binde the conſcience. And that is the word of God, written in the booke of the old & new Teſtament. Reaſon, I. He which is the Lord of conſcience, by his word and lawes binds conſcience: but God is the onely Lord of conſcience: becauſe he once created it, and he alone gouernes it: and none but hee knowes it: therefore his word and lawes onely bind conſcience properly. II. He which hath power to ſaue or deſtroy the ſoule for the keeping and breaking of his lawes, hath abſolute power to bind the ſoule and conſcience by the ſame lawes: but the firſt is true of God alone, Iam. 4. 12. *There is one Lawgiuer which is able to ſaue and deſtroy*. Eſa. 32. 22. *The Lord is our iudge, the Lord is our lawgiuer, the Lord is our King, and he will ſaue vs*. Therefore the word of God alone by an abſolute and ſoueraigne power bindes conſcience. Becauſe this point is cleare of it ſelfe, further proofe is needleſſe.

Hence we are taught ſundry points of inſtruction. I. Such as are ignorãt among vs muſt labour to get knowledg of gods word, becauſe it binds conſcience. Neither will the plea of ignorance ſerue for excuſe; becauſe whether wee knowe Gods lawes or know them not, they ſtill binde vs. And we are bound not onely to doe them, but when we know them not, we are further bound not to be ignorant of them, but to ſeeke to know them. If wee had no more ſinnes, our ignorance were ſufficient to condemne vs. II. Gods word is to be obeyed, though we ſhould offend all men, yea looſe all mens fauour, and ſuffer the greateſt dammage that may be, euen the loſſe of our liues. And the reaſon is at hand; becauſe Gods word hath the prerogatiue to bridle, binde, and reſtraine the conſcience. III. Whatſoeuer we enterpriſe or take in hand, we muſt firſt ſearch whether God giue vs libertie in conſcience, and warrant to doe it. For if we doe otherwiſe, conſcience is bound preſently to charge vs of ſinne before God. Laſtly, we doe here ſee how dangerous the caſe is of all Time-ſeruers that will liue as they liſt, and be of no certaine religion till differences and diſſentions therein be ended, and they haue the determination of a generall Councill; for whether theſe things come to paſſe or no, certaine it is that they are bound in conſcience to receiue and beleeue the auncient, Propheticall, and Apoſtolicall doctrine touching the true worſhip of God and the way to life euerlaſting, which is the true religion. The ſame is to be ſaid of all drowſie Proteſtants, and luke-warme goſpellers, that vſe religion not with that care and conſcience they ought, but onely then and ſo farre forth as it ſerues for their turnes, commonly neglecting or deſpiſing the aſſemblies where the word is preached: and ſeldome frequenting the Lords table vnleſſe it bee at Eaſter. Like ſilly wretches they neither ſee nor feele the conſtraning power, that Gods word hath in their conſciences.

Gods word is either Law or Goſpell. The law is a part of Gods word of things to be done, or to be left vndone. And it is threefold: Morall, Iudiciall, Ceremoniall.

§4. Of the morall law binding.

Morall law concernes duties of loue, partly to God and partly towardes our neighbour: it is contained in the Decalogue or ten commandements; and it is the very law of nature written in all mens hearts (for ſubſtance, though not for the manner of propounding) in the creation of man: and therefore it bindes the conſciences of all men at all times, euen of blinde and ignorant perſons that neither knowe the moſt of it nor care to know it. Yet here muſt be remembred three exceptions or cautions. I. When two commandements of the morrall law are oppoſite in reſpect of vs; ſo as we cannot doe them both at the ſame time; the leſſer commaundement giues place to the greater, and doth not binde or conſtraine for [a] that inſtant. Example, I. God commaunds one thing, & the magiſtrate commaundes the flat contrarie; in this caſe which of theſe two commandements is to be obeyed, [b] Honour God, or, Honour the Magiſtrate? the anſwer is, that the latter muſt giue place to the former, and the former alone in this caſe muſt be obeyed: Act.4.19. *Whether it be right in the ſight of God to obey you rather then God, iudge yee.* II. The fourth commandement preſcribes reſt on the ſabbath day: now it falles out that at the ſame time a whole towne is ſet on fire, and the ſixt commandement requires our helpe in ſauing our neighbours life and goods. Nowe of theſe two commandementes which muſt bee obeied? for both cannot. The anſwere is, that the fourth commaundement at this time is to giue place, and the ſixt commandement alone bindes the conſcience: ſo as then (if neede ſhould require) a man might labour all the day without offence to God. Mat. 9.13. *I will haue mercie and not ſacrifice.* And the rule muſt not be omitted, That charitie towards our neighbour is ſubordinate to the loue of God, and therefore muſt giue place to it. For this cauſe the commandement concerning charity muſt giue place to the commandement concerning loue to God: and when the caſe ſo fals out we muſt either offend our neighbour or God, we muſt rather offend our neighbour then God.

A II Caution. When God giues ſome particular commaundement to his people, therein diſpenſing with ſome other commandement of the morall law, for that time it bindes not. For euen the morall commandement, muſt be conceiued with this condition, *Except God commaund otherwiſe.* Example. I. The ſixt commandement is, Thou ſhalt not kill: but God giues a particular commandement to Abraham; Abraham offer thy ſonne Iſaac in ſacrifice to me. Gen.22.2. And this latter commandement at that inſtant did binde Abraham: and hee is therefore commended for his obedience to it. II. And when God commaunded the children of Iſrael to compaſſe Ierico ſeuen dayes, Ioſu.6. and therefore on the B Sabbath; the fourth commaundement preſcribing the ſanctifying of reſt on the Sabbath, for that inſtant and in that action did not bind conſcience.

III. Caution. One and the ſame commandement in ſome things binds the conſcience more ſtraightly, and in doing ſome other things leſſe, Gal.6.10. *Doe good to all men, but eſpecially to them which are of the houſhold of faith.* Hence it ariſeth, that though all ſinnes be mortall and deſerue eternall death, yet all are not equall, but ſome more grieuous then other.

§ 5. Of Iudicials binding.

Iudiciall lawes of Moſes are all ſuch as preſcribe order for the execution of iuſtice and iudgement in the common wealth. They were C ſpecially giuen by God, and directed to the Iewes; who for this verie cauſe were bound in conſcience to keepe them all: and if the commonwealth of the Iewes were now ſtanding in the old eſtate, no doubt they ſhould continue ſtill to bind as before.

But touching other nations and ſpecially Chriſtian commonwealths in theſe daies, the caſe is otherwiſe. Some are of opinion, that the whole iudiciall law is wholy aboliſhed, & ſome againe runne to the other extreame, holding that iudicial lawes binde Chriſtians as ſtraightly as Iewes: but no doubt they are both wide: and the ſafeſt courſe is to keepe the meane betweene both. Therefore the iudiciall lawes of Moſes according to the ſubſtance and ſcope thereof muſt be diſtinguiſhed; in which reſpect D they are of two ſorts. Some of them are lawes of [c] particular equitie, ſome of [d] cōmon equitie. Lawes of particular equitie, are ſuch as preſcribe iuſtice according to the particular eſtate and condition of the Iewes Common-wealth and to the circumſtances thereof; time, place, perſons, things, actions. Of this kinde was the law, that the brother ſhould raiſe vp ſeede to his brother, and many ſuch like: and none of them binde vs, becauſe they were framed and tempered to a particular people.

Indicialls of common equitie, are ſuch as are made according to the lawe or inſtinct of nature common to all men: and theſe in reſpect of their ſubſtance, bind the conſciences not onely of the Iewes, but alſo of the Gentiles: for they were not giuen to the Iewes as they were

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[a] This morall law is vnchangeable in reſpect of that eternall iuſtice which it preſcribeth, yet it is changeable as it is applied to ſome particular actions & caſes & in that reſpect it admits a diſpenſation & no otherwiſe.

[b] 1.Com. 5.Com.

[c] Iuris particularis.

[d] Iuris communis.

Iewes, that is, a people receiued into the Couenant aboue al other nations, brought frõ Egypt to the land of Canaan, of whome the Meſſias according to the fleſh was to come; but they were giuen to them as they were mortall men ſubiect to the order and lawes of nature as all other nations are. Againe, iudiciall lawes, ſo farre forth as they haue in them the generall or cõmon equitie of the law of nature are morall; and thereſore binding in conſcience, as the morall law.

A iudiciall law may bee knowne to bee a law of common equitie, if either of theſe two things bee found in it. Firſt, if wiſe men not onely among the Iewes, but alſo in other nations, haue by naturall reaſon and conſcience iudged the ſame to bee equall, iuſt, and neceſſarie; and withall, haue iuſtified their iudgment by enacting lawes for their common wealths, the ſame in ſubſtance with ſundrie of the iudiciall laws giuen to the Iewes: And the Romane Emperours among the reſt, haue done this moſt excellently, as will appeare by conferring their lawes with the lawes of God. Secondly, a Iudiciall hath common equitie, if it ſerue directly to explane and confirme any of the ten precepts of the Decalogue: or, if it ſerue directly to maintaine and vphold any of the three eſtates, of the family, the common wealth, the Church. And whether this be ſo or not it will appeare, if we doe but conſider the matter of the law, & the reaſons or conſiderations vpon which the Lord was mooued to giue the ſame vnto the Iewes. Now to make the point in hand more plaine, take an example or two. It is a iudiciall law of God that murtherers ſhould be put to death: now the queſtion is, whether this law for ſubſtance be the common equitie of nature binding conſciences of Chriſtians or no? and the anſwer is, that without further doubting it is ſo. For firſt of all, this law hath beene by cõmon cõſent of wiſe law-giuers enacted in many countries and kingdomes beſide the Iewes. It was the law of the Egyptians, and [a] old Grecians, of Draco, of Numa, and of many of the Romane Emperours. Secondly, this law ſerues directly to maintaine obedience to the ſixth commandement: and the conſideration vpon which the law was made is ſo weightie, that without it a common-wealth cannnot ſtand. The murtherers blood muſt bee ſhed (ſaith the Lord, Num. 35.33.34.) *becauſe the whole land is defiled with blood*, and remaineth vnclenſed til his blood be ſhed. Againe, it was a iudiciall law among the Iewes, that the adulterer and adultereſſe ſhould die the death: now let the queſtion be whether this law concerne other nations as beeing deriued from the common law of nature: and it ſeemes to be ſo. For firſt wiſe men by the light of reaſon and naturall conſcience haue iudged this puniſhment equall and iuſt. Iudah before this iudiciall law was giuen by Moſes, appointed Tamar his daughter in law to bee burnt to death for playing the whore. Nabuchadnezar burnt Echad and Zedechias becauſe they committed adulterie with their neighbours wiues. By Dracoes law among the Grecians this ſinne was death, and alſo by the law of the Romanes. Againe, this law ſerues directly to maintane neceſſary obedience to the ſeauenth commandement: and the conſiderations vpon which this law was giuen are perpetuall, and ſerue to vphold the common wealth. Leuit. 20. 22. *Ye* (ſaith the Lord) *ſhall keepe all my ordinances and my iudgements* (the law of adulterie beeing one of them.) Now marke the reaſons, 1. *Leaſt the land ſpue you out.* 2. *For the ſame ſinnes I haue abhorred the nations.*

[a] Eurip. in Hecuba. Theodoſ. & Arcad. l.3. c. de Epiſc: audien.

Gen.38.24.

Ier.29.23. Inſt.ſl.Item. lex Iulian. publ.iud.c.

§6. Of the ceremoniall law binding. Auguſt.epiſt.19.ad Hier.

The Ceremoniall lawe is that which preſcribes rites and orders in the outward worſhip of God.

It muſt bee conſidered in three times. The firſt, is the time before the comming and death of Chriſt: the ſecond, the time of publiſhing the Goſpell by the Apoſtles: the third, the time after the publiſhing of the Goſpell.

In the firſt, it did bind the conſciences of the Iewes, and the obedience of it was the true worſhip of God: But it did not then bind the conſciences of the Gentiles: for it was the partition wall betweene them and the Iewes. And it did continue to bind the Iewes till the very death and aſcenſion of Chriſt For then the hand writing of ordinances which was againſt vs was nailed on the croſſe and cancelled. And when Chriſt ſaith, that *the Law and the Prophetes indured till Iohn*, Luke. 16. 16. his meaning is not, that the ceremoniall law ended then: but that things foretold by the Prophets, and obſcurely prefigured by the ceremoniall law, began then more plainely to bee preached and made manifeſt.

The ſecond time was from the aſcenſion of Chriſt, till about the time of the deſtruction of the Temple and the Citie: in which, ceremonies ceaſed to bind conſcience, and remained indifferent. Hereupon Paul circumciſed Timothy: the Apoſtles after Chriſts aſcenſion, as occaſion was offered were preſent in the Temple, Act. 3. 1. And the Councill of Ieruſalem tendering the weaknes of ſome beleeuers, decreede that the Church for a time ſhould abſtaine from things ſtrangled, and blood. And there was good reaſon of this, becauſe the Church of the Iewes was not yet ſufficiently conuicted, that an end was put to the ceremoniall law by the death of Chriſt.

Act.16.3.

Act.15.29.

In the third time, which was after the publiſhing of the Goſpell, ceremonies of the Iewes Church became vnlawfull, and ſo ſhall continue to the worlds end.

By this it appeares, what a monſtrous & miſerable religion the Church of Rome teacheth and maintaineth; which ſtands in ceremonies, partly heatheniſh, and partly Iewiſh.

§7. Of the Goſpel binding.

As for the Goſpel, I take it for that part of the word of God which promiſeth righteouſnes & life euerlaſting to all that beleeue in Chriſt, and withall commaundeth this faith.

That we may the better know, how the Goſpel binds conſcience, two points muſt be conſidered: one touching the perſons bound, the other touching the manner of binding.

Perſons are of two ſorts: ſome be called, ſome be vncalled. Perſons called are all ſuch to whome God in his mercie hath offered the meanes of ſaluation, & hath reuealed the Goſpel in ſome meaſure more or leſſe by meanes either ordinary or extraordinarie. All ſuch I thinke are ſtraightly bound in conſcience to beleeue and obey the Goſpel. For that word of God whereby men ſhall be iudged in the day of iudgement, muſt firſt of all bind their conſciences in this life, conſidering abſolution and condemnation is according to that which is done in this life: but by the Goſpel, all men that haue beene called, ſhall be iudged as Paul ſaith, Rom. 2. 16. *God ſhall iudge the ſecrets of men by Ieſus Chriſt, according to my Goſpell.* And our Sauiour Chriſt ſaith, *He that beleeueth not is alreadie condemned.* It remaines therefore, that the Goſpell bindes the conſciences of ſuch men in this life. By this very point we are all put in minde not to content our ſelues with this, that we haue a liking to the Goſpel, and doe beleeue it to be true (though many proteſtants in theſe our daies thinke it ſufficient both in life and death, if they hold that they are to be ſaued by faith alone in Chriſt without the merit of mans workes) but we muſt goe yet further, and enter into a practiſe of the doctrine of the Goſpel as well as of the precepts of the morall law; knowing that the Goſpell doth as well binde conſcience as the law; & if it be not obeyed, will as well condemne.

Ioh. 3. 18.

Men vncalled, are ſuch as neuer heard of Chriſt, by reaſon the goſpel was neuer reuealed vnto them, nor meanes of reuelation offered. That there haue bin ſuch in former ages, I make manifeſt thus. The world ſince the creation may be diſtinguiſhed into foure ages. The firſt, from the creation to the flood: the ſecond, from the flood to the giuing of the Lawe: the third, from the giuing of the Lawe to the death of Chriſt: the fourth, from the death of Chriſt to the laſt iudgement. Now in the three former ages, there was a diſtinction of the world into two ſorts of men, whereof one was a people of God; the other no people. In the firſt age in the families of Seth, Noe, &c. were the ſonnes of God, in all other families the ſonnes of men, Gen. 6. 2. In the ſecond age were the ſonnes of the fleſh & the ſonnes of the promiſe, Rom. 9. 7. In the third, Iewes and Gentiles: the Iewes beeing the Church of God, all nations beſide no Church. But in the laſt age this diſtinction was taken away, when the Apoſtles had a commiſſion giuen them that was neuer giuen before to any, namely, to goe teach not onely the Iewes, but all nations. Now this diſtinction aroſe of this, that the Goſpel was not reuealed to the world before the comming of Chriſt, A as the Scriptures witneſſe. The prophet Eſay ſaith, 52. 14. that *kings ſhall ſhut their mouthes at Chriſt, becauſe that which had not told them they ſhall ſee, & that which they had not heard ſhall they vnderſtand:* And 55. 5. *that a nation that knewe him not ſhall runne vnto him.* Paul ſaith to the Epheſians, that in the former times they were *without God*, and *without Chriſt, ſtrangers from the couenant*, Eph. 2. 12. And to the Athenians he ſaith, *that the times* before the comming of Chriſt, *were times of ignorance*, Act. 17. 30. And that it may not bee thought that this ignorance was affected, Paul ſaith further, that God *in times paſt ſuffered the Gentiles to walke in their owne waies*, Act. 14. 16. and that the B *myſterie* of the Goſpell *was kept ſecret from the beginning of the world, and is now* in the laſt age *reuealed to the whole world*, Rom. 16. 25. Some alleadge that the Iewes beeing the Church of God, had traffique with all nations; and by this meanes ſpread ſome little knowledge of the Meſſias through the whole world: I anſwer againe, that the conference and ſpeech of Iewiſh marchants with forrainers was no ſufficient meanes to publiſh the promiſes of ſaluation by Chriſt to the whole world: firſt, becauſe the Iewes for the moſt part haue alwaies bin more readie to receiue any new and falſe religion then to teach their owne: ſecondly, becauſe the very Iewes themſelues, though they were well C acquainted with the ceremonies of their religion, yet the ſubſtance thereof, which was Chriſt figured by externall ceremonies, they knew not: and hereupon the Phariſes when they made a Proſelyte, they made him tenne times more the childe of the deuill then themſelues: Thirdly, becauſe men are ſeldome or neuer ſuffered to profeſſe or make any ſpeech of their religion in forraine countries. Againe, if it be alleadged that the doctrine is ſet downe in the bookes of the old Teſtament, which men through the whole world might haue read, ſearched, and knowne if they would: I anſwer, that the keeping of the bookes of the old Teſtament, was committed to the Iewes alone, Rom. 3. 2. and therefore they were not giuen to the whole world, as alſo the Pſalmiſt D teſtifieth, *He ſheweth his word vnto Iacob, his ſtatutes and his iudgements vnto Iſrael: he hath not dealt ſo with euery nation: neither haue they knowne his iudgements.*

Pſal. 147. 19, 20.

Now touching ſuch perſons as haue not ſo much as heard of Chriſt, though they are apt and fitte to be bound in conſcience by the Goſpel, in as much as they are the creatures of God; yet are they not indeede actually bound till ſuch time as the Goſpell be reuealed, or at the leaſt meanes of reuelation offered. Reaſons hereof may be theſe. I. Whatſoeuer doctrine or law doth bind conſcience, muſt in ſome part bee knowne by nature, or by grace, or by both: the vnderſtanding muſt firſt of all conceiue, or at the leaſt haue meanes of conceiuing, before conſcience can conſtraine; becauſe it bindeth by vertue of

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A knowne concluſions in the minde. Therefore things that are altogither vnknowne and vnconceiued of the vnderſtanding, doe not bind in conſcience: now, the Goſpel is altogither vnknowne and vnconceiued of many, as I haue alreadie prooued; and therefore it binds not them in conſcience. II. Paul ſaith, Rom. 2.12. *They which ſinne without the lawe* [written] *ſhall be condemned without the lawe*: therefore they which ſinne without the Goſpell, ſhall be condemned without the Goſpel: & ſuch as ſhal be condemned without the Goſpell after this life, were not bound by it in this life. *Auguſtine* the moſt iudiciall Diuine of all the auncient fathers, vpon theſe words of Chriſt: *but now* B *they haue no excuſe for their ſinne*, ſaith on this manner. *A doubt may be mooued, whether they to whome Chriſt hath not come, neither hath ſpoken vnto them, haue an excuſe for their ſinnes. For if they haue it not, why is it ſaid that theſe* (namely the Iewes) *haue no excuſe becauſe he came and ſpake to them? and if they haue it, whether it be that their puniſhment may be taken away quite, or in part leſſened. To theſe demaunds to my capacitie as the Lord ſhall inable me I anſwere, that they to whom Chriſt came not, neither hath ſpoken vnto them, haue an excuſe, not of euery ſin, but of this ſinne, that they haue not beleeued in Chriſt.* Againe, *it remaines to inquire whether theſe, who before Chriſt came in his Church to* C *the Gentiles, and before they heard his Goſpell, haue beene or are preuented by death, may vſe this excuſe? Doubtleſſe they may, but they ſhall not therfore eſcape damnation. For whoſoeuer haue ſinned without the law, ſhall periſh without the law.*

Joh.15.22. August. tract.89. in Ioh.

As for the reaſons which ſome of the ſchoolemen haue alleadged to the contrarie, they are anſwered all by [a] men of the ſame order, and I will briefly touch the principall. Firſt it is obiected, that the holy Ghoſt ſhall iudge *the world of ſinne, becauſe they haue not beleeued in Chriſt*, Ioh. 16.9. I anſwere, that by the *world* we muſt not vnderſtand *all* and *euerie man* ſince the creation, but all nations and kingdoms in the laſt age of the world to whom the Goſpell was reuealed. Thus hath Paul expounded this word, Rom. 11.12. *The fall of them is the riches of the* world, *and the* D *diminiſhing of them is the riches of the Gentiles*. v. 15. *The caſting of them away is the reconciliation of the world*. Secondly it is obiected, that the lawe bindes all men in conſcience, though the greateſt part of it be vnknowne to them. *Anſ.* The lawe was once giuen to Adam and imprinted in his heart in his firſt creation, and in him, as beeing the roote of all mankind, it was giuen to all men: and as when he ſinned all men ſinned in him, ſo when he was enlightened all were enlightened in him, and conſequently when his conſcience was bound by the law, all were bound in him. And though this knowledge be loſt by mans default, yet the bond remaines ſtill on Gods part. Now the caſe is otherwiſe with the Goſpell, which was neuer written in mans nature, but was giuen after the A fall and is aboue nature. Here a further replie is made, that the couenant made with Adam, *The ſeede of the woman ſhall bruiſe the ſerpents head*, was alſo made with his ſeede which is all mankind, and was afterward continued with Abraham to all nations. I anſwer againe, that Adam was a roote of mankind onely in reſpect of *mans nature* with the *gifts* and *ſinnes* thereof: he was no roote in reſpect of *grace* which is aboue nature, but Chriſt the ſecond Adam. And therefore when God gaue the promiſe vnto him and faith to beleeue the promiſe, he did not in him giue them both to all mankind; neither, if Adam had afterward fallen from faith in the Meſſias, ſhould all B mankind againe haue fallen in him. Moreouer, that the promiſe of grace was not made to Adams ſeede vniuerſally but *indefinitely*, it appeares; becauſe when God did afterward renew the couenant, he reſtrained it to the familie of Noe and Abraham, and in Abrahams familie it was reſtrained to Iſaac, *In Iſaac* (ſaith the Lord) *ſhall thy ſeede be called*: yea in the tenour of the couenant there is a diſtinction made of the ſeede of the woman and the ſeede of the ſerpent; which ſeed of the ſerpent is a [b] part of mankind, and it is excluded from the couenant. And whereas the Lord promiſed to Abraham that in his ſeede al the nations of the earth ſhould be bleſſed, the promiſe C muſt not be vnderſtood of all men in euerie age, but of all nations in the laſt age of the world. And thus Paul hath cleared the text, Gal. 3.8. *The Scripture foreſeeing that God would iuſtifie the Gentiles through faith* (which was done after Chriſts aſcenſion) *preached before the Goſpell to Abraham, In thee ſhall all nations be bleſſed*. Laſtly, it may be obiected, that if any man be ignorant of the doctrine of ſaluation by Chriſt, it is through his owne fault; it is true indeede that all ignorance of the doctrine of ſaluation comes through mans fault and ſinne: but ſinne muſt be diſtinguiſhed; it is either perſonall, or the ſinne of mans nature. Now in them that neuer heard of Chriſt, their ignorance in this point proceeds not of any perſonall ſinne in them, but onely from the D ſinne of mans nature, that is, the firſt ſinne of *Adam* common to all mankind, which ſinne is puniſhed when God leaues men wholly to themſelues. Now many things there be in men proceeding from this ſinne, which neuertheleſſe are no ſinnes, as the manifold miſeries of this life: and ſo I take the ignorance of things aboue mans nature altogither vnreuealed, to be no ſinne but a puniſhment of originall ſinne.

[a] Tho. 22. q. 10. art. 1.

Gen. 3.15.

[b] 1. Ioh. 3.8.

Thus much of the perſons which are bound by the Goſpell: now let vs ſee how farre forth they are bound by it.

God in the Goſpel generally reueales two points vnto vs: the firſt, that there is perfect righteouſnes and life euerlaſting to be obtained by Chriſt; the ſecond, that the inſtrument to obtaine righteouſneſſe and life eternall is faith in Chriſt. Moreouer when this Goſpell is diſpenſed and preached vnto vs: God reueales vnto vs two points more: the firſt, that he will make vs particularly to bee partakers of true righteouſnes and life euerlaſting by Chriſt: the ſecond, that he will haue vs without doubting to beleeue thus much of our ſelues. And for this cauſe euery man to whome the Goſpell is reuealed, is bound to beleeue his owne election, iuſtification, ſanctification, and glorification in, and by Chriſt. The reaſons and grounds of this point out of the word of God are theſe: I. 1. Ioh. 3. 23. *This is his commandement that we beleeue in the name of his ſonne Ieſus Chriſt, and loue one another as he gaue vs commandement.* Now to beleeue in Chriſt, is not confuſedly to beleeue, that he is a Redeemer of mankind, but withall to beleeue that hee is my Sauiour, and that I am elected, iuſtified, ſanctified, and ſhall be glorified by him. This is graunted of all men, yea of the Papiſts themſelues, which otherwiſe are enemies of this doctrine. For Lumbard ſaith, Lumb. lib. 3. diſt. 23. *To beleeue in God, is by beleeuing to loue, and as it were to goe into God: by beleeuing to cleaue vnto him, and as it were to be incorporate into his members.* II. Paul, Gal. 2. 16. firſt of all propounds a generall ſentence, *That a man is not iuſtified by the workes of the lawe, but by the faith of Chriſt.* Afterward he addes a ſpeciall application, *Euen wee* (namely Iewes) *haue beleeued in Ieſus Chriſt, that we might bee iuſtified by the faith of Ieſus Chriſt:* and in v. 20. hee deſcends more ſpecially to apply the Goſpel to himſelfe, *I liue* (ſaith he) *by the faith of the ſonne of God, who hath loued mee, and giuen himſelfe for me.* And in this kind of application there is nothing peculiar to Paul, for in this very action of his hee auoucheth himſelfe to be an example vnto vs, 1. Tim. 1. 16. *For this cauſe* (ſaith he) *was I receiued to mercie, that Ieſus Chriſt ſhould ſhew firſt on me all long ſuffering* vnto the enſample of them *which ſhall in time to come beleeue in him to eterlife.* Againe, Philip. 3. 8. he ſaith, *I thinke all things but loſſe, that I might winne Chriſt, and might be found in him not hauing mine owne righteouſnes, but that which is through the faith of Chriſt, that I may know him and the vertue of his reſurrection:* and afterward he addeth, v. 15. *Let vs as many as be perfect be thus minded.* III. Whatſoeuer we pray for according to Gods will, we are bound to beleeue that it ſhall be giuen vnto vs, Mark. 11. 24. *Whatſoeuer ye deſire when ye pray, beleeue that ye ſhall haue it, and it ſhall bee done vnto you.* But we pray for the pardon of our ſinnes, and for life euerlaſting by Chriſt; and that according to the will of God: Therefore we are bound in conſcience to beleeue the pardon of our ſinnes, and life euerlaſting. IV. If God ſhould ſpeake particularly to any man, and ſay vnto him, Cornelius, or Peter, beleeue thou in Chriſt, and thou ſhalt be ſaued; this commaundement ſhould bind him particularly. Now when the Miniſter lawfully called in the name and ſtead of A God publiſheth the Goſpell to the congregation, that is as much as if God himſelfe had ſpoken to them particularly, calling each of them by their names, and promiſing vnto them life euerlaſting in Chriſt. 2. Cor. 5. 20. *We as embaſſadours for Chriſt, as though God did beſeech you through vs, pray you in Chriſts ſtead, that ye be reconciled to God.*

It may bee and is obiected, that if euery man be bound in conſcience to beleeue his owne election and ſaluation by Chriſt, then ſome men are bound to beleeue that which is falſe, becauſe ſome there be euen in the middeſt B of the Church, which in the counſell of God were neuer choſen to ſaluation. I anſwer, that this reaſon were good; if men were bound abſolutely to beleeue their ſaluation without further reſpect or condition: but the bond is conditionall, according to the tenour of the couenant of grace: for we are bound to beeleeue in Chriſt, if wee would come to life euerlaſting, or if we would be in the fauour of God, or if wee would be good diſciples and members of Chriſt. I anſwere againe, that whatſoeuer a man is bound to beleeue, is true; yet not alwaies in the euent, but true in the intention of God that bindeth. Now the commandement of beleeuing and applying the Goſpell, is by God giuen to all within C the Church; but not in the ſame manner to all. It is giuen to the Elect, that by beleeuing they might indeed be ſaued; God inabling them to doe that which he commands. To the reſt, whome God in iuſtice will refuſe, the ſame commandement is giuen not for the ſame cauſe, but to another ende, that they might ſee how they could not beleeue, and by this meanes be bereft of all excuſe in the day of iudgement. God doth not alwaies giue commandements ſimply that they might be done, but ſometimes for other reſpects, that they might be meanes of triall, as the commandement giuen to Abraham of killing Iſaac: againe, that they might ſerue to keepe men at the leaſt in outward obedience in this life, and ſtop their mouthes before the tribunall ſeat of God.

D In that we are bound in conſcience on this maner to beleeue the promiſes of the Goſpell, with an application of the benefits thereof to our ſelues, ſundrie neceſſarie and profitable points of inſtruction may be learned. The firſt, that the Popiſh Doctours aboliſh a great part of the Goſpell, when they teach that men are bound to beleeue the Goſpell onely by a Catholike faith, which they make to be nothing elſe but a gift of God, or illumination of the mind, whereby aſſent is giuen to the word of God that it is true; and more ſpecially that Ieſus is Chriſt, that is, an all-ſufficient Sauiour of mankind. All which the damned ſpirits beleeue: whereas the Goſpell for the comfort and ſaluation of mens ſoules, hath a further reach, namely, to enioyne men to beleeue that the promiſe of ſaluation is not onely true in it ſelfe, but alſo true in the very perſon of

A the beleeuer, as appeares euidently by the Sacraments, which are as it were a viſible Goſpel, in which Chriſt with all his benefits is offered and applyed to the particular perſons of men: to this end, no doubt, that they might beleeue the accompliſhment of the promiſe in themſelues.

Secondly, wee learne that it is not preſumption for any man to beleeue the remiſſion of his owne ſinnes: for to doe the will of God to which we are bound, is not to preſume: now it is the will of God to which he hath bound vs in conſcience, to beleeue the remiſſion of our owne ſinnes: and therefore rather not to doe it, is preſumptuous diſobedience.

B Thirdly, we are here to marke and to remember with care, the foundation of the vnfallible certenty of mans ſaluation. For if man be bound in conſcience firſt to giue aſſent to to Goſpel, and ſecondly to apply it to himſelfe by true faith, then without doubt a man by faith may be certainly perſwaded of his owne election and ſaluation in this life, without any extraordinarie reuelation: Gods commandements beeing in this and the like caſes poſſible. For commandements are either Legall, or Euangelicall: Legall, ſhew vs our diſeaſe, but giue vs no remedie: and the perfect doing of them according to the intent of the Lawgiuer, by reaſon of mans weaknes and through mans default, is impoſſible in this world. As for Euangelicall commandements, they haue this priuiledge, that they may & can C bee performed according to the intent of the Lawgiuer in this life: becauſe with the commandement is ioyned the inward operation of the ſpirit in the elect, to enable them to effect the dutie commanded: and the will of GOD is not to require abſolute prefection at our hands in the Goſpel as in the Law, but rather to qualifie the rigour of the law by the ſatisfaction of a Mediatour in our ſtead; and of vs (wee beeing in Chriſt) to accept the vpright will and endeauour for the deede; as the will to repent, and the will to beleeue, for repentance and true faith indeede. Now then, if things required in the Goſpel, be both ordinarie and poſſible; then for a man to haue an vn- D fallible certentie of his owne ſaluation, is both ordinary and poſſible. But more of this point afterward.

Laſtly, all ſuch perſons as are troubled with doubtings, diſtruſtings, vnbeleefe, deſpaire of Gods mercie, are to learne and conſider that God by his word binds them in conſcience to beleeue the pardon of their owne ſinnes be they neuer ſo grieuous or many, & to beleeue their owne election to ſaluation whereof they doubt. Men that are but ciuill haue care to auoid robbing and killing, becauſe God giues commandements againſt ſtealing and killing: why then ſhould not we much more ſtriue againſt our manifold doubtings & diſtruſtings of Gods loue in Chriſt, hauing a cōmandement of God that cals vpon vs & binds vs to do ſo?

Thus we ſee how Gods word binds conſcience: now conſcience beeing thus bound, againe bindes the man in whome it is.

The bond of conſcience is called *guiltineſſe*. Guiltineſſe is nothing elſe but a worke of the conſcience, binding euery ſinner to the puniſhment of euerlaſting death, before God for this or that ſinne.

Thus much of the proper binder of the conſcience: nowe followes the improper.

The improper binder is that, which hath no power at all or vertue in it ſelfe to binde conſcience: but doth it onely by the authoritie & vertue of Gods word, or ſome part thereof. It is threefold; Humane lawes, an Oath, a Promiſe.

§. 8. Of humane lawes binding.

Touching humane lawes, the ſpeciall point to be coſidered is, In what manner they bind. That this may in part be cleared, I will ſtand a while to examine & confute the opinion, that the very pillars of the popiſh Church at this day maintaine; namely, that *Ciuill and Eccleſiaſticall iuriſdiction haue a* coactiue power in the conſcience, *and that the lawes made thereby doe as* truly *and* properly *binde* (as they ſpeake) *to mortall & veniall ſinne, as Gods lawe it ſelfe*. The arguments which cōmonly they vſe are theſe.

Argum. 1. Deut. 17. 12. *That man that will doe preſumptuouſly, and not obey the* [a] *authoritie of the Prieſt, or Iudge, ſhall die: and thou ſhalt take away euill from Iſrael.* Here (ſay they) the precepts of the high Prieſt are [b] *imperia*, not admonitions or exhortations, and they binde in conſcience; otherwiſe the tranſgreſſours thereof ſhould not haue bin puniſhed ſo ſeuerely. *Anſ.* The intent of this lawe (as a very childe may perceiue) is to eſtabliſh the authoritie and right of the higheſt appeales for all matters of controuerſie in the *Synedrium* or great Court at Ieruſalem. Therfore the words alledged doe not giue vnto the Prieſt a ſoueraigne power of making lawes, but a power of giuing iudgement of controuerſies, & that according to lawes alreadie made by God himſelfe: from which iudgement there might be no appeale. Now this power of determining doth not conſtraine conſcience, but the outward man to maintaine order and peace. For what reaſon is there, that, that ſentence, which might be either a gaineſaying of Gods law, or a miſtaking of it, ſhould binde the conſciene to a ſinne. Againe, not euery one that refuſed to ſubiect themſelues to the ſentence of this court, were ſtraight way guilty of ſinne, (for this did Ieremie the Prophet, and Chriſt our Sauiour, when the Iewes comdemned them for wicked perſons) but he that preſumptuouſly deſpiſed the ſentence, and by conſequent the authoritie it ſelfe, which was the ordinance of God, was guiltie. Laſtly, the ſeueritie of the puniſhment, which is temporall death, doth not argue any power in the Iudge of binding conſcience: this they might haue learned of their owne *Doctor Gerſon*, who holdeth, that they that bind any man to mortall ſinne, muſt bee able to puniſh

Ier. 26. 11. 15.

Lib. de vita Spirit. ſect. 4.

[a] Imperia.

[b] Princely commandements.

niſh him with anſwerable puniſhment, which is eternall dath.

Argu. 2. Math. 16. 19. *Whatſoeuer ye ſhall bind in earth, ſhall be bound in heauen.* Heere (ſay they) to bind, is to make lawes conſtraining conſcience according to Mat. 23. 4. *They bind heauie burdens, & lay them on mens ſhoulders. Anſ.* The ſoueraigne power of binding and looſing, is not belonging to any creature, but is proper to Chriſt, who hath the keies of heauen and hell: he openeth and no man ſhutteth, he ſhutteth and no man openeth. Reu. 3. 5. As for the power of the Church, it is nothing but a miniſtery of ſeruice whereby men publiſh and pronounce that Chriſt bindeth or looſeth. Againe, this binding ſtands not in the power of making lawes, but in remitting & retaining of mens ſins, as the words going before declare, v. 18. *If thy brother ſinne againſt thee, &c.* and Chriſt ſheweth his owne meaning when he ſaith, *Whoſe ſinnes ye remit they are remitted, and whoſe ſinnes ye retaine they are retained,* Ioh. 20. 23. hauing before in the perſon of Peter promiſed them this honour, in this forme of words, Mat. 16. 19. *I will giue vnto thee the keyes of the kingdome of heauen, whatſoeuer thou ſhalt binde vpon earth, ſhall be bound in heauen.* This which I ſay is approoued by conſent of auncient Diuines. *Auguſt.* Pſal. 101. ſerm. 2. *Remiſſion of ſinne* (ſaith he) *is looſing:* therefore by the lawe of contraries, binding is to hold ſinne vnpardoned. Hilar. vpon Math. cap. 18. *Whome they binde on earth, that is* (ſaith he) *leaue vntyed of the knotties of their ſinnes.* Lumbard the popiſh maſter of ſentences, *The Lord* (ſaith he) *hath giuen to Prieſtes power of binding and looſing, that is, of making manifeſt that men are bound or looſed.* Againe, both Origen,[a] Auguſtine, and [b] Theophilact attribute the power of binding to all Chriſtians, and therefore they for their parts, neuer dreamed that the power of binding ſhould be an authoritie to make lawes. Laſtly, the place Math. 23. 4. ouerturnes the argument, for there the Scribes and Phariſies are condemned, becauſe they laid vpon mens ſhoulders the burdens of their traditions, as meanes of Gods worſhip and things binding conſcience.

Lib. 4. diſt. 18. c. 4.

[a] on. Mat. 18.

[b] vpon Ioh.

Argu. 3. Act. 15. 28. 29. *It ſeemes good vnto vs and the holy Ghoſt, to lay no more burden on you then theſe neceſſarie things, that ye abſtaine from things offered to idols, and blood, and that which is ſtrangled, and fornication.* Here (ſay they) the Apoſtles by the inſtinct of the Holy Ghoſt make a newe lawe not for this or that reſpect, but ſimply to bind the conſciences of the Gentiles, that they might be exerciſed in obedience. And this is prooued, becauſe the Apoſtles call this lawe a *burden,* and call the things preſcribed, *neceſſarie:* and Saint Luke tearmes them, the *Commaundements of the Apoſtles:* and Chryſoſtome cals the Epiſtle ſent to the Church, *Imperium,* that is, a lordly charge. To this they adde the teſtimonie of Tertullian, Origen, Auguſtine. *Anſ.* Though all be A graunted, that the lawe is a burden impoſed, a precept of the Apoſtles, a charge; againe, that things required therein are neceſſarie: yet will it not follow by good conſequent, that this law ſimply binds conſcience, becauſe it was giuen with a reſeruation of Chriſtian libertie, ſo as out of the caſe of ſcandall, that is, if no offence were giuen to the weake Iewes, it might freely be omitted. And that will appeare by theſe reaſons. Firſt of all Peter ſaith, that it is a tempting of God to impoſe vpon the Gentiles the yoke of Iewiſh ceremonies: he therefore muſt needs be contrarie to himſelfe, if he intend to bind mens conſciences to abſtinence from that which is ſtrangled, blood, and things B offered to Idols. A replie is made, that this abſtinence is preſcribed, not by the auncient law of Moſes, but by a new Eccleſiaſticall or Apoſtolicall authoritie. I anſwer againe, that a Moſaicall ceremonie is ſtill the ſame thing, though it be ſtabliſhed by a new authoritie. And wheras Chriſt by his death put an end to the ceremoniall law, it is abſurd to thinke that the Apoſtles by their authoritie reuiued ſome part of it againe, & bound mens conſciences thereto. Secondly, the Church of God in all places ſuffered this commaundement to ceaſe, which the faithfull ſeruants of God would neuer haue done, if they had beene perſwaded that this law had bound conſcience ſimply. It is anſwered, that this law ceaſed not becauſe the giuing C of offence vnto the Iewes ceaſed, but becauſe it ceaſed *vniuerſally:* yea, but it could not haue ceaſed vniuerſally, if it had bound conſcience, ſpecially conſidering it was propounded to the Church without any mention or limitation of time. Thirdly, Paul was preſent in this Counceil: & knew the intent of the law very well, & therefore no doubt he did not in any of his Epiſtles gaine-ſay the ſame. This beeing graunted, it cannot be, that this law ſhould bind conſcience out of the caſe of offence, for he teacheth the Corinthians that things offered to idols may be eaten, ſo be it the weake brother be not offended. Here it is anſwered, that when Paul writ this firſt Epiſtle to the Corinthians, this commandement of the Apoſtles touching D things ſtrangled and blood was not come vnto them. Well, to graunt all this, which cannot be prooued, let it be anſwered, why Paul did not now deliuer it, and why he deliuereth a doctrine contrarie to that which he had decreed at Ieruſalem, which was that the Gentiles ſhould abſolutely abſtaine from things offered to idoles. As for the teſtimonie of the fathers they are abuſed. Indeed Tertullian ſaith plainly, that Chriſtians in his daies abſtained from eating of blood, and he perſwades men to continue in ſo doing, becauſe he is of opinion (being indeede farre deceiued) that this very law of the Apoſtles muſt laſt to the ende of the world: which conceit if the papiſts hold not, what meane they to build vpon him. Origen ſaith, that this lawe was very neceſſary in his daies:

1. Cor. 8. 9.

Apol. c. 9. lib. de pudicitia. Contra Cell. l. 8.

and no maruell. For by Idolithytes he vnderſtandes, not things that haue beene offered to idols, and are afterward brought to priuate houſes, or to the market, as other common meats: but he vnderſtandes things that remaine conſecrated to idols, and are no where elſe vſed but in their temples, which wee graunt with him muſt for euer be auoided as meanes and inſtruments of Idolatrie. Whereas the law of the Apoſtles ſpeakes onely of the firſt kinde. As for things ſtrangled and blood, he takes them to be the deuils foode: and for this cauſe he approoues abſtinence from them. And whereas Auguſtine ſaith, that it is a good thing to abſtaine from things offered to Idols, though it be in neceſſitie; hee muſt be vnderſtood of the firſt kinde of Idolithytes which are yet remaining in the idol-temples ſtill conſecrated vnto them, and not of the ſecond, of which the Apoſtles law (as I haue ſaid) muſt bee vnderſtood.

Epiſt. 154. ad Publicolam.

Argum. 4. Ioh. 21. 16. Chriſt ſaith to Peter. *Feede my ſheepe*: that is, (as the word importeth) feed and rule my ſheepe. *Anſw.* This feeding and ruling ſtands not in the making new lawes, but in teaching and gouerning the Church of God according to the doctrine which they had receiued from Chriſt. And this action of feeding is aſcribed to all Chriſtians, Reuel. 2. 27. who cannot thereupon challenge a power of making lawes to the conſcience.

Argum. 5. Ioh. 20. 21. *As my Father ſent me, ſo I ſend you*: But Chriſt was ſent of his father not onely with power of preaching and miniſtring the Sacramentes, but alſo with authoritie of commanding and giuing iudgement. *Anſ.* If this kinde of reaſoning may ſtand, all the Apoſtles ſhall bee made redeemers: for they were all ſent as Chriſt was, and he was ſent not onely to preach the redemption of mankind, but alſo to effect and worke the ſame. If this bee abſurd, then it is a flat abuſing of Scripture to gather from this ſaying of Chriſt, that the Apoſtles had power of binding conſcience becauſe he had ſo. It is true indeed that there is a ſimilitude or analogie betweene the calling of Chriſt and his Apoſtles, but it wholly ſtandes in theſe points. Chriſt was ordained to his office before all worlds, and ſo were the Apoſtles: Chriſt was called of his father immediatly and ſo were they of Chriſt: Chriſt was ſent to the whole world, and ſo were they: Chriſt receiued all power in heauen and earth as being neceſſarie for a mediatour; and they receiued an extraordinarie authoritie from him with ſuch a plentifull meaſure of the ſpirit as was neceſſarie for the *A*poſtolical function. Laſtly, Chriſt was ſent euen as he was man to be a teacher of the Iewes: and therefore he is called the miniſter of circumciſion. Rom. 15. 8. and ſo the *A*poſtles are ſent by him to teach the Gentiles. Thus farre is the compariſon to bee inlarged and no further. *A*nd that no man might imagine that ſome part of this reſemblance ſtandes in a power of binding conſcience, Chriſt hath put a ſpeciall exception, when he ſaith; Goe teach all nations, teaching them to obſerue all things *that I haue commanded you*, & not commandements of your owne.

*A*rgum. 6. Rom. 13. 2. *Whoſoeuer reſiſteth the power, reſiſteth the ordinance of God*: and *they that reſiſt ſhall receiue to themſelues iudgement*: and, 5. *yee muſt bee ſubiect not onely for wrath, but alſo for conſcience ſake. Anſw.* Magiſtracie indeede is an ordinance of God to which wee owe ſubiection, but how farre ſubiection is due, there is the queſtion. For bodie and goods and outward conuerſation, I graunt all: but a ſubiection of conſcience to mens lawes, I deny. *A*nd betweene theſe two there is a great difference: to be ſubiect to authoritie *in conſcience*; and to be ſubiect to it *for conſcience*, as will be manifeſt if we doe but conſider the phraſe of the *A*poſtle, the meaning whereof is, that we muſt performe obedience not onely for anger, that is, for the auoiding of puniſhment, but alſo for the auoiding of ſinne, and ſo by conſequent for auoiding a breach in conſcience. Now this breach is not properly made becauſe mans law is neglected, but becauſe Gods law is broken which ordeineth magiſtracie, and withall bindes mens conſciences to obey their lawfull commandementes. *A*nd the damnation that is due vnto men for reſiſting the ordinance of God, comes not by the ſingle breach of magiſtrates commandement, but by a tranſgreſſion of the law of God which appointeth magiſtrates and their authoritie. To this anſwer Papiſts replie nothing that is of moment. Therefore I proceede.

Argum. 7. 1. *Cor.* 4. 21. *What will you? that I come vnto with a rodde, or in the ſpirit of meekeneſſe?* Now this rod is a iudiciall power of puniſhing of ſinners. *Anſ.* For the regiment and protection of Gods Church; their be two rods mentioned in Scripture: the rodde of Chriſt, and the Apoſtolicall rodde. The rod of Chriſt is tearmed a *rod of yron*, or *the rod of his mouth*; and it ſignifies that abſolute and ſoueraigne power which Chriſt hath ouer his creatures, whereby hee is able to conuert and ſaue them, or to forſake and deſtroy them. And it is a peculiar priuiledge of this rodde, to ſmite and wound the conſcience. The Apoſtolicall rodde was a certaine extraordinarie power, whereby God inabled thẽ to plague & puniſh rebellious offendours with grieuous iudgementes, not in their ſoules but in their bodies alone. With this rodde Paul ſmote Elimas blind, & Peter ſmote *A*nanias and Saphira with bodily death. *A*nd it may be that Paul by his power did giue vp the inceſtuous man, when he was excommunicate, to be vexed in his bodie and tormented by the deuill: but that by this rod the *A*poſtles could ſmite conſcience, it cannot be prooued.

*A*rgum. 8. 1. Tim. 3. 2. *Paul made a law that none hauing two wiues ſhould bee ordained a Biſhop*: Now this lawe is poſitiue and Eccleſiaſticall; and bindes conſcience. *Anſw.* Paul is not the maker of this law, but God himſelfe, who

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ordained that in marriage not three but two alone ſhould bee one fleſh:& that they which ſerue at the altar of the Lord, ſhould be holy. And to graunt that this lawe were a new law beſide the written word of God, yet doth it not follow that Paul was the maker of it; becauſe he vſed not to deliuer any doctrine to the Churches but which he receiued of the Lord.

Argum. 9. Luk. 10.16. *He which heareth you, heareth me.* *Anſ.* Theſe words properly concerne the Apoſtles, and doe not in like manner belong to the Paſtors and teachers of the Church, And the ende of theſe words is not to confirme any Apoſtolicall authoritie in making lawes to the conſcience;

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but to ſignifie the priuiledge which he had vouchſafed them aboue all others, that he would ſo farre forth aſſiſt them with his ſpirit, that they ſhould not erre or be deceiued in teaching and publiſhing the doctrine of ſaluation, though otherwiſe they were ſinfull men: according to Mat. 10.20. *It is not you that ſpeake, but the ſpirit of your father which ſpeaketh in you.* And the promiſe to be led into al truth, was directed vnto them.

Argum. 10. 1. Cor. 11.2. *I praiſe you that you keepe my commandements.* *Anſw.* Paul deliuered nothing of his owne concerning the ſubſtance of the doctrine of ſaluation and the worſhippe of God, but that which he receiued from Chriſt.

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The precepts here meant are nothing els but rules of decencie and comely order in the congregation: and though they were to bee obeyed, yet Pauls meaning was not to bind any mans conſcience therewith. For of greater matters he ſaith, *This I ſpeake for your cōmodity & not to intangle you in a ſnare.* 1. Cor. 7.35.

Argum. 11. Councels of auncient fathers when they command or forbid any thing, doe it with threatning of a curſe to the offendours. *Anſw.* The Church in former time vſed to annexe vnto her Canons the curſe *anathema*, becauſe things decreed by them were indeede, or at the leaſt thought to be the will and word of God: and they had reſpect to the ſaying of Paul. If any teach otherwiſe though hee be an Angell from heauen, let him be accurſed. Therfore

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Councels in this action were no more but inſtruments of God to accurſe thoſe, whome hee firſt had accurſed.

Argum. 12. An act indifferent if it be commanded, is made neceſſarie: and the keeping of it is the practiſe of vertue, therefore euery law bindes conſcience to a ſinne. *Anſ.* An act it ſelfe indifferent beeing commanded by mans lawe, it is not made ſimply neceſſary, for that is as much as Gods lawe doth or can doe, but onely in ſome part, that is, ſo farre forth as the ſaid act or action tends to maintaine and preſerue the good end for which the law is made. And though the action be in this regard neceſſarie: yet doth it ſtill remaine indifferent, as it is conſidered in it ſelfe out of the end of the lawe: ſo as if peace, the common good, and comely order may be maintained, and all offence auoided by any other meanes, the act may be done or not done without ſinne before God. For whereas God himſelfe hath giuen libertie & freedome in the vſe of things indifferent, the law of man doth not take away the ſame, but onely moderate and order the ouer common vſe of it for the common good.

Argum. 13. The faſt of Lent ſtands by a law & commandement of men: and this law binds cōſcience ſimply: for the auntient fathers haue called it a Tradition Apoſtolicall, & make the keeping of it to be neceſſarie, and the not keeping of it a ſinne, & puniſh the offendours with excommunication. *Anſ.* It is plaine to him that will not be obſtinate, that lent faſt was not commanded in the primitiue Church, but was freely at mens pleaſures, and in ſeuerall Churches diuerſly both in regard of ſpace of time, as alſo in reſpect of diuerſitie of meates. *Ireneus* in his epiſtle to Victor cited by Euſebius ſaith, *Some haue thought that they muſt faſt one day, ſome two dayes, ſome more, ſome 40. howres day and night, which diuerſitie of faſting commendeth the vnitie of faith.* Spiridion a good man did eat fleſh in lent, and cauſed his gueſt to doe the ſame, and this he did vpon iudgment, becauſe he was perſwaded out of Gods word, that to the clean all things were cleane. And Euſebius records, that Montanus the hereticke was the firſt that preſcribed ſolemne and ſet laws for faſting. And whereas this faſt is called an Apoſtolicall tradition, it is no great matter, for it was the manner of the auncient Church in former times to tearme rites and orders Eccleſiaſticall not ſet downe in Scriptures, Apoſtolicall orders, that by this meanes they might commend them to the people: as Ierome teſtifieth, *Euery prouince* (ſaith hee) *may thinke the conſtitutiōs of their Anceſtors to be Apoſtolicall lawes.* And whereas it is ſaid to be a ſinne not to faſt in lent (as *Auguſtine* ſpeaketh) it is not by reaſon of any commandement binding conſcience, for *Auguſtine* ſaith plainely, that neither Chriſt nor his Apoſtles appointed any ſet time of faſting: and Chryſoſtome, that Chriſt neuer commanded vs to follow his faſt; but the true reaſon hereof is borrowed from the end. For the primitiue Church vſed not the popiſh faſt, which is to eate whitemeate alone, but an abſtinencie from all meates vſed ſpecially to mortifie the fleſh and to prepare men before hand to a worthy receiuing of the Euchariſt. And in regard of this good end was the offence. And whereas it is ſaid, that auncient fathers taught a neceſſitie of keeping this faſt, euen Hierom whom they alleadge to this purpoſe ſaith the contrarie. For confuting the errour of Montanus who had his ſet time of faſt to be kept of neceſſitie, he ſaith, *Wee faſt in Lent according to the Apoſtles tradition as in a time meete for vs: and we doe it not, as though it were not lawfull for vs to faſt in the reſt of the yeare except Pentecoſt: but it is one thing to doe a thing of neceſſitie, and another to offer a gift of free will.* Laſtly,

Euſeb. li. 5. 26. Sozom. lib. 7. c. 19.

Hier. Epiſt. 118. ad *Luc.*

*S*erm. de Temp. 62. Epiſt. 86. Chryſoſt. Math. hom. 47.

Hier. ad Marcel. de error. *Mon.*

ly, excommunication was for open contempt of this order taken vp in the Church, which was, that men ſhould faſt before Eaſter for their further humiliation and preparation to the Sacrament. So the 29. canon of the Councill of Gangres muſt be vnderſtood. As for the Canons of the Apoſtles (ſo falſly called) and the eight Councill of Toledo, I much reſpect not what they ſay in this caſe.

Arg. 14. Gods authoritie binds conſcience: Magiſtrates authoritie is Gods authoritie: therefore Magiſtrates authoritie bindes conſcience properly. *Anſ.* Gods authoritie may be taken two waies: firſt, for that ſoueraigne and abſolute power which he vſeth ouer all his creatures: ſecondly, for that finite and limited power which he hath ordained that men ſhould exerciſe ouer men. If the *minor*, namely, that Magiſtrates authoritie is Gods authoritie, be taken in the firſt ſenſe, it is falſe: for the ſoueraigne power of God is incommunicable. If it be taken in the ſecond ſenſe, the *propoſition* is falſe. For there be ſundrie authorities ordained of God, as the authoritie of the father ouer a child, of the maſter ouer the ſeruant, the authoritie of the maſter ouer his ſcholler, which doe binde in conſcience as the authoritie of Gods lawes doth.

By theſe arguments which I haue now anſwered, and by many other beeing but lightty skanned, it will appeare that neceſſarie obedience is to be performed both to ciuill and Eccleſiaſticall iuriſdiction; but that they haue a conſtraining power to binde conſcience, and that properly as Gods lawes doe, it is not yet prooued, neither can be; as I will make manifeſt by other arguments.

Argum. 1. Hee that makes a lawe binding conſcience to mortall ſinne, hath power, if not to ſaue, yet to deſtroy: becauſe by ſinne; which followes vpon the tranſgreſſion of his law, comes death and damnation. But God is the onely Lawgiuer that hath this priuiledge; which is, after hee hath giuen his lawe vpon the breaking or keeping thereof, to ſaue or deſtroy, Iam. 4. 12. *There is one lawgiuer that can ſaue or deſtroy.* Therefore God alone makes lawes binding conſcience properly, and no creature can doe the like. Anſwer is made, that S. Iames ſpeakes of the principall Lawgiuer, that by his own proper authority makes lawes; and doth in ſuch manner ſaue and deſtroy, that he neede not feare to be deſtroyed of any: and that he ſpeakes not of ſecondarie lawgiuers that are deputies of God, and make lawes in his name. I ſay againe, that this anſwer ſtands not with the text. For S. Iames ſpeakes ſimply without diſtinction, limitation, or exception: and the effect of his reaſon is this, No man at all muſt ſlaunder his brother, becauſe no man muſt be iudge of the law: and no man can be iudge of the law, becauſe no man can be a law-giuer to ſaue or deſtroy. Now then where be thoſe perſons that ſhall make lawes to the ſoules of men, and bind them vnto puniſhment of mortall ſinne; conſidering that God alone is the ſauing and deſtroying Lawgiuer.

Argum. 2. He that can make lawes as truly binding conſcience as Gods lawes, can alſo preſcribe rules of Gods worſhip, becauſe to bind the conſcience, is nothing els but to cauſe it to excuſe for things that are well done, and therefore truly pleaſe God; and to accuſe for ſinne whereby God is diſhonoured: but no man can preſcribe rules of Gods worſhip, and humane lawes, as they are humane lawes, appoint not the ſeruice of God, Eſa. 29. 13. *Their feare towards mee was taught by the precept of men.* Math. 15. 9. *They worſhip mee in vaine, teaching doctrines which are the commandements of men.* Papiſts here make anſwer, that by lawes of men we muſt vnderſtand ſuch lawes as be vnlawfull or vnprofitable beeing made without the authoritie of God, or inſtinct of his ſpirit. It is true indeede that theſe commandements of men were vnlawfull: but the cauſe muſt be conſidered; they were vnlawfull not becauſe they commanded that which was vnlawfull & againſt the will of God, but becauſe things in themſelues lawfull were commanded as parts of Gods worſhip. To waſh the outward part of the cuppe or platter, and to waſh hands before meate, are things in reſpect of ciuill vſe very lawfull, and yet are theſe blamed by *Chriſt*, and no other reaſon can be rendred but this, that they were preſcribed not as things indifferent or ciuil, but as matters pertaining to Gods worſhippe. It is not againſt Gods word in ſome politicke regards to make diſtinction of meates, and drinkes, and times; yet Paul cals theſe things *doctrines of deuils*, becauſe they were commanded as things wherin God ſhould be worſhipped.

Argum. 3. God hath now in the new Teſtamẽt giuen a libertie to the conſcience, wherby it is freed from all lawes of his owne whatſoeuer, excepting ſuch laws and doctrines as are neceſſarie to ſaluation. Col. 2. 20. *If yee bee dead with Chriſt, yee are free from the elements of the world.* Gal. 5. 1. *Stand ye in the libertie wherewith Chriſt hath freede you; and bee not againe intangled with the yoake of bondage.* Now, if humane lawes made after the grant of this libertie binde conſcience of themſelues, then muſt they either take away the foreſaid libertie, or diminiſh the ſame; but that they cannot doe: but that which is granted by an higher authoritie, namely God himſelfe, can not be reuoked or repealed by the inferiour authoritie of any man. It is anſwered, that this freedome is onely from the bondage of ſinne, from the curſe of the morall lawe, from the ceremoniall and iudiciall lawe of Moſes, and not from the lawes of our ſuperiours. And I anſwer againe, that it is abſurd to thinke that God giues libertie in conſcience from any of his own laws, & yet will haue our conſciences ſtill to remaine in ſubiection to the lawes of ſinnefull men.

Argum. 4. Whoſoeuer bindes conſcience,

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A commands conſcience. For the bond is made by a commandement vrging conſcience to do his dutie, which is to accuſe or excuſe for euill or well doing. Now Gods lawes commaund conſcience in as much as they are ſpirituall, commaunding bodie and ſpirit, with all the thoughts, will, affections, deſires, and faculties, and requiring obedience of them all according to their kind. As for the lawes of men, they want power to command conſcience. Indeede, if it were poſſible for our gouernours by lawes to command mens thoughts & affections, then alſo might they commaund conſcience: but the firſt is not poſſible, for their lawes can reach no further then the outward man, that is, to body and goods, with the ſpeeches & deeds thereof: and the end of them all, is not to maintaine ſpiritual peace of conſcience, which is betweene man and God, but onely that externall and ciuil peace which is betweene man and man. And it were not meete that men ſhould command conſcience, which cannot ſee conſcience and iudge of al her actions, which appeare not outwardly, and whereof there bee no witneſſes, but God and the conſcience of the doer. Laſtly, men are not fit commanders of conſcience, becauſe they are no lords of it, but God himſelfe alone.

Argu. 5. Men in making lawes are ſubiect to ignorance and errour: and therefore when they haue made a law (as neere as poſſibly they can) agreeable to the equitie of Gods law, yet can they not aſſure themſelues and others, that they haue failed in no point or circumſtance. Therefore it is againſt reaſon that humane lawes being ſubiect to defects, faults, errours, and manifold imperfections, ſhould truly bind conſcience, as Gods lawes do, which are the rule of righteouſneſſe. All gouernours in the world (by reaſon that to their old lawes, they are conſtrained to put reſtrictions, amplifications, and modifications of all kinds, with new readings and interpretations) vpon their daily experience ſee and acknowledge this to bee true which I ſay, ſauing the biſhop of Rome (ſo falſly tearmed) which perſwades himſelfe to haue when he is in his Conſiſtorie, ſuch an infallible aſſiſtance of the ſpirit, that he cannot poſſibly erre in iudgement.

Argu. 6. If mens lawes by inward vertue bind conſcience properly as Gods lawes, then our dutie is to learne, ſtudie, and remember thē as well as Gods lawes: yea Miniſters muſt bee diligent to preach them, as they are diligent in preaching the doctrine of the Goſpel: becauſe euery one of them binds to mortall ſinne, as the Papiſts teach. But that they ſhould bee taught and learned as Gods lawes, it is moſt abſurd in the iudgement of all men, Papiſtes themſelues not excepted.

Argum. 7. Inferiour authoritie cannot bind the ſuperiour: now the courts of men and their authoritie are vnder conſcience. For God in the heart of euery man hath erected a tribunal ſeate, and in his ſtead he hath placed neither Saint nor Angell, nor any other creature whatſoeuer, but conſcience it ſelfe, who therefore is the higheſt Iudge that is or can be vnder God; by whoſe direction alſo courts are kept, and lawes are made.

Thus much of the Popiſh opinion: by which it appeares that one of the principall notes of Antichriſt agrees fitly to the Pope of Rome. Paul. 2. Theſſ. 2. 4. makes it a ſpecial propertie of Antichriſt to exalt himſelfe againſt or aboue all that is called God, or worſhipped. Now what doth the Pope elſe, when he takes vpō him authoritie to make ſuch lawes as ſhall binde the conſcience, as properly and truly as Gods lawes? and what doth he elſe when hee B aſcribes to himſelfe power to free mens conſciences from the bond of ſuch lawes of God, as are vnchaungeable; as may appeare in a Canon of the Councell of Trent: the words are theſe, *If any ſhall ſay, that thoſe degrees of conſanguinitie that be expreſſed in Leuiticus, do onely hinder matrimonie to be made, and breake it being made, & that the Church cānot diſpenſe with ſome of them, or appoint that more degrees may hinder or breake marriage, let him be accurſed.* O ſacrilegious impietie! conſidering the lawes of affinity & conſanguinity, Leu. 18. are not ceremoniall, or iudiciall lawes peculiar to the Iewes, but the very lawes of nature. What is that canon elſe, but a publike proclamation to the world, that the Pope and Church of Rome do ſit as Lords, C or rather idols in the hearts and conſciences of men? This will yet more fully appeare to any man, if we reade Popiſh books of *practicall* or *Caſe-diuinitie*, in which the common mãner is, to bind conſcience where God looſeth it, and to looſe where he binds: but a declaration of this requires long time.

Seſſ. 24. can. 3.

Now I come (as neere as poſſibly I can) to ſet downe the true manner, how mens lawes by the common iudgement of Diuines, may bee ſaid to bind conſcience. That this point may be cleared, two things muſt bee handled. By what meanes they bind, and how far-forth.

How mens lawes bind conſcience.

Touching the meanes, I ſet downe this rule. *Wholeſome lawes of men, made of things indifferent, ſo farre-foorth bind conſcience by vertue of the generall commaundement of God, which ordaineth* D *the Magiſtrates authoritie: that whoſoeuer ſhall wittingly and willingly, with a diſloyall mind, either break or omit ſuch lawes, is guilty of ſin before God.*

By *wholeſome lawes*, I vnderſtand ſuch poſitiue conſtitutions, as are not againſt the lawe of God, and withall tend to maintaine the peaceable eſtate and common good of men.

Furthermore, I adde this clauſe, *made of things indifferent*, to note the peculiar matter whereof humane lawes properly intreat: namely, ſuch things as are neither expreſly commaunded or forbidden by God.

Now ſuch kind of lawes haue no vertue or power in themſelues to conſtraine conſcience, but they binde onely by vertue of an higher commandement. *Let euery ſoule be ſubiect to the higher powers*, Rom. 13. 1. or, *Honour father and*

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mother, Exod. 20.12. which commaundements bind vs in conſcience to performe obedience to the good lawes of men. As Peter ſaith, *Submit your ſelues to euery humane ordinance for the Lord*. 1. Pet. 2.13. that is, *for conſcience of God*, as he ſaith afterward, v. 19. whereby he ſignifieth two things: firſt, that GOD hath ordained the authoritie of gouernours, ſecondly, that he hath appointed in his word, and thereby bound men in conſcience to obey their gouernours lawfull commandements.

If the caſe fall out otherwiſe, as commonly it doth, that humane lawes be not enacted of things indifferent, but of things that be good in themſelues, that is, cōmanded by God; then are they not *humane* properly but *diuine* laws. Mens laws intreating of things that are *morally good*, & the parts of *Gods worſhip*, are the ſame with Gods lawes: & therefore bind conſcience, not becauſe they were enacted by men, but becauſe they were firſt made by God: men beeing no more but inſtruments & miniſters in his name to reuiue, renewe, and to put in execution ſuch precepts and lawes as preſcribe the worſhip of God, ſtanding in the practiſe of true religion and vertue. Of this kind are all poſitiue lawes touching articles of faith, and the duties of the morall law. And the man that breakes ſuch lawes ſinnes two waies; firſt, becauſe hee breaks that which is in conſcience a law of God: ſecondly, becauſe in diſobeying his lawful Magiſtrate, he diſobeyes the general cōmandement of God, touching magiſtracie.

But if it ſhall fall out that mens lawes be made of things that are euill and forbidden by God, then is there no bond of conſcience at al; but contrariwiſe men are bound in conſcience not to obey. Act. 4.19. And hereupon the three children are commended for not obeying Nabuchadnezzar, when hee gaue a particular commandement vnto them to fall downe and worſhip the golden image. Dan. 3.28.

Moreouer, in that mans law bindes not but by authoritie of Gods law, hence it followes, that Gods law alone hath this priuiledge, that the breach of it ſhould be a ſinne. S. Iohn ſaith, 1. epiſt. 3.4. *Sinne is the anomie, or; tranſgreſſion of the law*, vnderſtanding Gods law. When Dauid by adulterie and murder had offended many men, and that many waies, he ſaith, Pſal. 51. 4. *Againſt thee, againſt thee haue I ſinned*. And Auguſtine defined ſin to be ſomething ſaid, done, or deſired againſt the law of God. Some man may ſay, if this be ſo, belike then we may break mens lawes without ſin. I anſwer, that men in breaking humane lawes, both may & doe ſin; but yet not ſimply, becauſe they breake them, but becauſe in breaking them, they doe alſo breake the law of God. The breach of a law muſt bee conſidered two waies. Firſt as it is a treſpaſſe, hinderance, iniurie, damage; & in this reſpect it is cōmitted againſt mens lawes: ſecondly, the breach of a law muſt be conſidered as it is ſinne, & ſo it is onely againſt Gods law, which appoints obedience to the Magiſtrate.

A The ſecond point, namely, How farre forth mens lawes bind conſcience, I explane on this manner. It is all that the lawes of God doe or can doe, to binde conſcience ſimply and abſolutely. Therefore humane lawes binde not ſimply of themſelues, but ſo farre forth as they are agreable to Gods word, ſerue for the common good, ſtand with good orders, and hinder not the libertie of conſcience. The neceſſitie of the lawe ariſeth of the neceſſitie of the good end thereof. And as the end is good and profitable more or leſſe, ſo is the law it ſelfe neceſſarie more or leſſe. Mens lawes are like their teſtimonies, which neither prooue nor diſprooue of themſelues, but borrow all
B the ſtrength which they haue to conſtraine, from the truth, wiſedome, and fidelitie of them that beare witneſſe.

Hence it followeth, that a man may doe any thing *beſide humane lawes* and conſtitutions without breach of conſcience. For if wee ſhall omit the doing of any lawe, I. without hinderance of the end and particular conſiderations, for which the law was made: II. without offence giuing, as much as in vs lieth: III. without contempt of him that made the lawe, we are not to be accuſed of ſinne. Example. In time of warre, the magiſtrate of the citie commands that no man ſhall open the gates: the end is that the citie and euery member thereof may be in ſafetie. Now it falls out that certain citizens, beeing vpon occaſion without
C the citie, are purſued by the enemie and in danger of their liues. Hereupon ſome man without any more adoe openeth the gate to reskue them. The queſtion is, whether he hath ſinned or no. And the truth is, he hath not: becauſe he did not hinder the end of the law, but rather further it, and that without ſcandall to men, or contempt to the Magiſtrate.

And this ſtands euen by the equitie of Gods word. God made a law, that the prieſts onely ſhould eat of the ſhew bread: now Dauid being no prieſt, did vpon vrgent occaſion eate of it without ſinne. If this be true in Gods lawe, then it may alſo be true in the lawes of men, that they may in ſome caſes be omitted without ſinne againſt God.

D Neither muſt this ſeeme ſtrange. For as there is a keeping of a lawe, and a breaking of the ſame; ſo there is a middle or meane action betweene them both, which is, to doe a thing[a] *beſide the lawe*, and that without ſinne.

To proceed further, mens lawes be either Ciuill or Eccleſiaſticall. Ciuill lawes, are for their ſubſtance determinations of neceſſarie and profitable circumſtances, tending to vphold and maintaine the commaundements of the ſecond table. More ſpecially they preſcribe what is to be done and what is to be left vndone, touching actions both ciuill and criminall, touching offices and bargaines of all ſorts, &c. yea they conclud, inioyne, & command not onely ſuch affaires as be of ſmall importance, but alſo things and actions of great

[a] Facere aliquid præter legem, non contra tamen.

waight tending to maintaine common peace, ciuill ſocietie, and the very ſtate of the commonwealth. Now ſuch lawes bind ſo farreforth, that albeit they be omitted without any apparant ſcandall or contempt, yet the breach of them is a ſinne before God. Take this example. A ſubiect in this land vpon pouertie, or vpon a couetous mind, againſt the good law of the land, coynes money, which afterward by a ſleight of his wit, is cunningly conueyed abroad into the hands of men, and is not eſpied. Here is no euident offence giuen to any man, nor open contempt ſhewed to the law-giuer: and yet in this action he hath ſinned, in that cloſely otherwiſe then hee ought to haue done, hee hath hindered the good of the commonwealth, and robbed the ſoueraigne Prince of his right.

Eccleſiaſticall lawes, are certaine neceſſarie and profitable determinations of circumſtances of the commaundements of the firſt Table. I ſay here *circumſtances*, becauſe all doctrines pertaining to the foundation and good eſtate of the Church, as alſo the whole worſhip of God, are ſet downe and commaunded in the written word of God, and cannot be preſcribed and concluded otherwiſe by all the churches in the world. As for the Creedes and Confeſſions of particular Churches, they are in ſubſtance Gods Word, and they bind not in conſcience by any power the Church hath, but becauſe they are the Word of God.

The lawes then which the Church in proper ſpeech is ſaid to make, are decrees concerning outward order and comelineſſe in the adminiſtration of the word and Sacraments, in the meetings of the congregation, &c. And ſuch lawes made according to the generall rule of Gods word, (which requires that all things be done to edification, in comelineſſe, for the auoiding of offence) are neceſſarie to be obſerued, and the word of God binds all men to them ſo farre foorth as the keeping of them maintaines decent order, and preuents open offence. Yet if a law concerning ſome external rite or thing indifferent, be at ſometime or vpon ſome occaſion omitted; no offence giuen, nor contempt ſhewed to Eccleſiaſticall authoritie, there is no breach made in the conſcience, and that appeares by the example before handled. The Apoſtles guided by the holy Ghoſt, made a decree for the auoiding of offence, neceſſarie to be obſerued, namely, that the Gentiles ſhould abſtaine from things ſtrangled, and blood, and Idolithytes, and yet Paul out of the caſe of ſcandall & contempt, permits the Corinthians to do otherwiſe, 1. Cor. 8. & 9. which he would not haue done, if to doe otherwiſe out of the caſe of ſcandall & contempt, had beene ſinne.

Againe, lawes are either mixt or meerely penall. Mixt, are ſuch lawes as are of waighty matters, and are propounded in commanding A or forbidding tearmes: and they according to the good intention of the Lawgiuer, bind men firſt of all to obedience, for the neceſſarie good of humane ſocieties: and ſecondly, to a puniſhment, if they obey not; that a ſupply may be made of the hinderance of the common good. In the breach of this kind of lawes, though a man be neuer ſo willing to ſuffer the puniſhment, yet that will not diſcharge his conſcience before God, when hee offends. If a man coyne money with this mind to be willing to die when he is conuicted, yet that will not free him from a ſinne in the action, becauſe Gods law binds vs not onely to ſubiection in bearing of puniſhment, but B alſo to obedience of his bare commandement, it being lawfull, though he ſhould ſet downe no puniſhment.

A lawe *meerely penall* is that, which being made of matters of leſſe importance, and not vttered preciſely in commaunding tearmes, doth onely declare and ſhew what is to bee done, or conditionally require this or that with reſpect to the puniſhment, on this manner: If any perſon doe this or that, then he ſhall forfeit thus or thus. This kind of law binds eſpecially to the puniſhment, and that is the very intent of the law-giuer, and he that is readie in omitting the law to pay the fine or puniſhment, is not to be charged with ſinne before God: the penaltie beeing anſwerable to the loſſe that comes by the neglect of the lawe. Here a queſtion may be demaunded: whether C a man that hath taken his oath to keepe all the lawes or orders of any towne or corporation, and yet afterward omits the doing of ſome of them; bee periured or no. The anſwer may be this, that the lawes of euery ſocietie and corporation muſt be diſtinguiſhed. Some are very waightie (as I haue ſaid) beeing of the very foundation and ſtate of a bodie: ſo as it cannot well ſtand without them: and whoſoeuer wittingly and willingly breakes any of theſe (they beeing good and lawfull) cannot be freed from periurie. Againe, there be lawes of leſſer importance, that tend onely to maintaine decent order and comelineſſe in the ſocieties of men; and they are of that nature, that the e- D ſtate of the corporation or towne may ſtand without them: and whoſoeuer vpon occaſion omits the doing of any of theſe, is not therefore periured, ſo be it he carrie a loyall mind, and be content to pay the fine or penaltie. For ſuch kind of orders and conſtitutions require firſt of all obedience, and if that be omitted, they require a mulct or fine: which, if it bee willingly payed, the law is ſatisfied.

Thus we ſee how farre-foorth mens lawes bind conſcience. The vſe of this point is this: firſt, hence we learne that the immunitie of the Popiſh cleargie, whereby they take themſelues exempted from ciuill courts, and from ciuill authoritie in criminall cauſes, hath no warrant: becauſe Gods commandements bind euery man whatſoeuer, to be ſubiect to the magiſtrate, Rom. 13.1. *Let euery ſoule be ſubiect to the higher powers.* II. Hence wee ſee alſo what notorious rebels thoſe are, that beeing borne ſubiects of this land, yet chooſe rather to die then to acknowledge (as they are bound in conſcience) the Kings Maieſtie to bee ſupreame gouernour vnder God in all cauſes and ouer all perſons. III. Laſtiy, we are taught hereby to be willing to giue ſubiection, obedience, reuerence, and all other duties to Magiſtrates, whether they be ſuperiour or inferiour: yea with cheerefulneſſe to pay taxes and ſubſidies, and all ſuch lawfull charges as are appointed by them. *Giue to Caſar that which is Caſars, and to God that which is Gods. Giue to all men their duties: tribute to whome tribute: cuſtome to whome cuſtome*, Rom. 13.7.

§ 9 Of an oath binding.

Now followes the Oath, which is either aſſertorie, or promiſſorie. Aſſertorie, by which a man auoucheth that a thing was done or not done: Promiſſorie, by which a man promiſeth to doe a thing or not to doe it. Of both theſe I meane to ſpeake: but ſpecially of the ſecond. And here two points muſt be conſidered, the firſt by what meanes an oath bindeth, the ſecond when it bindeth.

An oath bindeth by vertue of ſuch particular commandements, as require keeping of oathes lawfully taken. Num. 30.3. *Whoſoeuer ſweareth an oath to binde his ſoule by a bond, he ſhall not breake his word, but ſhall doe according to all that proceedes out of his mouth.*

This beeing ſo, a queſtion may bee made, whether the oath of Infidels binde conſcience, and by what vertue, conſidering they neither know the Scriptures nor the true God. *Anſ.* They [a] doe bind in conſcience. For example: Iacob and Laban make a couenant confirmed by oath. Iacob ſweares by the true God, Laban by the Gods of Nachor, that is, by his idols: Now Iacob, though he approoue not the forme of this oath, yet he accepts it for a ciuil bond of the couenant: and no doubt, though Laban beleeued not Gods word reuealed to the Patriarkes, yet he was bound in conſcience to keepe his oath euen by the lawe of nature: and though he knew not the true God, yet he reputed the falſe god of Nachor to be the true God. *Gen.* 31.53.

Thoma. 2. 2 q. 89.

Againe, if a lawfull oath by vertue of Gods commandements binde conſcience, then it muſt needes be that the Romane Church hath long erred, in that ſhe teacheth and maintaineth that gouernours, as namely the Pope and other inferiour Biſhops, haue power to giue relaxations and diſpenſations, not only for oathes vnlawfull (from which the word of God doth ſufficiently free vs, though they ſhould neuer giue abſolution) but from a true & lawfull oath made wittingly and willingly without error or deceit, of a thing honeſt and poſſible; as when the Pope frees the ſubiects of this land, as occaſion is offered, from their ſworne allegiance and loyaltie to which they are bound, not onely by the law of nature, but A alſo by a ſolemne and particular oath to the Supremacie, which none euer deemed vnlawfull but ſuch as carry traitours hearts. Now this erronious diuinitie would eaſily bee reuoked, if men did but conſider the nature of an oath, one part whereof is inuocation, in which we pray vnto GOD, firſt, that he would become a witneſſe vnto vs that wee ſpeake the truth and purpoſe not to deceiue; ſecondly, if wee faile and breake our promiſe, that hee would take reuenge vpon vs: and in both theſe petitions we binde our ſelues immediately to GOD himſelfe: and God againe who is the ordainer of the oath, accepts this bond and knittes it by his commandement, till it be accompliſhed. B Hence it followes, that no creature can haue power to vntie the bond of an oath, that is truly & lawfully an oath, vnles we will exalt the creatures aboue God himſelfe. And the Iewiſh teachers gaue better counſell when they commanded the people to *performe their oathes to the Lord*, for the preuenting of periurie, and our Sauiour Chriſt in that gaineſaies them not.

Math. 5. 33.

Next let vs conſider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certaine and poſſible, in truth, iuſtice, iudgement, for the glore of God and the good of our neighbour.

Queſt. I. Whether doth an oath binde C conſcience if by keeping of it there follow loſſes and hinderances? *Anſ.* If it bee of a thing that is lawfull, and the damages bee priuate to him that ſweareth, then doth it binde conſcience. For example: A man makes a purchaſe of land at the ſea ſide: his bargaine is confirmed onely by oath: and it falles out that before he doe enter poſſeſſion, the ſea breakes in and drownes a part of that purchaſe. Now hee is in conſcience to ſtand to his bargaine, becauſe the thing is lawfull, & the damage is priuate, & great reuerence muſt bee had of the name of God, which hath beene vſed in the bargaine making. Dauid makes it the propertie of a good man, *to ſweare to his owne hinderance, & not to change*, Pſal. 15.4.

Queſt. II. Whether the oath which a man D hath taken, being induced thereto by fraude and guile, doth binde conſcience. *Anſ.* If it be ſtill of a thing lawfull, and bring nothing but priuate loſſes, it is to bee kept. When the Gibeonites had by a fraud brought Ioſua to make a league with them, and to binde it with an oath; hee & the Princes of the people anſwere them thus: *Wee haue ſworne vnto them by the Lord God of Iſraell, now therefore we may not touch them.* Ioſ. 9.19. And 300. yeares after, when Saul ſlew certaine of the Gibeonites againſt this oath, the plague was vpon the people of Iſraell three yeares, and was not ſtayed till certaine perſons of Sauls familie for a recompence were put to death, 2. Samuel. 21.6.9.

Queſt. III. Whether an oath made by feare or compulſiō bind in conſcience. For exāple: a thiefe diſappointed of the bootie which

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[a] Thus ſaith Auguſtine, epiſt. 154. ad Publicolam and Lumb. ſent. l. 3. diſt. 93.

A he looked for, binds the true man by ſolemne oath vpon paine of preſent death to fetch & deliuer vnto him ſome portion of money, as one 100. or 200. crownes for the redeeming of his life. Well, the oath is taken, and the queſtion is; whether it bind him or not to performe his promiſe. An anſwer may be this: ſome [a] Proteſtant diuines thinke it doth binde: ſome againe thinke [b] no: but I take it the ſafeſt courſe to hold the meane betweene both, on this manner. The oath ſeemes to binde, and is to be performed: neither is it againſt the good of the common-wealth (for then it were vnlawfull) but it is rather a furtherance in that a member thereof is preſerued: and the loſſes which follow are onely priuate to the man, B rather to be endured then loſſe of life. Yet that a remedie may be had of this priuate iniurie, and that a publike miſchiefe may bee preuented, the partie is to reueale the matter to the Magiſtrate, whoſe office it is to puniſh robbers, and to order all things according to equitie for the cõmon good. But if the caſe fall out, that the man through exceeding feare doe further ſweare to keep ſilence, I ſee not how his oath may be kept, except he be ſure that nothing will enſue thereof, but a priuate damage to himſelfe. For otherwiſe perpetuall ſilence ſeemes to be a ſecret cõſenting to the robber, & an occaſion that others fall into the like danger & hazard of their liues.

[a] Pet. Mart. claſſ. 2 loc. 13. n. 21. Melanct. in Eth. quæſt. de iuram.
[b] Calv. vpon Pſal. 15.

Againe, in ſixe caſes an oath binds nothing at all. I. If it bee made of a thing that is flat againſt C the word of God. For all the power of binding which it hath is by the word of God: and therefore when it is againſt Gods will, it hath no power to conſtraine. And it is an old receiued rule, that an oath muſt not bee a bond of iniquitie. Hereupon Dauid when hee made a raſh oath to kill Nabal and all his houſhold, reioyced when he had occaſion offered by Abigail to breake the ſame, 1. Sam. 25. 32. And though he ſware to Shemi, that he would ſaue his life, 2. Sam. 19. 23. yet afterward vpon better conſideration (as it may ſeeme) he commanded his ſonne Salomon to put him to death, as one that had long agoe deſerued the ſame, 1. King. 2. 9. And Herod was farre deceiued, that thought he was bound by his oath to giue to the damſell D Iohn Baptiſts head in a platter, Math. 14. 7. II. If it bee againſt the good and wholeſome lawes of any kingdomo or countrey, whereof a man is a member, it binds not at all: becauſe on the contrarie Gods commaundement binds vs to keepe the good lawes of men. III. If it be made by ſuch perſons as want ſufficient reaſon and diſcretion, as young children, fooles, mad men. For the conſcience cannot indeed be bound where the vnderſtanding cannot diſcerne what is done. IV. If it be made of ſuch as haue no power to binde themſelues, it binds not: becauſe it is made againſt the law of nature, which is, that he which is not in his owne power cannot binde himſelfe. Hence it followes, that Papiſts erre groſſely when they teach, that a childe may enter into any rule or order of religion, yea bind himſelfe therto by oath, and the oath to bee good, flat againſt his parents conſent. Num. 30. 4. *If a woman vow vnto the Lord, and bind her ſelf by a bond, beeing in her fathers houſe in time of her youth, &c.* v 6. *If her father diſallow her the ſame day that hee heareth all her vowes and bonds, they ſhall not be of value.* And an auncient Councill decreed, that *all children that vpon pretence of Gods worſhip ſhould depart from their parents, and not doe them due reuerence, ſhould be accurſed.* Secondly, they erre in that they teach that the promiſe made priuately by a childe in way of marriage, without & againſt conſent of wiſe and carefull parents, binds them: whereas indeede if this promiſe were further bound by an oath, it could not ſtand: becauſe children vnder gouernment and tuition of parents, cannot giue themſelues. V. It binds not if it be made of a thing that is out of a mans power, as if a man ſweare to his friend to giue him an other mans goods. VI. If at the firſt it were lawfull, and afterward by ſome meanes become either impoſſible or vnlawfull, it binds not conſcience. For when it becomes impoſſible, then we muſt ſafely thinke that God from heauen frees a man from his oath. And when it begins to be vnlawfull, then it ceaſeth to binde, becauſe the binding vertue is onely in and from the word of God. For example: A king binds himſelfe by oath to a forraine Chriſtian Prince to find him men and money to defend his people againſt all enemies. This oath is lawfull. Well, afterward the Prince becomes a profeſſed enemie to him, his religion, and people: and then the kings oath becoms vnlawful & binds him not: becauſe the word forbids their ſhould be any league of amitie with Gods enemies: though there may be leagues of concord with them.

Qui ſui iuris non eſt, obligare ſe non poteſt. Bellar. l. 2. de Mon. cap 36.

Conc. Grang. cap. 16.

Seeing a lawfull oath muſt binde conſcience, though a man be deceiued and great loſſes follow, it ſhewes in how great reuerence we ſhould haue Gods name, and with what care and conſideration take an oath. And by this we muſt be aduertiſed to take heede of cuſtomable ſwearing in our common talke, whether our oathes be great or ſmall. We muſt thinke of an oath as a part of Gods worſhip: nay, the H. Ghoſt often puts it for the whole worſhip of God. Eſa. 19. 18. *In that day ſhall fiue cities in the land of Egypt ſpeake the language of Canaan, and ſhall ſweare by the Lord of hoſts,* that is, acknowledge and worſhip him. Ier. 12. 16. *If they will learne the waies of my people, to ſweare by my name, The Lord liueth, then ſhall they be built in the middeſt of my people.* This ſerues to ſhew vnto vs, that ſuch as giue themſelues to ſwearing, want religion & conſcience: and that thoſe families in which there is riſenes of oaths, abandon all care of religion, & baniſh God out of their houſes. And indeed it is a very hard thing for the cõmon ſwearer to auoyd common periurie. If wee ſee a man hold vp his hand at the barre of an earthly iudge, we pitie him and are ſorrie for him: Oh then why doe

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wee not pitie blaſphemers and common ſwearers? For with God they are no better then rebels, that holde vp their handes at the barre of his iudgement ſeat as guiltie malefectours. Exod. 20.7. *Auguſtine* ſaith well, *They that worſhip ſtocks and ſtones feare to ſweare falſlie by ſtones, and doeſt thou not feare God that is preſent, God that liueth, God that knoweth, God that taketh reuenge of contemners? but of bad cuſtome when thou art beleeued, thou ſweareſt: when none requires it, thou ſweareſt: and when men cannot abide it, thou ſweareſt.*

Ser. 30. de verbis Apoſt.

Thus much of an Oath: now followes a promiſe, which is either to God, or man: the firſt is called a vow, the ſecond a ſingle promiſe.

§ 10. Of a vow binding.

A vow is taken three waies. Firſt, generally for a promiſe of morall obedience: and this vow is firſt made in Baptiſme, and continued in the Lords ſupper, as alſo in the ſpirituall exerciſes of inuocation and repentance. It is called of Pet. 1. Epiſt. 3.21. the *ſtipulation which a good conſcience makes to God.*

This kinde of vowe bindes all and euery member of the Church of God. And the not keeping of it is the common ſinne of the world: for moſt men make not conſcience to performe that which they haue promiſed to God in Baptiſme: and therefore their Baptiſme is become vnto thē the *ſacrifice of fooles*, Eccl. 4.17. But conſidering we are bouud in conſcience by this vowe, let vs hereafter indeauour to be as good as our word: and that ſhall be, when we beginne to die to our ſinnes, and riſe to newneſſe of life. There is no man almoſt but will ſeeme to haue care to keepe touch with men; what a ſhame is it then for vs not to keepe couenant with God!

Againe, a vowe is taken for a promiſe of ceremoniall obedience, whereof read Num. 6. and 30. Leuit. 27. This vow is peculiar to the old teſtament, and did not bind all men, but onely ſuch as had peculiar occaſion to vowe, and thereupon bound themſelues: as the Nazarites, and others.

Thirdly, a vowe is taken for the performance of ſome outward and bodily exerciſes taken vp of a mans owne accord, as being things in in a mans owne libertie, without any commaundement of God: as the keeping of ſet times of faſt, of praying or reading, the performance of ſet taskes, almes-giuing, abſtinence from certaine meates and drinkes, in the vſe whereof through our owne weaknes, wee feare any occaſion of ſinne. And this kind of vow is more peculiar to the new teſtament.

In the making of it, that it may be warranted, foure things muſt be obſerued: I. It muſt be agreeable to the word of God. II. It muſt not be againſt a mans generall or particular calling. III. It muſt be in a mans power, and not againſt Chriſtian libertie. IV. It muſt be ſo made and be ſo obſerued without any opinion of merit or worſhip of God to this end alone, that it may be a meanes to exerciſe and cheriſh repentance and inuocation, temperance, patience, and to ſhew forth thankefulnes to God.

A vow thus made binds conſcience by vertue of Gods commandement, Eccl. 5.3. *When thou haſt vowed a vow to God deferre not to pay it.*

And the vow once made continues to bind ſo long as the thing is in force which was the occaſion of the vow. For example: A man deſirous to practiſe ſobrietie and temperancie, findes that drinking of wine is hurtfull vnto him: hereupon hee vowes to God to drink no wine: now this vow once made, binds him till the eſtate of his body alter, and he feeles no inconuenience in wine: but then it ceaſeth to binde any longer.

Queſt. Whether Papiſts are bound in conſcience to keepe the vowes of ſingle life, and voluntarie pouertie which they make, or no? *Anſw.* No. The reaſons hereof are theſe: I. Such vows are flat againſt Gods commaundement: *But if they cannot abſtaine, let them marrie: for it is better to marrie then to burne*, 1. Corinth. 7.9. *This we warned you of, that if there were any that would not worke, they ſhould not eate*, 2. Theſ. 3.10. II. They are not in the power of him that voweth: as for example, to promiſe perpetuall chaſtitie in ſingle life. III. They aboliſh Chriſtian liberty in the vſe of the creatures and ordinances of God, as riches, and and marriage, meate, drinke, apparrell; making that neceſſarie which GOD left to our libertie. IV. They are made to this ende that men may thereby merit life eternall and worſhip God: whereas Paul ſaith, 1. Tim. 4.8. *Bodily exerciſe profiteth litle: but godlines is profitable for all things.* Therefore they are better broken then kept.

§ 11. Of a ſingle promiſe binding.

As for a ſingle promiſe, it alſo bindes a man according as he will to whom the promiſe is made; though he be an [a] hereticke or an infidell. As for the purpoſe of the minde, it binds not, but may vpon conuenient cauſe, be altered.

[a] Aug. epiſt. 205.

Yet wee muſt remember that there are ſome caſes, in which a promiſe made binds not. I. If it bee againſt Gods word. One ſaith well, *In euill promiſes cut off thy faith. It is a wicked promiſe that cannot bee performed without an offence.* II. If he which makes it want reaſon or ſufficient diſcretion. III. If he make the promiſe who cannot binde himſelfe: as a childe vnder the gouernment of his parents. IV. If a man be induced to make his promiſe by fraud and guile. V. If the promiſe beeing at the firſt lawfull become afterward either impoſſible or vnlawfull.

Iſid. lib. 4. Synonim.

And though men be bound in conſcience to keepe their promiſes: yet this hinders not but that there is and may bee a good and lawfull vſe of Indentures and obligations. For the bond of conſcience is betweene man and God: but the bond of an obligation paſſeth onely betweene man and man. When Abraham bought a purchaſe of Ephron the Hittite, he payed his money, and made it ſure before witnes, Gen.23.17.

Here wee muſt conſider the generall ſinne of this age which is to ſpeake deceitfully euery one to his neighbour. It is a hard thing to find a man that will ſtand to his word an lawfull promiſe. It is a rule of *Machiauel*, that a man may practiſe many things againſt his faith, againſt charitie, and humanitie, and religion: and that it is not neceſſarie to haue theſe vertues, but to counterfeit & diſſemble them. But let all ſuch as feare God make conſcience of their word, becauſe they are bound ſo to doe: and hereby they ſhall reſemble their heauenly father who is true in all his promiſes; and they ſhall alſo bring forth a notable fruit of the ſpirit, Gal.5.22.

Hitherto I haue ſpoken of the cauſe that maketh conſcience to giue iudgement. Nowe followeth the manner of iudgement.

§12. How conſcience giues iudgement.

Conſcience giues iudgement in or by a kinde of reaſoning or diſputing, called a *practicall ſyllogiſme*. Rom.2. 15. *Their reaſoning*, (τῶν λογισμῶν, &c.) *accuſing or excuſing each other.*

In the making of this reaſon conſcience hath two aſſiſtants: mind, and memorie.

Mind telles what is law.

The minde is the ſtorehouſe and keeper of all manner of rules and principles. It may bee compared to a booke of law, in which are ſet down the penall ſtatutes of the land. The dutie of it is to preſerre & preſent to the conſcience rules of diuine law whereby it is to giue iudgment.

Memory giues euidence.

Memorie ſerues to bring to minde the particular actions which a man hath done or not done, that conſcience may determine of them.

Now conſcience aſſiſted by theſe twaine, proceedes in judgement by a kinde of argumentation: an example whereof we may take from the conſcience of a murtherer, thus:

Euery murtherer is curſed, ſaith the minde:

Thou art a murtherer, ſaith conſcience aſſiſted by memorie:

Ergo, *Thou art curſed*, ſaith conſcience, and ſo giueth her ſentence.

To proceede: Conſcience giues iudgement either of things paſt or things to come.

§13. How many waies conſcience giues iudgement.

Of thinges paſt two waies, either by accuſing and condemning, or by excuſing and abſoluing. Rom.2.15.

To *accuſe* is an action of conſcience giuing iudgement that this or that thing was euill done: & that ſtill by reaſoning on this manner:

Euery murther is a ſinne:

This thy action is murther:

Ergo, *This thy action is a ſinne.*

To *condemne* is another action of the conſcience ioyned with the former, whereby it giueth iudgement that a man by this or that ſinne hath deſerued death, on this manner.

Euery murtherer deſerueth a double death:

Thou art a murtherer:

Ergo, *Thou haſt deſerued a double death.*

Theſe two actions are very forcible and terrible: for they are the *compunctions* and prickings that bee in the heart. Act.2. 37. they are the ſtripes as it were, of an yron rod, wherewith the heart of a man ſmiteth it ſelfe, 2.Sam. 24.10. And by reaſon of them, conſcience is compared to a worme that neuer dieth, but alwaies lies gnawing and grabbling, and pulling at the heart of man, Mark. 9.44. and cauſeth more paine and anguiſh, then any diſeaſe in the world can doe.

The time when conſcience performes theſe actions, is not before the ſinne or in the act of ſinning, but eſpecially after the ſinne is done and paſt. Reaſons. I. Before a man ſinneth, the deuill doth extenuate the fault and make ſinne to bee no ſinne. II. Corrupt affections doe for a time ſo blinde and ouercaſt judgement, that it doth not ſee or at the leaſt conſider what is good or bad, till afterward.

Neither doth conſcience accuſe and condemne onely for the time preſent, but alſo long after a thing is done. The conſciences of Ioſephs brethren accuſed them 22. years after they had ſould him into Egypt, Gen.42.21.

The effect of the accuſing and condemning conſcience, is to ſtirre vp ſundrie paſſions and motions in the heart, but ſpecially theſe fiue.

The firſt is *ſhame*, which is an affection of the heart, whereby a man is grieued and diſpleaſed with himſelfe, that he hath done any euill; and this ſhame ſheweth it ſelfe by the riſing of the blood from the heart to the face.

Yet we muſt here remember that euen ſuch as haue the pardon of their ſinnes, and are not guiltie, may be aſhamed and bluſh, Rom.6.21. *What fruite had yee in thoſe thinges, whereat now yee bluſh, or, bee aſhamed.* Yet for all this, euen thoſe which are moſt guiltie, may bee without all ſhame, Ier.6. 15. *Were they aſhamed when they had committed abomination? nay, nay, they were not aſhamed, neither could they haue any ſhame*, becauſe they are growne to ſome great height in ſinne. Eph.4.18.

The ſecond paſſion is *ſadnes* and ſorrow: commonly thought to be nothing elſe but *melancholy*: but betweene them twaine, there is great difference. Sorrow, that comes by melancholy, ariſeth onely of that humour annoying the bodie: but this other ſorrow ariſeth of a mans ſinnes, for which his conſcience accuſeth him. Melancholie may be cured by phyſicke: this ſorrow cannot be cured by any thing but by the blood of Chriſt.

The third is *feare*, in cauſing whereof conſcience is verie forcible. If a man had all the delights and pleaſures that heart can wiſh, they cannot doe him any good if conſcience be guiltie. *Belſhazzar* when he was in the middeſt of all his delightes, and ſaw the hand writing vpon the wall; *his countenance changed, his thoughts troubled him, his ioynts looſed, and his knees ſmot together*, Dan.5. 6. Yea the guiltie conſcience will make a man afraid, if he ſee but a worme peepe out of the ground: or a ſilly creature goe croſſe his way; or if hee ſee but his owne ſhadow on a ſuddaine; or if he doe but forecaſt an euill with himſelfe, Prou.28.1. *The wicked flyeth when no man purſueth him.*

Terrours of conſcience, which are more vehement, cauſe other paſſions in the body as exceeding heate, like that which is in the fitte of an ague, the riſing of the entrals towards the mouth; and ſouning; as experience hath often ſhewed. And the writer of the booke of wiſdome ſaith truely, cap.17.10. *It is a feareful thing when malice is condemned by her owne teſtimony, and a conſcience that is touched, doth euer forecaſt cruell things. For feare is nothing elſe, but the betraying of the ſuccours, that reaſon offereth, &c. They that did indure the* [a] *night that was intolerable, &c. ſometimes were troubled with monſtrous viſions, and ſometimes they ſwouned, as though their owne ſoules ſhould betray them: for a ſudden feare not looked for, came vpon them.*

[a] The darkneſſe of Egypt.

The fourth is *deſperation*, whereby a man through the vehement and conſtant accuſation of his conſcience comes to bee out of all hope of the pardon of his ſinnes. This made Saul, Achitophell, and Iudas to hang themſelues; this makes many in theſe daies to doe the like; as appeareth by the declarations of ſuch as haue beene preuented, when they were about to hang or drowne themſelues, or to cut their owne throates.

The laſt is a *perturbation* or diſquietneſſe of the whole man: whereby all the powers and faculties of the whole man are forth of order. Eſa.57.20. *The wicked is like the raging of the ſea that can not reſt, whoſe waters caſt vp mire & dirt.*

Thus much of the two firſt actions of conſcience, which are to accuſe and condemne: the ſecond followeth to excuſe and abſolue.

The excuſe, is an action of the conſcience giuing iudgement that the thing is well done.

To abſolue, is an action of the conſcience giuing iudgement that a man is free and cleare from fault and ſo from puniſhment.

From theſe two actions ariſe ſome ſpeciall affections: I. *boldnes* and *confidence*, Prou.28.1. *The righteous are bold as a lyon.* II. *Ioy & reioycing*, 2.Cor.1.12. *Our reioycing is the teſtimonie of my conſcience, that in all ſimplicitie and godly purenes I haue had my conuerſation in the world.* Hence it is ſaid, that *a good conſcience is a continuall feaſt*, Prou.15.15.

Hitherto I haue ſpoken how conſcience giues iudgement of things done and paſt: now followeth hir iudgement of things to be done.

Conſcience giues iudgement of things to come, by foretelling, & (as it were) ſaying inwardly in the heart, that the thing may bee well done. Of this kind of iudgement euery man may haue experience in himſelfe, when hee is about to enterpriſe any buſineſſe either good or bad.

By this we may ſee the goodnes of God to all men. If a man beeing to make an vnknown iourney, ſhould finde one that would goe with him and ſhew him the way, and all the turnings thereof, he could not but take it for a point of curteſie. Well, we are pilgrims in this world, our life is our iourney: God alſo hath appointed our conſcience to be our companion and guide, to ſhewe vs what courſe we may take and what we may not.

And here it may be noted, that in all things to be done, conſcience is of great force and beares a great ſtroke. For *this is the beginning of a good worke, that the conſcience firſt of all giues her iudgement truly, that the thing may be done, and is acceptable to God.* Rom.14.23. *Whatſoeuer is not of faith*, that is, whatſoeuer is not done of a ſetled perſwaſion in iudgement and conſcience out of Gods word, howſoeuer men iudge of it, *is ſinne.* Againe, God regardes not the outward pompe of the action or the doer, but obedience, and eſpecially the obedience of the heart: therefore vnleſſe the conſcience well informed firſt of all approoue the thing to be good and agreeable to Gods will, it can be nothing els but a ſinne. And he that ſhall doe a thing, becauſe it is good in his owne eies, not knowing that God doth allow of it preferres himſelfe before God, and diſobeies, as the ſeruant that in his maſters houſe will not doe his maſters will but his owne will.

From this former rule ariſe three other: the firſt, *Whatſoeuer is done with a doubting conſcience is a ſinne.* For example: ſome beleeuers in the Primitiue Church held, that ſtil after the aſcenſion of Chriſt there remained a difference betweene meate and meate, and therefore it was a ſcruple to them to eate of ſundrie kinde of meates: now put the caſe, that by example they are drawne on to eate ſwines fleſh; or ſome other thing which they thinke is forbidden; this done there is no queſtion but they haue ſinned, as Paul prooueth, Rom.14.14. *I know and am perſwaded through the Lord Ieſus, that there is nothing vncleane of it ſelfe: but vnto him that* iudgeth *any thing vncleane, it is vncleane*: and v.23. *He that doubteth, is condemned, if he eate, becauſe he eateth not of faith.*

The ſecond, *Whatſoeuer thing is done in or with an erronious conſcience, it is a ſinne.* For example: in the primitiue Church diuers of the gentiles held this errour, that fornication was a thing indifferent, and therefore conſcience tolde them that they might doe it: and yet neuertheleſſe fornication in them was a ſinne, becauſe conſcience erred in her iudgement and euill remaines euill, though conſcience ſay the contrarie a thouſand times.

The third, *What is done* [b] *againſt conſcience though it erre and be deceiued, it is ſinne in the doer.* Example. An Anabaptiſt holding it vtterly vnlawfull to ſweare, is brought before a magiſtrate; and vrged either through feare or ſome like cauſe, takes an oath, and that againſt his owne conſcience: now the queſtion is, whether hee hath ſinned or no? *Anſ.* He hath indeed ſinned; not ſo much becauſe he hath taken an oath, for that is the ordinance of God: but becauſe he hath takē an oath in a bad maner, that is againſt his cōſcience & therfore not in faith.

[b] Erronious conſcience bindeth ſo far forth, that if a man iudge a thing to be euill, though falſly and yet afterward doe it, he hath ſinned and diſhonoured god as much as in him lieth.

Thus it is manifeſt that conſcience beares a great ſtroke in all things that are to be ſaid or done. And hereby wee are aduertiſed of many things. Firſt, if a thing done without good direction of conſcience be a ſinne, then much more that which is done without good direction of Gods word, is a flat ſinne: for without direction of Gods word, conſcience can giue no good direction. And if God will hold that for a ſinne which is done without direction of his word; then no doubt Gods word miniſters ſufficient direction for all actions whatſoeuer: ſo as if a man bee but to receiue a morſell of bread into his mouth, it can ſo farre forth direct him, that in doing of it, he ſhall be able to pleaſe God. If this were not true, mans caſe were moſt miſerable. For then wee ſhould ſin in manifold actions, and that without remedie. And here by the Word, I meane nothing but the Scriptures of the olde and new teſtament, which containe in themſelues ſufficient direction for all actions. As for the law of nature though it affoarde indeede ſome direction; yet it is corrupt, imperfect, vncerten: and whatſoeuer is right and good therein, is contained in the written word of God. And as for the beſt vnwritten traditions, let all the Papiſts in the world anſwere if they can, how I may in conſcience be perſwaded that they are the word of God. If they ſay that the auncient fathers of the Primitiue Church auouch in their writings that they are Apoſtolicall traditions; I anſwere againe, how ſhall I know and be certen in conſcience that the fathers ſubiect to errour, in ſaying ſo, haue not erred.

Againe wee learne hence, that a good intention is not ſufficient to make a good worke, vnles withall conſcience giue iudgement that God doth approoue the action. This ſhewes the ignorance of our people that when as, in their dealings they runne vpon a good meaning, then alwaies they thinke they doe well and pleaſe God.

Thirdly, hence it appeares that all things deuiſed by man for the worſhip of God, are flat ſinnes; becauſe conſcience cannot ſay of them that they pleaſe God. Eſa. 29. 13. Mark. 7. 7.

Laſtly, we learne here that ignorance of Gods will and word, is a dangerous thing, and makes the life of man to abound, yea to flowe with a ſea of offences againſt God. Men commonly thinke that if they keepe themſelues from periurie, blaſphemie, murther, theft, whoredome, all is well with them: but the truth is, that ſo long as they liue in ignorance, they want right and true direction of conſcience out of Gods word, and therefore their beſt actions are ſinnes, euen their eating and drinking, their ſleeping and waking, their buying and ſelling, their ſpeech and ſilence, yea their praying and ſeruing of God. For they doe theſe actions either of cuſtome, or example, or neceſſitie, as beaſts doe, and not of faith: becauſe they know not Gods will touching things to be done or left vndone. The conſideration of this A point ſhould make euery man moſt carefull to ſeeke for knowledge of Gods word and daily to increaſe in it, that he may in all his affaires haue Gods lawes to be the men of his counſel, Pſal. 119. 24. that he may giue heed to them as to the light ſhining in a darke place, 2. Pet. 1. 19. that hee may ſay with Peter, when Chriſt commanded him to launch foorth into the deepe, and to caſt forth his nette: *Lord we haue beene all night, and haue catched nothing:* *yet* in thy word *will I let downe my nette.* Luk. 5. 5.

CHAP. III.

Of the kindes of conſcience: and of conſcience regenerate.

Conſcience is either good or badde.

B Good conſcience is that which rightly according to Gods word, excuſeth and comforteth. For the excellencie, goodnes, and dignitie of conſcience, ſtands not in accuſing, but in excuſing. And by doing any ſinne whatſoeuer to giue any occaſion to the conſcience to accuſe and condemne, is to wound it and to offend it. Thus Paul ſaith, that the Corinthians wounded the conſciences of their weake brethren, when they vſed their libertie as an occaſion of offence to them, 1. Cor. 8. 9. 12. Againe, he calleth a good conſcience, a conſcience without offence, that is, which hath no ſtoppe or impediment to hinder it from excuſing. Act. 24. 19.

C Good conſcience, is either good by creation or regeneration.

Good by creation was the conſcience of Adam, which in the eſtate of innocencie did onely excuſe & could not accuſe him for anything: though it may be, an aptnes to accuſe was not wanting, if afterward an occaſion ſhould be offered. And hence we haue further direction to conſider what a good conſcience is, namely, ſuch an one as by the order ſet downe in the creation, excuſeth onely without accuſing. Yea to accuſe is a [a] defect in true conſcience, following after the firſt creation. For naturally D there is an agreement and harmonie betweene the parts and the whole: but if the conſcience ſhould naturally accuſe there ſhould be a diſſent and diſagreement and diuiſion betweene the conſcience and the man himſelfe.

Regenerate conſcience is that which beeing corrupt by nature, is renewed and purged by faith in the blood of Chriſt. For to the regenerating of the conſcience, there is required a conuerſion or change; becauſe by nature all mens conſciences ſince the fall are euill, and none are good but by grace. The inſtrument ſeruing to make this change is faith. Act. 15. 9. *Faith purifieth the heart.* The meritorious cauſe is the blood of Chriſt. Hebr. 9. 14. *How much more ſhall the blood of Chriſt, &c. purge your conſcience from dead workes to ſerue the liuing God.*

The propertie of regenerate conſcience is two-fold: Chriſtian libertie, and Certentie of ſaluation. Becauſe both theſe haue their place, not in the outward man, but in the ſpirit and conſcience.

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[a] In reſpect of the excellent eſtate in which man was created.

19649a

§ 1. Of Chriſtian libertie.

Chriſtian libertie, is a ſpirituall and holy freedome purchaſed by Chriſt.

I ſay, it is *ſpirituall*, firſt, to put a difference betweene it and ciuill libertie, which ſtands in outward and bodily freedomes and priuiledges: ſecondly, to confute the Iewes, that looke for earthly libertie by Chriſt: and the Anabaptiſts, who imagine a freedome from all authoritie of Magiſtrates in the kingdome of Chriſt.

Againe, I ſay it is an holy freedome, to confute the Libertines, who thinke that by the death of Chriſt they haue libertie to liue as they liſt.

Laſtly, I ſay it is *purchaſed by Chriſt*, to ſhew the authoritie thereof. Gal. 5. 1. *Stand faſt in the libertie wherewith Chriſt hath made you free.* And to confute the Papiſts, whoſe doctrine in effect is thus much, that this libertie is procured indeed by Chriſt, but is continued partly by Chriſt, and partly by the man himſelfe.

Chriſtian libertie hath three parts.

The firſt is freedome from the iuſtification of the morall law. For he that is a member of Chriſt, is not bound in conſcience to bring the perfect righteouſneſſe of the law in his owne perſon for his iuſtification before God. Gal. 5. 1. with verſ. 3.

Hence it followeth, that he that is a Chriſtian, is likewiſe freed from the curſe and condemnation of the lawe. Rom. 8. 1. *There is no condemnation to them that are in Chriſt.* Gal. 3. 13 *Chriſt hath redeemed vs from the curſe of the law, when he was made a curſe for vs.*

By this firſt part of Chriſtian libertie, it appeares that there cannot be any iuſtification of a ſinner by workes of grace before God. For he that will be iuſtified but by one worke, *is debter to the whole law*, Gal. 3. 3. but no man that is a member of Chriſt, is debter to the whole lawe; for his libertie is to bee free in that point: therefore no man is iuſtified ſo much as by one worke of his owne.

The ſecond part, is freedome from the rigour of the law, which exacteth perfect obedience and condemneth all imperfection. Ro. 6. 14. *Sinne hath no more dominion ouer you: for ye are not vnder the lawe, but vnder grace.* 1. Ioh. 5. 3. *This is the loue of God, that wee keepe his commaundements: and his commaundements are not grieuous.*

Hence it followeth, that God will accept of our imperfect obedience, if it be ſincere: yea he accepts the will, deſire, and indeauour to obey for obedience it ſelfe. Malac. 3. 17. *And I will ſpare them as a man ſpareth his owne ſonne that ſerueth him.*

The third part is, that the conſcience is freed from the bond of the ceremoniall law. Gal. 3. 25. *But after that faith is come we are no more vnder a ſchoolmaſter.* Eph. 2. 14. 15. *and hath broken the ſtoppe of the partition wall, in abrogating through his fleſh, the law of commandements which ſtandeth in ordinances.* Col. 2. 14. *And hath put out the hand-writing of ordinances, which was againſt vs.* A ver. 16. *Let no man therefore condemne you in meate and drinke, or in reſpect of an holy day, or of the new Moone, &c.*

Hence it followeth, that all Chriſtians may freely without ſcruple of conſcience, vſe all things indifferent, ſo it be, the manner of vſing them bee good.

And firſt, when I ſay that all may vſe them, I vnderſtand a two-fold vſe; naturall and ſpirituall.

The naturall vſe, is either to releeue our neceſſities, or for honeſt delight. Thus the Pſalmiſt ſaith, that God giues not onely bread to ſtrengthen the heart of man, but alſo wine to make glad the heart, and oyle to make the B face to ſhine, Pſal. 104. 15. and God hath put into his creatures infinite varieties of colours, ſauours, taſtes, and formes, to this end that men might take delight in them. Hence it followes, that *Recreation* is lawfull, and a part of Chriſtian libertie, if it be well vſed. By *Recreation*, I vnderſtand exerciſes and ſports ſeruing to refreſh either the body or the mind: and that they may be well vſed, two rules eſpecially muſt be remembred. The firſt, that *lawfull recreation* ſtands onely in the vſe of things indifferent. For if the things be commaunded by God, there is no ſporting in thē; or if they be forbidden, there is no vſing of them at all. Vpon this ground, ſundrie kindes C of recreation are to be neglected. As I. the dauncing commonly vſed in theſe daies, in which men and women, young men & maids, all mixed together, daunce to the ſound of the inſtrument or voice in time and meaſure, with many wanton geſtures, and that in ſolemne meetings after great feaſts. This exerciſe cannot be numbred among things indifferent: for experience ſheweth, that it hath beene vſually either a fruite or a follower of great wickedneſſe, as idolatrie, fornication, drunkenneſſe: hereupon, one well compared it to a [a] circle, whoſe center was the deuill. Againe, if we muſt giue an account of euery idle word, then alſo of euery idle geſture and pace: and what account can be giuen of theſe paces backward & forward, of caprings, iumpes, gambols, turnings, D with many other friskes of lightneſſe and vanitie, more beſeeming goates and apes, of whom they are commonly vſed, then men. Whereas Salomon eſteemed laughter as madneſſe, he would (no doubt) haue condemned our common laſciuious dauncing much more for madneſſe, laughter beeing but the leaſt part of it. II. Dicing, which is preciſely the caſting of a lot, not to bee vſed at our pleaſures, but in matters of weight and importance. And of this kind are all games, the ground whereof are not the ſleight of mans wit, but lotte alone. III. Playes and Enterludes, that ſtand in the repreſentation of the vices and miſdemeanour of the world. For if it bee not lawfull to name vices, vnleſſe it be in the way of diſlike, Eph. 5. 3. much leſſe is it warrantable to geſture and repreſent

vice

[a] Tripudium eſt circulus, cuius centrum Diabolus.

vice in the way of recreation & delight. The ſecond rule is, that recreatiõ muſt be ſparing, moderate, and lawfull vſe of things indifferent, according to the rules [a] following.

The ſpirituall vſe is when we take occaſion by the creatures to meditate & ſpeake of heauenly things: as, vpon the ſight of the vine & the branches thereof, to conſider the miſticall coniunction betweene Chriſt and his Church: by the ſight of the rainebow, to thinke of the promiſe of God of not drowning the world by waters: and by any thing that befalls, to take occaſion to conſider in it the wiſdome, goodnes, iuſtice, mercy, prouidence of God, &c.

I adde further, that things indifferent; as bondage, outward libertie, riches, pouertie, ſingle eſtate, mariage, meate, drinke, apparell, buildings, may be vſed *freely*, becauſe they are neither commanded by God nor forbidden: and in themſelues conſidered, they may be vſed or not vſed without breach of conſcience.

The right manner of vſing them, is to ſanctifie them by the word and praier, 1. Tim. 4. 3. 4. and not onely ſome of them, but the vſe of them all. Meate, drinke, and marriage are thus to bee ſanctified, as the place before noted declareth. Paul ſanctified his iourney on this manner, Act. 21. 5. And the Iewes were commanded to dedicate their houſes at the firſt entrance, Deut. 20. 5. By this dedication wee may well vnderſtand not onely the letting of the houſe, or the prouiding of a tenant, but alſo the ſanctifying of it by inuocation of Gods name, that by his bleſſing, the place with the roomes thereof might ſerue for their benefit and comfort. And on this manner to bleſſe our dwelling places when we firſt enter into them, is the beſt way that can be to preſerue them from the caſualties of fire within, and lightening from heauen, and from the annoyance and moleſtation of euill ſpirits, and other iudgements of God.

Things indifferent are ſanctified by Gods word, becauſe it ſhewes what things we may vſe, and what things we may not: and if we may vſe them, in what manner it is to be done. And to this purpoſe the Scripture affoards foure rules.

The firſt, that all things muſt be done to Gods glorie, 1. Cor. 10. 31. *Whether ye eate or drinke, or whatſoeuer ye doe, doe all to the glorie of God.* And that this may bee performed, things indifferent muſt bee vſed as ſignes and tables, in which we may ſhew forth the graces and vertues that God hath wrought in the heart. For example: we muſt ſo make our apparell both for matter and faſhion, and ſo weare it, that it may in ſome ſort ſet forth to the beholder our modeſtie, ſobrietie, frugalitie, humilitie, &c. that hereby he may be occaſioned to ſay, behold a graue, ſober, modeſt perſon: and ſo of the reſt. And the common ſinne of this time is, that meate, drinke, apparell, buildings are vſed as banners diſplaied to ſet forth to the world, mans riot, exceſſe, and A pride of heart.

The ſecond. Wee muſt ſuffer our ſelues lawfully to be limitted and reſtrained in the ouermuch or ouercommon vſe of thinges indifferent. I ſay the common vſe, becauſe it is not Gods will vtterly and abſolutely to barre vs of the vſe of ſuch things. Now the reſtrainers of our vſe, are two; the firſt is the law of charitie. For as charitie giues place to pietie; ſo Chriſtian libertie in the vſe of outward things, giues place to charitie. And the law of charitie is, that we ſhould not vſe things indifferent to the hurt or offence of our brother. 1. Cor. 8. 13.

Queſt. Whether may a man vſe his libertie B before ſuch as are weake: and not yet perſwaded of their libertie. *Anſw.* Some are weake of ſimple ignorance, or becauſe they haue beene deceaued by the abuſe of long cuſtom: and yet are willing to be reformed. And before ſuch wee muſt abſtaine, leaſt by example wee draw them to ſinne, by giuing occaſion to them of doing that whereof they doubt. Againe, ſome are weake vpon affected ignorance or of malice, and in the preſence of ſuch wee neede not abſtaine. Vpon this ground Paul who circumciſed Timothie would not circumciſe Titus.

The ſecond reſtrainer, is the wholſom lawes of men, whether Ciuill or Eccleſiaſticall. For howſoeuer things indifferent, after the law is once made of them, remaine ſtill indifferent in C themſelues: yet obedience to the law is neceſſarie, and that for conſcience ſake. Act. 15. 28.

The third. We muſt vſe things indifferent ſo far forth as they ſhall further vs in godlines. For we ought to doe al things not onely to the edification of others, but alſo of our owne ſelues. And therefore it is a flat abuſe of Chriſtian libertie, for men ſo to pamper their bodies with meate and drinke, that thereby they diſable themſelues to heare Gods word, to pray, to giue good counſell, to doe the ordinary works of their callings.

The fourth. Things indifferent muſt be vſed within compaſſe of our callings, that is, according to our ability, degree, ſtate, and con- D dition of life. And it is a common abuſe of this libertie in our daies, that the meane man will be in meate, drinke, apparell, building as the gentleman; the gentleman as the knight; the knight as the Lord or Earle.

Now then things indifferent are ſanctified to vs by the word, when our conſciences are reſolued out of the word that we may vſe them, ſo it bee in the manner before named, and according to the rules here ſet downe.

They are ſanctified by praier, when we craue at Gods hands the right vſe of them, and hauing obtained the ſame, giue him thanks therefore. Coloſſ. 3. 17. *Whatſoeuer ye doe in word or deede, doe all in the name of our Lord Ieſus, giuing thankes to God the father by him.*

Thus much of Chriſtian libertie, by which we are admoniſhed of ſundrie duties: I. to

[a] In this page.

labour to become good members of Chriſt, of what eſtate or condition ſoeuer we be. The liberty of the city of Rome made not onely the Romanes borne, but euen the men of other countries ſeeke to be citizens thereof. Act. 22. 28. The priuiledges of the Iewes in Perſia made many become Iewes. Heſt. 8. 17. O then much more ſhould the ſpirituall libertie of cōſcience purchaſed by the blood of Chriſt, mooue vs to ſeeke for the kingdome of heauen, & that we might become good members thereof. II. Againe, by this we are taught to ſtudie, learne, and loue the Scriptures, in which our liberties are recorded. We make account of our charters whereby we hold our earthly liberties, yea we gladly reade them & acquaint our ſelues with them: what a ſhame then wil it be for vs, to make no more account of the word of God that is the law of ſpirituall libertie. Ia. 2. 12. III. Laſtly, we are aduertiſed moſt heartily to obey and ſerue God according to his word, for that is the end of our liberty: the ſeruant doth all his buſineſſe more cheerefully, in the hope and expectation he hath of liberty. Againe, our libertie moſt of all appeares in our ſeruice and obedience; becauſe the ſeruice of God is perfect freedome: as on the contrarie in the diſobedience of Gods commaundements, ſtands our ſpirituall bondage.

§ 2. Of certentie of ſaluation.

The ſecond propertie of conſcience is an infallible certenty of the pardon of ſinne and life euerlaſting. That this point may be cleared, I will handle the queſtion betweene vs and Papiſts touching the certentie of ſaluation. And that I may proceede in order, wee muſt diſtinguiſh the kinds of certentie. Firſt of all, certentie is either Vnfallible or Coniecturall: Vnfallible, wherein a man is neuer diſappointed: Coniecturall, which is not ſo euident, becauſe it is grounded onely vpon likelihoodes. The ſecond al Papiſts graunt, but the firſt they deny in the matter of ſaluation. Againe, certentie is either of faith, or experimentall, which Papiſts call *morall*. Certentie of faith, is whereby any thing is certenly beleeued: and it is either generall or ſpeciall. Generall certentie, is to beleeue aſſuredly that the word of God is truth it ſelfe, and this both we and Papiſts allow. Speciall certentie, is by faith to apply the promiſe of ſaluation to our ſelues, and to beleeue without doubt, that remiſſion of ſinnes by Chriſt and life euerlaſting belong vnto vs. This kind of certentie we hold and maintaine, and Papiſts with one conſent deny it; acknowledging no aſſurance but by hope. *Morall* certentie, is that which proceeds from ſanctification and good workes, as ſignes and tokens of true faith. This we both allow, yet with ſome difference. For they eſteeme all certentie that comes by workes to be vncerten and often to deceiue: but we doe otherwiſe, if the workes be done in vprightneſſe of heart.

The queſtion then is, whether a man in this life may ordinarily without reuelation, be vnfallibly certaine of his owne ſaluation, firſt of all and principally by faith, and then ſecondly, by ſuch workes as are vnſeparable companions of faith. We hold this for a cleare and euident principle of the word of God, and contrariwiſe the Papiſts deny it wholly. I will therefore prooue the truth by ſome few arguments, and then anſwer the common obiections.

Arg. 1. That which the ſpirit of God doth firſt of all teſtifie in the heart and conſcience of any man, and then afterward fully confirme; is to be beleeued of the ſame man as vnfallibly certen: but the ſpirit of God firſt of all doth teſtifie to ſome men, namely, true beleeuers, that they are the ſonnes of God: and afterward cōfirmes the ſame vnto them. Therefore men are vnfallibly to beleeue their owne adoption. Now that the ſpirit of God doth giue this teſtimonie to the conſcience of man, the Scripture is more then plaine. Rom. 8. 15. 16. *Ye haue receiued the ſpirit of adoption, whereby we crie Abba, father. The ſame ſpirit beareth witneſſe with our ſpirit, that we are the ſonnes of God.* Anſwer is made, that this teſtimonie of the ſpirit is giuen onely by an experiment or feeling of an inward delight or peace, which breedes in vs not an infallible, but a coniecturall certentie. And I anſwer againe, that this expoſition is flat againſt the text. For the ſpirit of adoption is ſaid here not to make vs to thinke or ſpeake, but to crie, *Abba, father:* and crying to God as to a father argues courage, confidence, and boldneſſe. Againe, the ſame ſpirit of adoption is oppoſed to the *ſpirit of bondage* cauſing *feare*: & therefore it muſt needes be a ſpirit giuing aſſurance of libertie: and by that meanes driuing away diſtruſtfull feares. And the end, no doubt why the holy Ghoſt comes into the heart as a witneſſe of adoption is, that the truth in this caſe hidden, and therefore doubtfull, might be cleared and made manifeſt. If God himſelfe haue appointed that a doubtfull truth among men, ſhall be confirmed and put out of doubt by the mouth of two or three witneſſes, it is abſurd to thinke that the teſtimonie of God himſelfe knowing all things, and taking vpon him to be a witneſſe, ſhould be coniecturall. S. Bernard had learned better diuinitie, when hee ſaid *Who is iuſt, but he that beeing loued of God, returnes loue to him againe: which is not done but by the ſpirit of God* [a] reuealing by faith *vnto man the eternall purpoſe of God concerning his ſaluation in time to come: which reuelation vndoubtedly is nothing elſe but an infuſion of ſpirituall grace: by which, whileſt the deedes of the fleſh are mortified, the man is prepared to the kingdome of GOD, receiuing withall that whereby hee may preſume that he is loued, and loue againe.*

Bernard. epiſt. 107.
[a] Marke it well.

Furthermore, that the ſpirit of God doth not onely perſwade men of their adoption, but alſo confirme the ſame vnto them, it is moſt manifeſt. Eph. 4. 30. *Grieue not the Spirit whereby ye are ſealed vp to the day of redemption.* and 1. v. 13. *After ye beleeued, ye were ſealed with the ſpirit of promiſe, which is the earneſt of our inheritance.* 2.

A Cor.1.22. *It is God that hath ſealed vs, and giuen vs the earneſt of his ſpirit in our hearts.* Here the words of *ſealing* and *earneſt*, are to be conſidered. For things that paſſe too and fro among men, though they be in queſtion, yet when the ſeale is put too, they are made out of doubt: and therefore when God by his ſpirit is ſaid to ſeale the promiſe in the heart of euery particular beleeuer, it ſignifieth that hee giues vnto them euident aſſurance that the promiſe of life belongs vnto them. And the giuing of earneſt is an vnfallible token vnto him that receiueth it, that the bargaine is ratified, and that he ſhall receiue the things agreed vpon. And it were a great diſhonour vnto God, to thinke that the earneſt of his owne Spirit giuen vnto vs, ſhould be an euidence of eternall life, not vnfallible but coniecturall.

B *Arg.*2. The faith of the Elect or ſauing faith, is a *certen* perſwaſion and a *particular* perſwaſion of remiſſion of ſinne & life euerlaſting. Touching the firſt of theſe twaine, namely, that faith is a certen perſwaſion, yea that certentie is of the nature of faith, it appeares by expreſſe teſtimonie of Scripture. Math.14.31. *O thou of litle faith, why haſt thou doubted?* and 21.v.21. *If ye haue faith, and doubt not.* Iam.1.6. *Let him aske in faith, and wauer not: for he that wauereth is like a waue of the ſea, toſt of the wind, & carried away.* Rom.4.20. *Neither did he doubt of the promiſe of God through vnbeleefe, but was ſtrengthened in faith.* I wil not ſtand longer on this point which is not denied of any.

Touching the ſecond part of my reaſon, that faith is a particular perſwaſion applying C things beleeued: I prooue it thus. The propertie of faith is to receiue the promiſe, Gal.3.14. and the thing promiſed which is Chriſt with his ſpirit, Iohn.1.12. Now Chriſt is receiued by a particular application, as will appeare if wee doe but marke the end and vſe of the miniſterie of the word and of the Sacraments. For when God giues any bleſſing to man, it is to be receiued by man as God giueth it. Now God giues Chriſt or at the leaſt offereth him not generally to mankind, but to the ſeuerall and particular members of the Church. In the Lords Supper, as in euery ſacrament, there is a relation or analogie betweene the outward ſignes, and the D things ſignified. The action of the miniſter giuing the bread and wine to the hands of particular communicants, repreſenteth Gods action in giuing Chriſt with his benefits to the ſame particular communicants. Againe, the action of receiuing the bread and wine particularly, repreſenteth an other ſpirituall action of the beleeuing heart which applieth Chriſt vnto it ſelfe for the pardon of ſin and life euerlaſting. Papiſts yeeld not this: yet if they refuſe to maintaine this analogie, they ouerturne the ſacrament, & diſſent from antiquitie. Auguſtine ſaith, *The bodie of Chriſt is aſcended into heauen: ſome may anſwer and ſay, How ſhall I hold him beeing abſent? how ſhall I reach vp mine hand to heauen that I may lay hold of him ſitting there? Send vp thy faith, and thou haſt laid hold of him.* And what is more common then another ſaying of his: *What meaneſt thou to prepare thy bellie and teeth; Beleeue and thou haſt eaten.* Againe, Eph.3.12. Paul ſaith, *By Chriſt we haue boldnes and entrance with confidence by faith in him.* In which words are ſet downe two notable effects and fruites of faith: boldnes, and confidence. Boldnes is, when a poore ſinner dare come into the preſence of God, not being terrified with the threatnings of the law, nor with the conſideration of his owne vnworthineſſe, nor with the manifold aſſaults of the diuell: and it is more then certentie of Gods fauour. Now whereas Papiſts anſwer that this libertie or boldnes in comming vnto God, proceedes of a generall faith, they are farre wide. It is not poſſible that a generall perſwaſion of the goodneſſe and truth of God, and of his mercie in Chriſt, ſhould breed confidence and bouldnes in the heart of a guiltie ſinner, and no example can bee brought thereof. This generall faith concerning the articles of our beleefe, was no doubt in Cain, Saul, Achitophell, Iudas, yea in the diuell himſelfe: and yet they deſpaired, and ſome of them made away themſelues: and the diuell for all his faith trembleth before God. Wherefore that faith which is the roote of theſe excellent vertues of boldnes and confidence, muſt needes be a ſpeciall faith, that is, a large and plentifull perſwaſion of the pardon of a mans owne ſinnes and of life euerlaſting. Againe, Heb.11.1. faith is called *hypoſtaſis*, that is, a ſubſtance or ſubſiſtance of things hoped for: where faith in the matter of our ſaluation and other like things, is made to goe beyond hope: for hope waites for thinges to come till they haue a beeing in the perſon hoping, but faith in preſent giues a ſubſiſting or beeing vnto them. This can not bee that generall faith (of Papiſts tearmed *Catholike*) for it comes ſhort of hope, but it muſt needes be a ſpeciall faith that makes vs vndoubtedly beleeue our owne election, adoption, iuſtification, and ſaluation by Chriſt. And to this purpoſe haue ſome of the fathers ſaid excellent well. Auguſtine ſaith, *I demaund of thee, O ſinner, doeſt thou beleeue Chriſt or no? thou ſayeſt, I beleeue. What beleeueſt thou? that he can freely forgiue thee all thy ſinnes? Thou haſt that which thou haſt beleeued.* Ambroſe ſaith, *This is a thing ordained of God, that he which beleeueth in Chriſt ſhould be ſaued without any work, by faith alone freely receiuing remiſſion of ſins.* And with Ambroſe I ioyne the teſtimony of Heſichius vpon Leuiticus, who ſaith *God pitying mankind when hee ſaw it diſabled for the fulfilling of the workes of the law, willed that man ſhould be ſaued by grace without the works of the law. And grace proceeding of mercie is apprehended by faith alone without works.* Wheras in the two laſt teſtimonies, faith is oppoſed generally to al works, & is withal ſaid to

Auguſt. ract.50.on oh.

Aug de verbis dom, ſerm.7.

Ambr. on 1. Cor.1.

Heſich. on Leuit.

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apprehend and receiue, yea alone to apprehend and receiue grace & remiſſion of ſinnes, they can not be vnderſtood of a generall but of a ſpeciall applying faith. Bernard hath theſe words. *If thou beleeueſt that thy ſinnes can not be blotted out but by him againſt whome thou haſt ſinned, thou doſt well; but goe yet further, and beleeue that hee pardoneth thy ſinnes. This is the teſtimonie which the holy Ghoſt giueth in our harts, ſaying, Thy ſinnes are forgiuen thee. For ſo the Apoſtle thinketh that a man is iuſtified freely by faith.* Papiſts beeing much choked with this place, make anſwer that *S. Bernard* doth not ſay that we muſt beleeue the pardon of our ſinnes abſolutely without reſpect of works, but that he requires the condition of our conuerſation and repentance, as ſignes whereby this perſwaſion is wrought. I anſwer againe, that hee auoucheth plainely the generall faith whereby the pointes of religion are beleeued, to bee but a beginning or rudiment of faith, and therefore not ſufficient vnleſſe wee goe further and applie the grace of God to our ſelues by faith ſimply without reſpect of any condition performed on mans part. Indeede I graunt that the truth of conuerſion and other workes are by him mentioned afterward, but that was for this ende to ſhew how any man may haue a ſenſible and euident experience by workes as fruits of the pardon of his owne ſinnes and life euerlaſting, which he beleeueth.

Arg. 3. S. Iohn penned his firſt epiſtle that he might ſhew vnto the Church of God a way how they might ordinarily and fully be aſſured of the loue of God and of eternall life: & therefore hee affoardeth vs many pregnant teſtimonies for this purpoſe. 1. Ioh. 2. 3. *And by this* wee know *that we haue knowne him, if we kepe his commandements.* and v. 5. *He which keepeth his word, in him is the loue of God truly accompliſhed: by this* we know *that we are in him.* chap. 3. 10. *By this* are manifeſt *the children of God and the children of the deuill.* and v. 19. *By this* we know *that we are of the truth, and before him wee ſhall make our hearts confident.* chap. 4. 13. *By this* we know *that wee dwell in him and he in vs, becauſe he hath giuen vs of his ſpirit.* chap. 5. 2. *By this* we know *that wee loue the ſonnes of God, when we loue God and keepe his commandements.* ver. 13. *I haue written theſe things vnto you which beleeue in the name of the Sonne of God, that* ye may know *that you haue life eternall.* To theſe teſtimonies, firſt of all anſwer is made, that none of them doe neceſſarily imply a certentie of diuine faith; becauſe we are ſaid to knowe the things which we learne by coniectures. Behold a ſilly and poore ſhift. Saint Iohn ſaith, chap. 1. 4. *Theſe things we write vnto you that your ioy may be full.* Now it is but an vncerten ioy that riſeth by coniecturall knowledge. Againe, this knowledge brings forth *confidence and boldnes euen before God.* c. 3. v. 19. 21. and therefore it cannot but include an infallible certentie. And to put it out of queſtion that the knowledge here mentioned is the knowledge of diuine faith, or as infallible as it is or can bee, it is added, chap. 4. 16. *And we haue knowne and beleeued the loue which God hath toward vs.* Secondly it is anſwered, that all theſe ſpeeches are generall and not concerning particular men: but it is falſe: for when Saint Iohn ſaith (*we know*) he ſpeakes of himſelfe and includes the reſt of the Church in the ſame condition with himſelfe. Now hee himſelfe was fully aſſured of his owne ſaluation. For Chriſt a litle before his departure out of the world, did comfort all his diſciples, partly by renuing the promiſe of life euerlaſting and of the preſence of his ſpirit vnto them; & partly by praying vnto the Father for their finall preſeruatiō: ſo as they could not but bee fully reſolued of their happie eſtate both in this life and in the life to come.

Arg. 4. Abrahams faith was a full perſwaſion whereby hee appplyed the promiſe vnto himſelfe. Rom. 4. 21. And this faith of his is an example propounded vnto vs according to which wee are to beleeue: and therefore he is called the *father of the faithfull* v. 16. and Paul hauing ſet downe the nature and effects of this faith, ſaith, *It was written not onely for him, but alſo for vs which beleeue.* v. 23. It is obiected, that Abrahams faith was not of ſaluation, but it concerned his iſſue in his old age, as Paul ſaith, Rom. 4. 18. *Abraham aboue hope beleeued that hee ſhould bee the father of many nations: according to that which was ſpoken, So ſhall thy ſeede be. Anſw.* Wee muſt diſtinguiſh the obiect of faith, which is either *principall* or *leſſe principall.* Principall, is alwaies Chriſt with his benefits: leſſe principall, are other leſſe and particular benefits obtained by Chriſt. As of Abrahams faith the obiect leſſe principall was a carnall ſeede or iſſue: and the principall obiect moſt of all reſpected as the foundatiō of all other bleſſings, was the bleſſed ſeede Chriſt Ieſus. Gal. 3. 16. *To Abraham and his ſeede were the promiſes made. He ſaith not, And to the ſeedes as of many: but, and to thy ſeede, as of one, which is Chriſt.* & v. 29. *If yee be Chriſts then Abrahams ſeede.* Thus it is plaine that iſſue was neither promiſed nor deſired but with reſpect to Chriſt, who could not haue deſcended of Abraham, if he had beene wholly without ſeede.

Hauing thus alleadged ſome arguments for the truth, I come now to conſider the obiections of the Papiſts. *Obiect.* 1. Iob beeing a righteous man wanted certentie of grace in himſelfe, Iob. 9. 20. If I *would iuſtifie my ſelfe, mine owne mouth ſhall condemne me: if I would be perfect, he ſhall iudge mee wicked: though I were perfect, yet my ſoule ſhall not know it.* Againe, v. 28. *I am afraid of all my works, knowing that thou wilt not iudge me innocent. Anſw.* Bildad in the former chap. extolled the iuſtice of God: and Iob in this chap. giues aſſent thereto, ſaying. v. 2. *I know verely it is ſo:* and he likewiſe ſpends the whole chapter in magnifying the iuſtice of God: and hauing propounded this end of his ſpeech, hee doth not ſpeake of himſelfe and his owne eſtate

[a]ſimply, as it is conſidered in it ſelfe : but as he eſteemed himſelfe beeing compared with God, eſpecially then when he entreth into a ſtraight examination of his creature. And ſo muſt the ſpeech be vnderſtood, *If I were perfect, my ſoule ſhould not know it*, that is, I will not acknowledge or ſtand vpon any righteouſneſſe of mine own, when God ſhall enter into iudgement with me. And thus much the very elect Angels beeing in poſſeſſion of heauen, and therefore hauing more then aſſurance thereof, cannot but ſay, when they are compared with God. Againe, the words according to the originall, are commonly of all, and ſo may wel be tranſlated thus, *Am I perfect? I know not my ſoule, I abhorre my life*: that is, If I thinke my ſelfe perfect, I haue no reſpect of mine owne ſoule: or thus, I am perfect in reſpect of you and I know not my ſoule, and I abhorre my life, namely, in reſpect of mine own vprightneſſe. And the other place is thus to be tranſlated, *I feare all my ſorrowes*, and not all my workes: for this is flat againſt the Hebrew text, and Popiſh tranſlatours themſelues follow it not.

[a] Thus Hierome vnderſtands the chapter.

Obiect.2. Eccleſ.9.1.2. *Man knowes not whether he be worthie of loue or hatred. For all things are kept vncerten till the time to come. Anſw.* Firſt I ſay, the tranſlation is not right: the wordes are thus in the Hebrew and the Seventie. *No man knoweth loue or hatred, all things are before them.* As for theſe words (*all things are kept vncerten till the time to come*) are thruſt into the text by head and ſhoulders: and Hierome hath them not. Secondly, I anſwer that the holy Ghoſt doth not denie ſimply the knowledge of Gods loue or hatred, as though there could be no certen aſſurance of it in this life. If we vnderſtand the wordes thus, then the argument of the holy Ghoſt muſt be framed on this manner: If loue or hatred were to be knowne, then it muſt be knowne by the outward bleſſings of God: but it cannot be knowne by the outward bleſſings of God, for all things come alike to all: therefore loue and hatred cannot be knowne. The propoſition is falſe. For loue may be knowne other waies then by outward benefits: and therefore the reaſon is not meete to be aſcribed to the ſpirit of truth. Wherefore the true and proper ſenſe of the words, is, that loue or hatred cannot bee iudged or diſcerned by outward bleſſings of God. Saint Bernard ſpeakes of this text on this manner, that no man knowes loue or hatred, namely, by himſelfe: yet that God giues moſt certen teſtimonies thereof to men vpon earth. And *ſerm. 5 de Dedic.* his wordes are theſe: *Who knowes if he bee worthie loue or hatred? who knowes the mind of the Lord? Here both faith and truth muſt needes helpe vs, that, that which is hidden in the heart of the father, may be reuealed vnto vs by the ſpirit: and his ſpirit giuing teſtimonie perſwades our ſpirit, that we are the ſonnes God: and this perſwaſion is cauſed by his calling, and iuſtifying vs freely by faith*. And S. Hierome (though commonly abuſed to the contrarie) ſaith no more, but that men cannot knowe loue or hatred by the preſent afflictions which they ſuffer, becauſe they know not whether they ſuffer them for triall or puniſhment.

Bern.ſerm. eoctav. aſcz.

Hierome on this place.

Obiect.3. 1.Cor.4.3.4. *I iudge not my ſelfe, I know nothing by my ſelfe.* Here Paul as not beeing priuie to his owne eſtate, refuſeth to giue any iudgement of his righteouſnes. *Anſ.* It is manifeſt by the words of this epiſtle, that certaine in Corinth, boldly more then wiſely, cenſured the Apoſtles miniſterie and withall diſgraced it in reſpect of the miniſterie of other teachers. Therefore Paul in this chapter goes about to make an *Apologie* for it, ſpeaking nothing of his own perſon and the eſtate thereof before God, but onely of his miniſterie and the excellencie thereof. And this is the iudgement of Theodoret, Aquinas, and Lira vpon this text. And when he ſaith, *I iudge not my ſelfe*, his meaning is, I take not vpon me to iudge of what value and price my miniſterie is before God in reſpect of the miniſterie of this or that man: but I leaue all to God. Here then Paul refuſeth onely to giue iudgement of the excellencie of his owne miniſterie, and in other cauſes he refuſeth not to iudge himſelfe, as when he ſaid, *I haue fought a good fight, I haue kept the faith, hence forth is laid vp for me the crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue me*, 2. Tim. 4.8. And Chryſoſtome on this place ſaith, that Paul refuſed to iudge himſelfe not ſimply, but onely for this end, that he might reſtraine others, & teach them modeſtie. And where Paul ſaith, *I know nothing by my ſelfe*, the ſpeech is not generall, but muſt be vnderſtood of negligences and offences in the compaſſe of his miniſterie. For he was priuie to himſelfe that *in ſimplicitie and godly pureneſſe, he had his conuerſation in the world*, 2.Cor.1.12. and he knew this by himſelfe, that *nothing ſhould ſeuer him from the loue of God in Chriſt*, Rom.8.38.

Obiect. 4. That wee may be iuſtified there is ſomewhat required in vs, namely, faith and repentance: and where theſe are wanting, a man cannot be iuſtified. Now no man can be certen by the certentie of faith that he repents of his ſinnes with all his heart, and that he hath ſuch a faith, as God requires at our handes, conſidering there is no teſtimonie in the word, of our faith and repentance in particular. Therfore no man can be certaine by certentie of faith, that his ſinnes are pardoned. *Anſ.* It is not neceſſarie that any man ſhould be certen by faith of his faith and repentance; becauſe faith is onely of ſuch things as are not preſent, whereas faith and repentance are truly preſent in all that truely beleeue and repent, it ſhall be ſufficient if a man may any way be vnfallibly certain that he hath them. And though ſome men falſely perſwade themſelues that they beleeue, yet he that hath true faith indeed knowes that he hath true faith; euen as certenly as he that vnderſtands, knowes that he

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vnderſtands. Paul ſaith to the Corinthians, *Proue your ſelues whether yee bee in the faith or no,* 2.Cor.13.5. hereby giuing them to vnderſtand, that all which beleeue, haue the ſpirit of diſcerning to know certenly that they doe beleeue. Againe, he ſaith of himſelfe, 2.Tim.1.12. *I know whom I haue beleeued.* And S. Iohn ſaith, 1. epiſt. 3.24. *By this we know that hee dwels in vs by the ſpirit which he hath giuen vs;* making no queſtiō of it, but that he which hath the ſpirit knowes that he hath the ſame. And teſtimonies of men are not wanting in this caſe. *Auguſt.* (a) *Euery one ſeeth faith to be in his owne heart, if he beleeue: if not, he ſeeth it to be wanting.* Againe, [b] *A beleeuer ſeeth his owne faith, by which he anſwereth that he beleeueth without doubt, &* [c] *he which loueth his brother, more knoweth the loue whereby hee loueth, then his brother whom he loueth.* Againe whereas it is ſaid, that hauing faith, yet we know not whether it be ſufficiēt or no: I anſwer that faith beeing without hypocriſie, is ſufficient to ſaluation though it be vnperfect. God more reſpects the truth of our faith then the perfectiō thereof. And as the hand of the child or of the palſie man though it bee feeble, is able to reach out it ſelfe and receiue an almes of a Prince, ſo the faith that is but weake, is able to apprehend and receiue Chriſt with all his benefits.

[a] Aug. lib. de Trin. 13. c. 1.
[b] Epiſt. 112.
[c] Lib. 8. de Trin. c. 8.

Obiect. 5. Pro.28.14. *Bleſſed is the man that feareth alwaies.* Phil.2.12. *Worke your ſaluation with feare & trembling.* *Anſ.* There is a threefold feare, one of *nature*, the ſecond of *grace*, the third of *diſtruſt*. Feare of nature is that, whereby the nature of man is troubled with any thing that is hurtfull vnto it, and therefore auoideth it. Feare of grace is that excellent gift which is called the *beginning of wiſedome*, and it is a certaine law or reuerence vnto God, in whoſe preſence we doe whatſoeuer we doe. Feare of diſtruſt is, when men tremble at the iudgements of God for their ſinnes, becauſe they haue no hope of mercie. Of theſe three, the firſt was good by creation, and therefore it was in our Sauiour Chriſt, but ſince the fall it is defectiue. The third is a vice, called ſlauiſh feare. And the ſecond is that which is cōmanded in theſe & the like places of Scripture; the intent whereof is to make vs circumſpect and fearefull leaſt we ſhould offend God by any ſin, our owne weakneſſe conſidered, & the imminent iudgements of God. And this kind of feare, as alſo the firſt, may ſtand with certenty of faith. Rom.11.20. *Thou ſtandeſt by faith, be not high minded but feare.* Pſal.2.11. *Serue the Lord in feare, and reioyce in trembling.*

Obiect. 6. Where there is no word there is no faith. For faith and the word of God be relatiues. But there is no word of God that ſaith to particular men; Cornelius, or Peter, or Iohn, thy ſinnes are pardoned, excepting a fewe perſons, as marie Magdalen, & the palſie man, &c. Therefore there is no particular faith. *Anſw.* Though there be no word ſet downe in Scripture touching the ſaluation of this or that particular man, yet there is ſet downe that which A is equiualent to a particular word, and as much in effect. For the promiſe of remiſſiō of ſinnes and life euerlaſting, is giuen with a commandement that euery man (a) apply the promiſe to himſelfe, as I haue before prooued: and this is altogither as much as if euery mans particular name had beene put in the promiſe. I adde further, that the promiſes of the Goſpell muſt be conſidered two waies, firſt, as they are generally ſet downe in Scripture without application to any perſon: ſecondly, as they are taught & publiſhed in the miniſterie of the word, the end whereof is to apply thē to the perſons of men, partly by preaching, & partly by adminiſtring the Sacramēts of Baptiſme & the Lords B Supper, which are ſeales of righteouſnes of faith. Now the promiſe applied & (as I may ſay) particularized to the mēbers of the Church, is by the vertue of Gods ordinance as much, as if God himſelfe had giuen the promiſe particularly, & annexed mens names vnto it. It is further replied that the promiſe of remiſſion of ſinne, is preached not ſimply but vpon condition of mens faith and repentance, which indeed cannot be certenly knowne. I anſwer againe, (as I haue alreadie prooued) that he which truely beleeueth & repenteth, knoweth that he doth certenly beleeue and repent.

[a] Read Bernard ſerm. de Annunt.

Obiect. 7. To beleeue the pardon of a mans owne ſinnes, is none of the articles of faith, propounded in any Creed either of the *Apoſtles*, C or the Nicene fathers, or *Athanaſius*, or any other creed. *Anſw.* This faith is contained vnder theſe wordes: *I beleeue remiſſion of ſinnes*: and I prooue it thus. Theſe wordes are an article of Chriſtian faith, and therefore they muſt in ſenſe containe more then the deuill doth or can beleeue; now the deuill beleeueth thus much, that God giues remiſſion of ſinnes to his Church. Chriſtian men therefore muſt goe one ſteppe further, and beleeue particularly the remiſſion of their owne ſinnes. Otherwiſe if the Papiſts will haue the Catholike faith to beleeue no more in this point, then the damned ſpirits beleeue, let them take it to themſelues. But they reply further, that if there were any ſuch article of faith, then ſome perſons muſt D beleeue, that they are iuſt, though they willingly commit mortall ſinne, which is an euident falſhood. *Anſw.* He that beleeues the pardon of his owne ſinnes by true faith, hath the ſpirit of God in him, and a conſtant purpoſe not to ſinne againſt God; and therefore if he ſinne, it is againſt his purpoſe, and without any full conſent of will: and it is not he that doth it, but the ſinne that dwelleth in him. But if it ſo fall out, that the child of God be ouertaken with any actuall ſinne, then his caſe ſtandeth thus: Hee hath by his fall wounded his conſcience, weakened his faith, bereaued himſelfe of Gods fauour, as much as in him lieth; made himſelfe guiltie of a ſinne and worthie of damnatiō: and God for his part accordingly turnes the wonted ſignes of his fauour, into ſignes of anger and diſpleaſure: and though it be pardoned in the purpoſe of God, yet is it not actually pardoned, til the partie repent. Things ſtanding thus, we teach not that men muſt beleeue the pardon of their ſinnes while they liue and lie in them; for that were flatly to teach falſhood for truth: but our doctrine is, that ſuch perſons muſt firſt of al humble themſelues, and ſay with the prodigall child, that they haue ſinned againſt God, & are not worthy to be called his children any more: and againe, renue their decaied faith & repentance, that they may beleeue (as before) their perfect reconciliation with God.

Obiect. 8. In reſpect of God, who is truth it ſelfe, we are to beleeue the promiſe in particular: yet if wee reſpect our owne vnworthineſſe and indiſpoſition, we are to feare and in ſome part to doubt. For the promiſe of remiſſion of ſinnes, is not abſolute, but depends vpon the condition of our workes. Therefore our certentie is onely coniecturall. *Anſ.* I anſwer, firſt that in reſpect of our owne vnworthineſſe, we are not to doubt of our ſaluation, but to be out of all doubt, yea to deſpaire before the iudgement ſeat of God. For they which are of the workes of the lawe, are vnder the curſe, Gal.3 .10. and Paul ſaith of his owne workes of grace. *In this I am not iuſtified.* 1.Corin.4.4. And Dauid beeing out of all doubt of his owne deſerued damnation; in regard of his owne vnworthineſſe, ſaith freely, *Enter not into iudgement with thy ſeruant, O Lord, for no fleſh ſhall be iuſtified in thy ſight.* Againe, the conſideration of any worthineſſe in our ſelues doth not hinder a reſolution concerning Gods mercie in Chriſt. For true faith makes an entrance vnto God *with boldnes.* (I ſay with boldneſſe) euen for thoſe perſons that are vnworthy in themſelues. Eph. 4.12. And Abraham (whoſe faith is to be followed of vs) did not vpon the conſideratipn of his old decaied bodie, reſt himſelfe with bare hope vpon a likelihood of the accompliſhment of Gods promiſe, but he *beleeued vnder hope euen againſt hope*, Rom.4.18. Laſtly, I anſwere that the ground of the former obiection is erronious, namely, that the promiſe of ſaluation dependes on the condition of our workes: becauſe the ſcripture ſaith, it is made and accompliſhed on mans part freely. I graunt indeede that to the promiſe there is annexed a condition of faith: yet faith muſt not here be conſidered as a worke, but as an inſtrument apprehending Chriſt with his benefits: and withall, repentance with the fruits thereof, are on our part required; yet no otherwiſe, but as they are neceſſarie conſequents of faith, and the ſignes and documents thereof.

Obiect. 9. No man knowes all his ſinnes: no man therefore can certenly know that all his ſinnes are pardoned, and that he is accepted of God. *Anſ.* The ground of this argumẽt is falſe: namly, that a man cannot be aſſured of the pardon of his ſinnes, if ſome of them be vnknown. And to make this manifeſt, I will lay downe a more certen ground, which ſhall be this. As the caſe is in Repentance, ſo it is alſo in faith: but there may be true and ſufficient repentance of vnknowne ſinnes. God indeede requires a particular repentance for particular knowne ſinnes; but if they bee hidden and vnknowne, hee accepts a generall repentance. An example whereof wee haue in Dauid, *Who knowes,* ſaith hee, *the errours of this life? then purge me from my ſecret ſinnes.* If it were not as I haue ſaid, neither Dauid, nor any man elſe could be ſaued. For when Dauid repented greatly of his murder and adulterie, yet wee finde not that he repented particularly of his polygamie: which in all likelihood, through the ſwinge and cuſtome of thoſe times, was not then reputed to be any ſinne; ſpecially in the perſon of a king: and yet becauſe (as we know) he is certenly ſaued, this very ſin is pardoned. Therefore when God pardons the knowne ſinnes of men whereof they do in particular repent, he doth withall pardon the reſt that are vnknown. And by this it appeares, that the ignorance of ſome hidden ſinnes, after a man with diligence hath ſearched himſelfe, cannot preiudice an vnfallible aſſurance of the pardon of them all and of his owne ſaluation.

Pſal.19.12.

Obiect. 10. We pray for the pardon of our owne ſinnes, and therefore we are vncerten of pardon: the man which knowes that he hath pardon neede not pray for it. I anſwer firſt, when we are taught by Chriſt to pray for the forgiuenes of our debts, we are put in mind not to ſeeke the pardon of all our ſinnes, whether paſt or preſent; but ſpecially of our preſent and daily offences, whereby we make our ſelues day by day guiltie, till ſuch time as we humble our ſelues and repent of them. Secondly, by this petition we are taught to aske the increaſe of our aſſurance; becauſe though GOD beſtow endleſſe mercie on vs, yet we are skant in receiuing of it: our hearts beeing like a narrow necked veſſell, which being caſt euen into the Ocean ſea, receiueth in water onely drop by droppe.

Obiect. 11. No man can beleeue his owne ſaluation, as he beleeues the articles of faith: therefore no man can beleeue the pardon of his ſinnes and his ſaluation by an infallible certentie. I anſwer, firſt, that euery one that lookes for ſaluation by Chriſt, is bound in conſcience as certenly to beleeue his owne ſaluation & adoption by Chriſt, as he beleeues the articles of faith. Becauſe to the promiſe of life there is annexed a commandement to beleeue & apply it. Secondly, this faith wherby we are to beleeue our owne ſaluation, if wee reſpect the true and proper nature thereof, is as certen as that faith whereby wee beleeue the articles of faith. Thirdly, as there be diuers ages in the life of man, ſo there bee diuers degrees and meaſures of true faith. There is firſt of all a beginning or rudiment of faith, like the *ſmoking flaxe* and *bruiſed reede*, which Chriſt will neither quench nor bruiſe. Againe, there is *weake faith*, which beleeueth the promiſe truely, but yet it is perplexed with many doubtings. Laſtly, there is *ſtrong faith*, which hath ouercome all doubtings, and is not onely for nature certen (as the former is,) but alſo a large and plentifull perſwaſion of Gods mercie in Chriſt. Examples of this wee haue in Abraham, Dauid, the Martyrs and ſuch like worthie men. Now by the ſecond faith, men doe as *certenly* beleeue their adoption as the articles, but not ſo *firmely* and fully. But by the laſt, remiſſion of ſinnes is not onely as certenly but alſo as fully beleeued as any article of faith.

Obiect. 12. Auncient fathers the lights of Gods Church, haue alwaies condemned this vnfallible and ſpeciall certentie of faith, which the Proteſtants hold and maintaine. *Anſw.* Though we builde not the doctrine of our religion vpon the iudgements of men yet we refuſe not in this and other points to bee tried by the fathers, whoſe writings well vnderſtood, make more for vs, then for the Popiſh religion. And their teſtimonies commonly alleadged to confute the certentie of ſpeciall faith, are much abuſed. I. Many of them ſerue to prooue that a man can not iudge and diſcerne of euery particular motion and grace of his heart, of the increaſe of theſe graces: and the contrarie diſeaſe of ſpeciall vices & wants: many whereof are hidden from the vnderſtanding. Theoderet in his comment. 1. Cor. 4. *I will not* (ſaith he) *free my ſelfe from ſinne, but wait the ſentence of God: for it often falls out that men ſinne of ignorance, and thinke that to be equall and iuſt which the God of all ſees to be otherwiſe.* Auguſt. de verbis dei ſermo. 23. *Peraduenture thou findes nothing in thy cōſcience: but he finds ſomthing that ſeeth better.* And vpon Pſal. 41. *I know that the iuſtice of my God ſhall abide, but whether mine ſhal or no, I know not: for the ſaying of the Apoſtle terrifieth me, He which thinkes hee ſtandes, lette him take heede leaſt he fall.* Here he ſpeakes of his inward righteouſnes, and that, as it is conſidered in it ſelfe without the aſſiſtance of God. For hee addes afterward, *Therefore becauſe there is no ſtabilitie in me for my ſelfe, hereupon my ſoule is troubled for my ſelfe.* Chryſoſtom. homil. 87. on Iohn. *I am grieued, leaſt paraduenture ſuppoſing my ſelfe to loue, I doe not loue as before: when I ſeemed conſtant and couragious vnto my ſelfe, I was found but a daſtard.* Theſe and a thouſand like teſtimonies prooue nothing. For though a man cannot fully diſcerne his heart either in reſpect of euery one of his owne ſinnes, or in reſpect of euery grace; yet this hinders not but that he may haue an vnfallible certentie of his ſaluation, and alſo a ſufficient gift to diſcerne his owne faith and repentance. II. Other places muſt bee vnderſtood of proud preſumption, and of a kind of ſecuritie, in which men dreame of eaſe and libertie without trouble or temptation. Auguſt. de corrept. & grat. cap. 13. *Who of all the companie of the faithfull, as long as he liues in this mortall condition, can preſume, that he is of the number of the predeſtenate?* And, de bona perſever. cap. 22. *No man can be ſecure touching eternall life, till this life be ended.* Bernard epiſt. 107. *Hauing now receiued the knowledge of himſelfe in part: he may reioyce in hope, but not in ſecuritie as yet.* Hieron. Dan. 4. *Let no man boldly promiſe to another the pardon of ſinnes.* III. Some places auouch that a man cannot be ſure of perſeuerance to the end without falls and decaies in grace: all which we graunt. Auguſt. de ciuit. Dei. lib. 11. cap. 12. *Although the Saints be* ([a]) *certen of the reward of their preſeuerance, yet they are found to be vncerten of the preſeuerance it ſelfe: for what man can know that he ſhall preſeuere in the practiſe and increaſe of righteouſnes vnto the ende, except he be aſſured of it by ſome reuelation?* IV. Some places muſt bee vnderſtood of experimentall certentie, when the euent is accompliſhed. Hieron. booke 2. againſt Pelagians. *Call no man bleſſed before his ende, for as long as we liue here we are in the fight, and as long as we are in the fight we haue no certen victorie.* V. Some places ſpeake of the vncertentie of other mens ſaluation, which we graunt. The authour of the booke de vocat. Gent. 1. claſſ. ſaith, *We can pronounce of no man before his ende that he ſhall be in the glorie of the elect.* Auguſt. lib. de perſeuer. cap. 13. *Men are not with any certen aſſeueration to auouch that others belong to this calling.* VI. Some ſpeake of that certentie which comes by reuelation without the word. Greg. lib. 6. epiſt. 22. to Gregoria. *Whereas you adde in your epiſtles that you will be earneſt with mee till I write, that it hath beene made knowne vnto mee that your ſinnes are forgiuen: you haue required a hard and vnprofitable thing. Hard, becauſe I am vnworthy to whome a reuelation ſhould be made: Vnprofitable, becauſe you muſt not bee made ſure touching your ſinnes vnleſſe it bee in the laſt day of your life, for then you ſhould not be able to bewaile the ſame ſinnes.* VII. Some places denie vnto man that certentie which is proper to God, which is, to diſcerne in himſelfe all thinges to come plainely, as they ſhall come to paſſe without helpe of teſtimonie and outward ſignes. Bernard. ſer. 1. de Septugeſ. *Who can ſay, I am of the Elect? I am of the predeſtinate to life: certenly we haue none as yet, but the affiance of our hope comforteth vs.* Conferre theſe wordes with thoſe that follow. *For this cauſe certaine ſignes and manifeſt tokens of ſaluation were giuen, that it may bee a thing out of doubt, that hee is in the number of the elect in whome theſe ſignes are.*

Thus I haue in ſome part made manifeſt, that an vnfallible certentie of pardon of ſinne and life euerlaſting is the propertie of euerie renued conſcience. Now therefore I will proceede further to conſider how this certentie is cauſed and imprinted in the conſcience. The principall agent and beginner thereof, is the holy Ghoſt, inlightning the minde and conſci-

[a] Marke it well.

A ence with ſpirituall and diuine light: and the inſtrument in this action, is the miniſterie of the Goſpell, whereby the word of life is applied in the name of God to the perſon of euery hearer. And this certentie is by litle and litle conceiued in a forme of reaſoning or practicall ſyllogiſme framed in the minde by the holy Ghoſt, on this manner:

Euery one that beleeues is the child of God:
But I doe beleeue:
Therefore I am the child of God.

The propoſition is made by the miniſter of the word in the publike congregation: and is nothing elſe but the promiſe of eternall life applied to the particular hearers. The ſecond part or the aſſumption is the voice of conſcience B regenerate, or the voice of Gods ſpirit in the ſame. Now Papiſts write & auouch that the aſſumption is falſe: but the reaſons which they vſe to prooue the ſame, are of ſmall moment. First they alleadge, that many are deceiued in their perſwaſions, thinking they haue that which they haue not: I anſwer againe, that many doe falſely preſume of Gods mercie, and imagine they haue that faith which they haue not: and in all ſuch the aſſumption is falſe: yet in all them that are choſen to ſaluation & truly called, it is vnfallibly true. For ſuch as haue receiued the gift of true faith, haue alſo another gift of diſcerning whereby they ſee and know their owne faith. It is further obiected, that Ieremie ſaith, 17.9. *The heart is deceitfull and wic-* C *ked aboue all things, who can knowe it?* But the intent of this place is onely to ſhewe, that no man can ſearch his heart to the very bottom, to ſee all and euerie want, infirmitie, & wicked inclination that is therein. For originall ſinne wherewith the heart of man is tainted, is a proneneſſe or diſpoſition to the ſinnes that are or may be. And though men cannot diſcerne all their ſinnes, yet many of them are certenly knowne: why may not then many of the graces of God be certenly known, eſpecially thoſe which bee of the principall, as faith, ſanctification, repentance. Againe it is alleadged, that Peter beleeued that hee was able to to lay downe his life for Chriſts ſake, & yet indeed was not as the euent declared, for when D the time came, hee denied Chriſt. *Anſw.* Peter at that time was but weake in faith, & he was much carried away with a confidence of his owne ſtrength, which made him ſpeake thoſe wordes of preſumption: and though hee failed in this one particular action, yet failed he not in the principall, that is in the perſwaſion of the pardon of his owne ſinnes and of life euerlaſting. In a word, it is certaine that many perſwade themſelues of Gods mercie, & yet are deceiued; neuertheleſſe all ſuch as doe truly beleeue are not deceiued. The H. Ghoſt maketh them to ſee that in themſelues which by nature they cannot diſcerne, as Paul ſignified, when he ſaid, I ſpeake the truth, I lie not, my conſcience bearing mee witneſſe *by the holy Ghoſt.* Rom. 9.1.

Againe, the ſame teſtimonie is giuen otherwiſe thus.

Euerie child of God hath the pardon of his ſinnes, ſaith Gods word:
But I am Gods childe: and therefore haue the pardon of my ſinnes, ſaith the renued conſcience, by the direction of Gods ſpirit, Rom. 8.16. Gal. 4.6.

After that this teſtimonie is once begunne, it is confirmed by the ſame meanes, as alſo by praier and the Sacraments. But it may be demaunded, how a bodily element, as bread, wine, water, ſhould be able to confirme a perſwaſion of our adoption that is in the conſcience. *Anſw.* The element in the Sacrament is an outward ſeale or inſtrument to confirme faith, not as a medicine reſtores and confirmes health, whether we thinke on it or not, whether wee ſleepe or wake, and that by his owne inherent vertue: but by reaſoning in a ſyllogiſme made by the good conſcience: the [a] *medium* thereof beeing the outward ſigne in the Sacramēt. By meanes of which ſyllogiſme the holy Ghoſt mooues and ſtirres the minde, yea cheriſheth and increaſeth faith on this maner:

[a] Reaſon

He which vſeth the elements aright ſhall receiue the promiſes:
But I doe, or haue vſed the elements aright.
Therefore I ſhall receiue the promiſes.

Whereas preſumption and the illuſion of Satan vſe as well to tell a man that he is the childe of God, as the true teſtimonie of regenerate conſcience: the way to put difference betweene them is this. I. Preſumption is naturall and from the verie wombe, but this teſtimonie of conſcience is ſupernaturall. II. Preſumption is in them that make no account of the ordinarie meanes of ſaluation: This teſtimonie comes by the reuerent and careful hearing of Gods word. III. Preſumption is in them that vſe not to call on the name of God: but this teſtimonie of conſcience is ioyned with the ſpirit of adoption which is the ſpirit of praier. IV. Preſumption is ioyned with looſeneſſe of life, this teſtimonie brings with it alwaies an happie change and alteration. For he which hath a good conſcience hath alſo care to keepe good conſcience in all things. V. Preſumption is peremptorie without doubting: whereas the teſtimonie of conſcience is mingled with manifold doubtings, Mark. 6. 24. Luk. 17.5. yea otherwhiles ouercharged with them, Pſal. 77. 7.8. VI. Preſumption wil giue a man the ſlippe in the time of ſickeneſſe and in the houre of death; and the teſtimonie of good conſcience ſtickes by him to the end, and euen makes him ſay, *Lord remember now howe I walked before thee in truth, and haue done that which is acceptable in thy ſight,* Iſa. 38.3.

§ 3. Of the duties of regenerate conſcience.

The duties of conſcience regenerate are two: in ſpeciall manner to giue teſtimonie, and to excuſe.

The ſpeciall thing of which cōſcience giues teſtimonie, is that we are the children of God, predeſtinate to life euerlaſting. And that appeares by theſe reaſons. I. Rom. 8. 16. The Spirit of God witneſſeth togither *with our ſpirit* that wee are the ſonnes of God. Now the ſpirit of man here mentioned is the mind or conſcience renwed and ſanctified. To this purpoſe ſaith Iohn, *He that beleeneth hath a witneſſe in himſelfe*, 1.Ioh.5.10. II. That which Gods ſpirit doth teſtifie to the conſcience, the conſcience can againe teſtifie to vs: but Gods ſpirit doth teſtifie to the conſcience of a man regenerate that he is the child of God, 1.Cor.2.12. Therefore the conſcience alſo doth the ſame. III. He that is iuſtified hath peace of conſcience. Rom.5.1. Now there can be no peace in conſcience till conſcience tell the man which is iuſtified that he is indeed iuſtified. IV. That which the conſcience may know certenly, it may teſtifie: but conſcience may know certenly without reuelation, the mans election, and adoption as I haue before prooued: therefore it is able to giue teſtimonie of theſe.

Againe, the regenerate conſcience giueth teſtimonie of a certaine kinde of righteouſneſſe, beeing an vnſeparable companion thereof: and for this cauſe; it is called of ſome *the righteouſneſſe of a good conſcience*. Now this righteouſneſſe is nothing elſe, but an vnfained, earneſt, and conſtant purpoſe with indeauour anſwerable thereto, not to ſinne in any thing, but in all things whatſoeuer to pleaſe God and doe his will. Heb.13.18. *Pray for vs, for we are aſſured that we haue good conſcience* in all things *deſiring to liue honeſtly*. 2.Cor.1.12. *Our reioycing is this the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, and not in fleſhly wiſdome we haue had our conuerſation in this world.* 1.Cor.4.4. *I know nothing by my ſelfe*. Eſa.38.3. *Lord remember now how I haue walked before thee with an vpright heart, and haue done that which is acceptable in thy ſight.*

I adde this clauſe, *in all things*, becauſe that obedience which is the ſigne or fruite of good conſcience, of which alſo it giues teſtimony, is generall, ſhewing it ſelfe in all and euery commandement of God. Philoſophers haue ſaide that iuſtice is vniuerſall, becauſe he which hath it hath all vertues. But it is more truely ſaid of this Chriſtian righteouſneſſe or *new obedience*, that it is vniuerſall, and that he which can performe true obedience in one commandement, can doe the ſame in all. Act.23.1. Men and brethren I haue *in all good conſcience* ſerued God till this day. Pſal.119.6. *Then ſhall I not be confounded when I ſhall haue reſpect to all thy commandements.* Act 24.16. *In the meane ſeaſon I indeauour my ſelfe, or, take paines to haue a conſcience without offence towards God, and towards men.*

This ſhewes that there is a great number of men profeſſing the Goſpell that want good conſcience. For though they ſhewe themſelues very forward and willing to obey God in many things, yet in ſome one thing or other; they vſe to follow the ſwing of their own wills. Many are diligent to frequent the place of Gods worſhip, to heare the word preached A with liking, to receiue the Sacraments at times appointed, & to approoue of any good thing: all this is very commendable; yet theſe men often, when they depart home from the congregation, ſay in effect on this manner; Religion ſtaie thou heare at the Church doore till the next Sabbath. For if we looke into their priuate conuerſations, the gouernement of their families, or their dealings in their particular callings, wee ſhall with griefe ſee much diſorder and litle conſcience. It is a common practiſe with ſicke men when they make their wils on their death beds, in the very firſt place to commend their bodies to the graue, and their ſoules to God that gaue them in hope of B a better reſurrection: and all this is well done; but afterward they bequeath their goods gotten by fraud, oppreſſion, and forged cauillation to their owne friendes and children, without making any recompence or ſatisfaction. But, alas, this ſhould not be ſo: for obedience that goes with good conſcience muſt be performed to all Gods commandements without exception: and if it be done but to ſome alone, it is but counterfeit obedience: and hee that is guiltie in one is guiltie in all.

As a regenerate conſcience giues teſtimonie of our newe obedience; ſo it doth alſo by certaine ſweete motions ſtirre men forward to performe the ſame. Pſal.16.7. *My reines* (that is the mind and conſcience inlightned by the C ſpirit of God) *teach mee in the night ſeaſon*. Eſai. 30.21. *And thine eares ſhall heare a word behind thee, ſaying, This is the way, walke ye in it, when thou turneſt to the right hand, and when thou turneſt to the left.* Now this word is not onely the voice of Paſtours and teachers in the open miniſterie, but alſo the voice of renued conſcience inwardly by many ſecret cogitations ſnibbing them that are about to ſinne. A Chriſtian man is not onely a Prieſt and a prophet, but alſo a ſpirituall king, euen in this life: and the Lord in mercie hath vouchſafed him this honour, that his conſcience renewed within him ſhall bee his ſolliciter to put him in mind of all his affaires and duties which he is to performe to God: yea it is the controller to ſee all thinges kept in order in the heart, which is the D temple and habitation of the holy Ghoſt.

The ſecond office of conſcience regenerate is to *excuſe*, that is, to cleare and defend a man euen before God againſt all his enemies both bodily and ghoſtly. Pſal.7.8. *Iudge thou mee, O Lord, according to my righteouſneſſe, and according to mine innocencie in me.* Againe, 26.1.2. *Iudge me O Lord, for I haue walked in mine innocencie, &c. Prooue me, O Lord, and trie me: examine my reynes and my heart.* That the conſcience can doe this, it ſpecially appeares in the conflit & combate made by it againſt the deuill, on this manner.

The deuill beginnes & diſputes thus. Thou, O wretched man, art a moſt grieuous ſinner: therefore thou art but a damned wretch. The conſcience anſwereth and ſaith, I know that

Chriſt

A Chriſt hath made a ſatisfaction for my ſinnes, and freed mee from damnation. The deuill replyeth againe thus; Though Chriſt hath freed thee from death by his death; yet thou art quite barred from heauen, becauſe thou neuer diddeſt fulfill the law. The conſcience anſwereth, I know that Chriſt is my righteouſneſſe and hath fullfiled the law for me. Thirdly, the deuill replies and ſaith, Chriſts benefits belong not to thee, thou art but an hypocrite and wanteſt faith. Now when a man is driuen to this ſtrait, it is neither wit, nor learning, nor fauour, nor honour, that can repulſe this temptation, but onely the poore conſcience directed and ſanctified by the ſpirit of God, which B boldly and conſtantly anſwereth, *I know that I beleeue.*

And though it bee the office of the conſcience after it is renued principally to excuſe, yet doth it alſo in part accuſe. When Dauid had numbered the people, *his heart ſmot him*, 2. Sam. 24. 10. Iob ſaith in his affliction that *God did write bitter things againſt him, and made him poſſeſſe the ſinnes of his youth*, Iob. 13. 26. The reaſon hereof is, becauſe the whole man and the verie conſcience is onely in part regenerate, & therefore in ſome part remaines ſtill corrupt.

Neither muſt it ſeeme ſtrange that one and the ſame conſcience ſhould both accuſe & excuſe, becauſe it doth it not in one and the ſame C reſpect. It excuſeth, in that it aſſureth a man that his perſon ſtands righteous before God, and that hee hath an indeauour in the generall courſe of his life to pleaſe God: it accuſeth him for his particular ſlippes, and for the wants that be in his good actions.

If any ſhall demaund why GOD doth not perfectly regenerate the conſcience and cauſe it onely to excuſe, the anſwere is this. God doth it for the preuenting of great miſchiefes. Whē the Iſraelites came into the land of Canaan, the *Cananites* were not at the firſt wholly diſplaced. Why? Moſes rendreth the reaſon; leaſt D wilde beaſts come and inhabit ſome parts of the land that were diſpeopled, and more annoy them then the Cananites. In like manner God renues the conſcience, but ſo as it ſhall ſtill accuſe when occaſion ſerueth; for the preuenting of many daungerous ſinnes which like wild beaſts would make hauocke of the ſoule.

Exod 23. 29.

§4 Of euill conſcience.

Thus much of good conſcience: nowe followes euill conſcience: and that is ſo called partly becauſe it is defiled and corrupted by originall ſinne, and partly becauſe it is euill, that is, troubleſome and painefull in our ſenſe and feeling: as all ſorrowes, calamities, and miſeries are called *euils*. And though conſcience bee thus tearmed euil, yet hath it ſome reſpects of generall goodneſſe, in as much as it is an inſtrument of the execution of diuine iuſtice: becauſe it ſerues to accuſe them before God, which are iuſtly to be accuſed.

It hath ſpread it ſelſe ouer mankinde as generally as originall ſin; and therefore it is to be found in all men that come of Adam by ordi- A narie generation. The propertie of it is, with all the power it hath, to accuſe and condemne, and thereby to make a man afraid of the preſence of God, and to cauſe him to flie from God as from an enemie. This the Lord ſignified when he ſaid to Adam, *Adam where art thou?* When Peter ſaw ſome litle glimbering of the power and Maieſtie of GOD in the great draught of fiſh, he fell on his knees and ſaid to Chriſt, *Lord, goe from mee for I am a ſinneful man.*

Gen. 3. 9.

Luk. 5. 8.

Euill conſcience is either *dead* or *ſtirring*. Dead conſcience is that, which though it can doe nothing but accuſe, yet commonly it lies quiet, accuſing litle or nothing at all.

Dead conſcience.

The cauſes why conſcience lyeth dead in all B men, either more or leſſe, are many. I. Defect of reaſon or vnderſtanding in craſed braines. II. Violence and ſtrength of affections, which as a cloud doe ouercaſt the mind, and as a gulfe of water ſwallow vp the iudgement and reaſon: and therefore hinder the conſcience from accuſing; for when reaſon cannot doe his part, then conſcience doth nothing. For example: ſome one in his rage behaues himſelfe like a madde man, and willingly commits any miſchiefe without any controlment of cōſcience: but when choller is downe, he beginnes to bee aſhamed and troubled in himſelfe, not alwaies by grace, but euen by the force of his naturall conſcience, which when affection is calmed C begins to ſtirre, as appeareth in the example of *Cain*. III. Ignorance of Gods will and errours in iudgement cauſe the conſcience to be quiet, when it ought to accuſe. This wee finde by experience in the deaths of obſtinate heretickes, which ſuffer for their damnable opinions without checke of conſcience.

Dead conſcience hath two degrees. The firſt is the ſlumbering or the benummed conſcience; the ſecond is the ſeared conſcience.

Conſcience benummed.

The *benummed* cōſcience is that, which doth not accuſe a man for any ſinne, vnleſſe it be grieuous or capitall; and not alwaies for that, D but onely in the time of ſome grieuous ſickeneſſe or calamitie. Ioſephs brethren were not much troubled in conſcience for their villanie in ſelling their brother, till afterward when they were afflicted with famine and diſtreſſed in Egypt, Gen. 42. 21. This is the conſcience that commonly raignes in the hearts of drouſie Proteſtants, of all carnall and lukewarme goſpellers, and of ſuch as are commonly tearmed ciuil honeſt men, whoſe apparant integritie wil not free them from guiltie conſciences.

Such a conſcience is to be taken heede of, as beeing moſt daungerous. It is like a wild beaſt, which ſo long as he lies a ſleepe ſeemes verie tame and gentle, and hurts no man: but when he is rouſed, he then awakes and flies into a mans face, & offers to pull out his throat. And ſo it is the manner of a dead conſcience, to lie ſtill and quiet euen through the courſe of a mans life: and hereupon a man would thinke (as moſt doe) that it were a good conſcience indeede: but when ſickeneſſe or death

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approcheth, it beeing awaked by the hand of God,beginnes to ſtand vp on his legges, and ſhewes his fierce eies, and offers to rend out euen the verie throat of the ſoule. And heathen Poets knowing this right well,haue compared euill conſcience to Furies purſuing men with fire-brandes.

Seared conſcience.

The *ſeared conſcience* is that, which doth not accuſe for any ſinne;no not for great ſinnes. It is compared by Paul.1.Tim.4.2.to the part of a mans bodie which is not onely bereft of ſenſe,life,and motion by the gangrene,but alſo is burnt with a ſearing yron: and therfore muſt needes bee vtterly paſt all feeling.

This kind of conſcience is not in all men,but in ſuch perſons as are become obſtinate heretickes and notorious maleſactours. And it is not in them by nature,but by an increaſe of the corruption of nature;and that by certaine ſteps and degrees. For naturally euery man hath in him blindneſſe of minde, and obſtinacie or frowardnes of heart;yet ſo, as with the blindneſſe and ignorance of minde,are ioyned ſome remnantes of the light of nature, ſhewing vs what is good and euill. Now the heart of man beeing exceedingly obſtinate and peruerſe,carrieth him to commit ſinnes euen againſt the light of nature and common ſenſe: by practiſe of ſuch ſinnes the light of nature is extinguiſhed: and then commeth the *reprobate minde*, which iudgeth euill good,and good euill:after this follows the *ſeared conſcience*,in which there is no feeling or remorſe: and after this comes an *exceeding greedineſſe to* all manner of ſinne, Eph.4.19.Rom.1.28.

Here it may be demaunded, how mens conſciences ſhall accuſe them in the day of iudgement, if they be thus benummed and ſeared in this life. *Anſ.* It is ſaid,Rev.20.12.that at the laſt iudgement all ſhall be brought before Chriſt,& that the bookes then ſhall be opened: among theſe bookes no doubt conſcience is one. Wherefore though a dead conſcience in this life be as a cloſed or ſealed booke(becauſe it doth either litle or nothing accuſe,)yet after this life,it ſhall be as a book laid open:becauſe God ſhall inlighten it, and ſo ſtirre it vp by his mighty power,that it ſhal be able to reueale & diſcouer al the ſins that a man euer committed.

Stirring conſcience.

Stirring conſcience, is that which doth ſenſibly either accuſe or excuſe. And it hath foure differences.

The firſt, which accuſeth a man for doing euill.This muſt needs be an euill conſcience.Becauſe to accuſe is not a propertie that belongs to it by creation, but a defect that followeth after the fall. And if the conſcience which truly accuſeth a man for his ſinnes,were a good conſcience, then the worſt man that is,might haue a good conſcience;which cannot be.

When the accuſation of the conſcience is more forcible and violent, it is called a *wounded or troubled conſcience*:which though of it ſelfe it be not good nor any grace of God; yet by the goodneſſe of God it ſerueth often to be an occaſion or preparation to grace; as a needle, that drawes the thread into the cloath, is ſome meanes whereby the cloath is ſewed togither.

The ſecond,is that which accuſeth for doing well. And it is to be found in them that are giuen to idolatrie and ſuperſtition. As in the Church of Rome:in which, becauſe mens conſciences are inſnared & intangled with humane traditions, many are troubled for doing that which is good in it ſelfe, or at the leaſt a thing indifferent.As for example: let a prieſt omit to ſay maſſe & to ſay his canonicall houres,his cōſcience will accuſe him therfore:though the omitting of the canonicall houres & of the idolatrous maſſe, be indeed by Gods word no ſin.

The third, is the conſcience which excuſeth for doing that which is euill. This alſo is to be found in them that are giuen to idolatrie and ſuperſtition. And there is a particular example hereof,Ioh.16.2.*Yea the time ſhall come,that whoſoeuer killeth you, will thinke that he doth God good ſeruice.* Such is the conſcience of Popiſh traitours in theſe daies,that are neuer touched at al, though they intend and enterpriſe horrible villanies,and be put to death therefore.

The fourth,is that which excuſeth for well doing at ſome times;and in ſome particular actions of carnall men. When Abimelech had taken Sarah from Abraham,God ſaid vnto him in a dreame, *I knowe that thou diddeſt this with an vpright minde*, Gen.20.6. This may be tearmed[a] good conſcience, but is indeede otherwiſe. For though it doe truely excuſe in one particular action, yet becauſe the man in whom it is, may be vnregenerate and as yet out of Chriſt, and becauſe it doth accuſe in many other matters;therfore it is no good conſcience.If all the vertues of naturall mē are indeed but certaine[b] beautifull ſins, & their righteouſneſſe but a carnall righteouſneſſe;then the conſcience alſo of a carnall man, though it excuſe him for wel doing, is but a carnall conſcience.

CHAP. IIII.

Mans dutie touching conſcience.

§ 1.Mans firſt dutie to get good conſcience.

MAns dutie concerning conſcience is twofold. The firſt is, if we want good conſcience aboue all things to labour to obtaine it: for it is not giuen by nature to any man, but comes by grace.

For the obtaining of good conſcience, three things muſt be procured;a preparation to good conſcience;the applying of the remedie;the reformation of conſcience.

In the preparation,foure things are required. The firſt,is the knowledge of the law, and the particular commandements thereof, whereby we are taught what is good, what is bad;what may be done,and what may not be done.

The men of our daies, that they may haue the right knowledge of the law, muſt lay aſide many erronious & fooliſh opinions,which they hold flat againſt the true meaning of the law of God: otherwiſe they can neuer be able to diſcerne betweene ſinne and no ſinne.

[a] Moraliter bona,ſed in non renatis mala.

[b] Splendida peccata.

A Their ſpeciall and common opinions are theſe: I. That they can loue God with all their hearts, and their neighbours as themſelues; that they feare God aboue all, and truſt in him alone; and that they euer did ſo. II. That to rehearſe the Lords praier, the beleefe, and tenne commandements, (without vnderſtanding of the wordes, and without affection) is the true and whole worſhip of God. III. That a man may ſeeke to wizzards and ſoothſaiers without offence, becauſe God hath prouided a ſalue for euery ſore. IV. That to ſweare by good things and in the way of truth, is not a ſinne. V. That a man going about his ordinarie affaires at home or abroad on the Sabbath day, may as well ſerue God as they which heare all the ſermons in the world. B VI. That religion and the practiſe thereof, is nothing but an affected preciſenes: that couetouſnes the roote of euill, is nothing but worldlines: that pride is nothing but a care of honeſtie & cleanelines: that ſingle fornication is nothing but the tricke of youth: that ſwearing and blaſpheming argue the couragious mind of a braue gentleman. VII. That a man may doe with his owne what he will, and make as much of it as he can: Hence ariſe all the frauds and bad practiſes in trafficke betweene man and man.

The ſecond thing required, is the *knowledge* of the iudiciall ſentence of the law, which reſolutely pronounceth that a curſe is due to man for euery ſinne, Gal. 3.10. Very fewe C are reſolued of the truth of this point, and very fewe doe vnfainedly beleeue it, becauſe mens mindes are poſſeſſed with a contrarie opinion, that though they ſinne againſt God, yet they ſhall eſcape death and damnation. Dauid ſaith, *The wicked man* (that is, euery man naturally) *bleſſeth himſelfe*, Pſal. 10.3. & *he maketh a league with hell and death*, Eſay. 28.15. This appeareth alſo by experience. Let the miniſters of the Goſpell reprooue ſinne, and denounce Gods iudgements againſt it according to the rule of Gods word, yet men will not feare: ſtones will almoſt as ſoone mooue in the walls, and the pillars of our Churches, as the flintie heartes of men. And the reaſon hereof is, becauſe their mindes are foreſtalled with this abſurd conceit, D that they are not in danger of the wrath of God, though they offend. And the opinion of our commō people is hereunto anſwerable, who thinke that if they haue a good meaning, and doe no man any hurt, God will haue them excuſed both in this life and in the day of iudgement.

The third, is a *iuſt* and *ſerious examination* of the conſcience by the law, that we may ſee what is our eſtate before God. And this is a dutie vpon which the Prophets ſtand very much. Lam. 3.40. *Man ſuffereth for his ſins, let vs ſearch and trie our hearts, and turne againe to the Lord.* Zeph. 2.1. *Fanne your ſelues, fanne you, O nation, not worthie to be beloued.* In making examination we muſt ſpecially take notice of that which doth now lie or may hereafter lie vpon the cōſcience. And after due examination hath been made, a man comes to a knowledge of his ſinnes in particular, and of his wretched & miſerable eſtate. When one enters into his houſe at midnight, he finds or ſees nothing out of order: but let him come in the day time when the ſunne ſhineth, and he ſhall then eſpie many faults in the houſe, and the very motes that flie vp and downe; ſo let a man ſearch his heart in the ignorance and blindneſſe of his mind, he will ſtraightway thinke all is well: but let him once begin to ſearch himſelfe with the light & lanterne of the law, & he ſhall finde many foule corners in his heart, & heapes of ſins in his life.

The fourth, is a *ſorrow* in reſpect of the puniſhment of ſinne, ariſing of the three former actions. And though this ſorrow be no grace, for it befals as wel the wicked as the godly: yet may it be an occaſion of grace, becauſe by the apprehenſion of Gods anger, we come to the apprehenſiō of his mercie. And it is better that conſcience ſhould grieue and wound vs & doe his worſt againſt vs in this life, while remedie may be had, then after this life, when remedie is paſt.

Thus much of preparation: now followes the *remedie*, & the *application* of it. The *remedy* is nothing elſe but the blood or merits of Chriſt, who ſpecially in conſcience felt the wrath of God, as when he ſaid, *My ſoule is heauie vnto death*: Mark. 14. 34. and his agonie was not ſo much paine and torment in bodie, as the apprehenſion of the feare and anger of God in conſcience: and when the holy Ghoſt ſaith, *That he offered vnto God praiers with ſtrong cries, & was heard frō feare*, Heb. 5.7. he directly notes the diſtreſſe & anguiſh of his moſt holy cōſcience for our ſinnes. And as the blood of Chriſt is an all-ſufficient remedie, ſo is it alſo the alone remedie of all ſores and woundes of cōſcience. For nothing can ſtanch or ſtay the terrours of cōſcience, but the blood of the immaculate lambe of God: nothing can ſatisfie the iudgement of the conſcience, much leſſe the moſt ſeuere iudgement of God, but the onely ſatisfaction of Chriſt. In the *applicatiō* of the remedie, two things are required: the Goſpel preached, & faith: the Goſpell is the hand of God, that offereth grace to vs: & faith is our hand whereby wee receiue it.

That wee indeed by faith may receiue Chriſt with all his benefits, wee muſt put in practiſe 2. leſſons. The firſt is, vnfainedly to humble our ſelues before God for all our wants, breaches, and woundes in cōſcience: which, beeing vnto vs a Paradiſe of God, by our default wee haue made as it were a litle hell within vs. This humiliation is the beginning of all grace & religion: pride and good conſcience can neuer goe togither. And ſuch as haue knowledge in religion and many other good giftes without humiliation, are but vnbridled, vnmortified, and vnreformed perſons. This humiliatiō containes in it two duties, the firſt is confeſſion of our ſinnes, eſpecially of thoſe that lie vpon our cōſciences: wherewith muſt be ioyned the ac-

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cuſing & condemning of our ſelues: for thē we put conſcience out of office, and diſpatch that labour before our God in this life, which conſcience would performe to our eternall damnation after this life. The ſecond dutie is Deprecation, which is a kind of prayer made with groanes & deſires of heart, in which we intreat for nothing but for pardon of our ſinnes, and that for Chriſts ſake, till ſuch time as the conſcience be pacified.

To this humiliation ſtanding on theſe two parts, excellent promiſes of grace and life euerlaſting are made. Prou. 28.13. *Hee that hideth his ſinnes, ſhall not proſper: but hee that confeſſeth and forſaketh them ſhall finde mercie.* 1. Ioh. 1.9. *If wee acknowledge our ſinnes, hee is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.* Luk. 1.53. *Hee hath filled the hungrie with good things and ſent the rich emptie away.* Which are alſo verified by experience in ſundrie examples. 2. Sam. 12.13. *David ſaid to Nathan, I haue ſinned againſt the Lord. And Nathan ſaid to David, The Lord alſo hath put away thy ſinne.* 2. Chro. 33.13. *When Manaſſes was in tribulation, hee praied to the Lord his God, and humbled himſelfe greatly before the God of his fathers, and praied vnto him: and God heard his prayer.* Luk. 23.42. *And the thiefe ſaid to Ieſus, Lord remember mee when thou commeſt to thy kingdome. Then Ieſus ſaid vnto him. Verily I ſay vnto thee, to day ſhalt thou be with mee in paradiſe.* By theſe and many other places it appeares, that when a man doeth truely humble himſelfe before God, hee is at that inſtant reconciled to God, and hath the pardon of his ſinnes in heauen: and ſhall afterward haue the aſſurance thereof in his owne conſcience.

The ſecond leſſon is, when we are touched in conſcience for our ſins, not to yeeld to naturall doubtings and diſtruſt; but to reſiſt the ſame, & to indeauour by Gods grace to reſolue our ſelues that the promiſes of ſaluation by Chriſt, belong to vs particularly: becauſe to doe thus much, is the very commaundement of God.

Good conſcience a fruite of faith.

The third thing is, the *reformation of conſcience*; which is, when it doth ceaſe to accuſe and terrifie, and begins to excuſe and teſtifie vnto vs by the holy Ghoſt, that we are the children of God, & haue the pardon of our ſins. And this it will doe after that men haue ſeriouſly humbled themſelues, and prayed earneſtly & conſtantly with ſighes and groanes of ſpirit for reconciliation with God in Chriſt. For then the Lord will ſend downe his ſpirit into the conſcience by a ſweete and heauenly teſtimonie to aſſure vs that we are at peace with God.

Thus wee ſee how good conſcience is gotten: and becauſe it is ſo pretious a iewel, I wiſh all perſons, that as yet neuer laboured to get good conſcience, now to begin. Reaſons to induce men thereto may be theſe: I. You ſeek day and night from yeare to yeare for honours, riches, and pleaſures, which ye muſt leaue behinde you: much more therefore ought you to ſeeke for renewed and reformed conſciences, A conſidering that conſcience will bee with you in this life, in death, at the laſt iudgement, and for euer. II. He that wants a conſcience purged in the blood of Chriſt, can neuer haue any true and laſting comfort in this life. Suppoſe a man arraied in cloath of tiſhue, ſet in a chaire of eſtate, before him a table furniſhed with all daintie prouiſion: his ſeruants, Monarches and Princes; his riches, the chiefeſt treaſures and kingdomes in the world: but withall ſuppoſe one ſtanding by, with a naked ſword to cut his throat, or a wild beaſt readie euer and anon to pull him in peeces: now, what can wee ſay of this mans eſtate, but that all his happineſſe is nothing but woe and B miſerie? And ſuch is the eſtate of all men that abounding with riches, honours, and pleaſures, carrie about them an euill conſcience, which is as a ſword to ſlay the ſoule, or as a rauenous beaſt ready to ſucke the bloud of the ſoule, and to rende it in peeces. III. He which wants good conſcience can doe nothing but ſinne: his very eating and drinking, his ſleeping and waking, and all he doth, turnes to ſinne: the conſcience muſt firſt be good, before the action can be good; if the roote be corrupt, the fruites are anſwerable. IV. An euill conſcience is the greateſt enemie a man can haue, becauſe it doth execute all the parts of iudgement againſt him. It is the Lords ſergeant: God neede not ſend out proceſſe by any of his creatures for man: the conſcience C within man will areſt him, and bring him before God. It is the Iayler to keepe man in priſon in bolts and yrons, that hee may be forth comming at the day of iudgement. It is the witneſſe to accuſe him, the iudge to condemne him, the hangman to execute him, and the flaſhings of the fire of hell to torment him. Againe, it makes a man to be an enemie to God: becauſe it accuſeth him to God, and makes him flie from God, as Adam did when he had ſinned. *Alſo* it makes a man to be his owne enemie, in that it doeth cauſe to lay violent handes vpon himſelfe, and become his owne hangman, or his owne cut-throat. And on the contrarie, a good conſcience is a mans beſt friend: when all men intreat him hardly, it will ſpeake him faire and comfort D him: it is a continuall feaſt, and a Paradiſe vpon earth. V. The Scripture ſheweth that they which neuer ſeeke good conſcience, haue terrible endes. For either they die blockes, as Nabal did; or they die deſperate, as *Cain*, Saul, Achitophel, Iudas. VI. We muſt conſider often the terrible day of iudgement, in which euery man muſt receiue according to his doings. And that wee may then be abſolued, the beſt way is to ſeeke for a good conſcience: for if our conſcience be euill, and condemne vs in this life, GOD wil much more condemn vs. And wheras we muſt paſſe through three iudgements; the iudgement of men, the iudgement of our conſcience, and the laſt iudgement of God; we ſhall neuer be ſtrengthened againſt them, and cleared in them all; but by the ſeeking of a good conſcience.

§ 2. Mans ſecond dutie to keep good conſcience.

After that a man hath got good conſcience, his ſecond dutie is to keepe it. And as in the gouerning the ſhip on the ſea, the pilote holding the helme in his hand, hath alwaies an eie to the compaſſe; ſo we likewiſe, in the ordering of our liues and conuerſations, muſt alwaies haue a ſpeciall regard to conſcience.

That wee may keepe good conſcience, wee muſt doe two things; auoide the impediment thereof, and vſe conuenient preſeruations.

Impediments of good conſcience, are either in vs or forth of vs. In vs, our owne ſinnes and corruptions. When mens bodies lie dead in the earth, there breede certaine wormes in them, whereby they are conſumed. For of the fleſh come the wormes which conſume the fleſh: but vnleſſe we take great heed, out of the ſins and corruptions of our hearts, there will breed a worme a thouſand folde more terrible, euen the *worme of conſcience* that neuer dieth; which will in a lingring maner waſte the conſcience, the ſoule, and the whole man; becauſe he ſhall be alwaies dying and neuer dead. Theſe ſinnes are ſpecially three; Ignorance, vnmortified affections, worldly luſts.

Touching the firſt, namely ignorance, it is a great and vſuall impediment of good conſcience. For when the minde erreth or miſconceiueth, it doth miſleade the conſcience, and deceiue the whole man. The way to auoid this impediment is, to doe our indeauour that we may daily increaſe in the knowledge of the word of God, that it may dwell in vs plentifully: to this end we muſt pray with Dauid, that he would open our eyes, that we might vnderſtand the wonders of his law: and withall wee muſt daily ſearch the ſcriptures for vnderſtanding, as men vſe to ſearch the mines of the earth for golde ore, Prou. 2.4. Laſtly, we muſt labour for ſpirituall wiſedome, that we might haue the right vſe of Gods word in euery particular action: that beeing by it directed, we may diſcerne what we may with good conſcience doe or leaue vndone.

The ſecond impediment, is vnſtaied and vnmortified affections: which, if they haue their ſwing, as wilde horſes ouerturne the chariot with men and all, ſo they ouerturne and ouercarrie the iudgement and conſcience of man: and therefore when they beare rule, good conſcience takes no place. Now to preuent the daunger that comes hereby, this courſe muſt be followed. When we would haue a ſword or a knife not to hurt our ſelues or others, we turne the edge of it. And ſo, that we may preuent our affections from hurting & annoying the conſcience, we muſt turne the courſe of them, by directing them from our neighbours to our ſelues and our owne ſinnes, or by inclining them to God and Chriſt. For example: choller and anger directs it ſelfe vpon euery occaſion againſt our neighbour, and thereby greatly indamageth the conſcience. Now, the A courſe of it is turned, when we begin to be diſpleaſed and to be angrie with our ſelues for our own ſins. Our loue ſet vpon the world is hurtful to the conſcience, but when we once begin to ſet our loue on God in Chriſt, and to loue the blood of Chriſt aboue all the world, then contrariwiſe it is a furtherance of good conſcience.

The third impediment, is worldly luſts, that is, the loue and exceeding deſire of riches, honours, pleaſure. Euerie man is as Adam, his good conſcience is his paradiſe; the forbidden fruite, is the ſtrong deſire of theſe earthly things; the ſerpent is the old enemie the deuill: who if he may be ſuffered to intangle vs with the loue of the world, wil ſtraight way put B vs out of our Paradiſe, & barre vs from all good conſcience. The remedie is to learne the leſſon of Paul, Phil. 4.12. which is in euery eſtate in which God ſhal place vs to be content, eſteeming euermore the preſent condition the beſt for vs all. Now that this leſſon may be learned, we muſt further labour to be reſolued of Gods ſpeciall prouidence towards vs in euery caſe and condition of life: & when we haue ſo well profited in the ſchoole of Chriſt, that we can ſee and acknowledge Gods prouidence and goodneſſe, as well in ſickeneſſe as in health, in pouertie as in wealth, in hunger as in fulneſſe, in life as in death, we ſhall be very well content, whatſoeuer any way befals vnto vs.

The preſeruatiues of good conſcience are two, the firſt, is to preſerue and cheriſh that C ſauing faith whereby we are perſwaded of our reconciliation with God in Chriſt, for this is the roote of good conſcience, as hath beene ſhewed. Now this faith is cheriſhed and confirmed by the daiely exerciſe of inuocation & repentance: which be, to humble our ſelues, to bewaile and confeſſe our ſinnes to God, to condemne our ſelues for them, to pray for pardon & ſtrength againſt ſinne, to praiſe God and giue him thankes for his daiely benefits. And by the vnfained and ſerious practiſe of theſe duties, repentance and faith are daily renewed and confirmed. The ſecond preſeruatiue is the maintaining of the righteouſneſſe *of a good conſcience*: which righteouſneſſe (as I haue ſaid) is nothing els but a conſtant indeauour and deſire to obey the will of God in all D things. That this righteouſneſſe may be kept to the end, we muſt practiſe three rules. The firſt, is that we are to carrie in our hearts [a] a purpoſe neuer to ſin againſt God in any thing: for where a purpoſe is of committing any ſinne wittingly and willingly, there is neither good faith nor good conſcience. The ſecond is to walke with God as Enoch did, Gen. 5.24. which is, to order the whole courſe of our liues as in the preſence of God, deſiring to approoue all our doings euer vnto him. Now this perſwaſion that whereſoeuer we are, we doe ſtand in the preſence of God, is a notable meanes to mainetaine ſinceritie. Gen. 17.1. *I am God all-ſufficient, walke before mee and be perfect.* And the want of this is the occaſion of many

[a] Conſc. bona non ſtat cum propoſito peccandi.

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offences;as Abraham ſaid; *becauſe I thought ſurely the feare of God is not in this place, they will ſlay me for my wiues ſake*, Gen.20.11. The third rule is,carefully to walke in our particular callings, doing the duties thereof to the glorie of God,to the good of the common-wealth, and the edification of the Church: auoiding therein fraud, couetouſneſſe, and ambition, which cauſe men oftentimes to ſet their conſciences on the tenters, and make them ſtretch like cheuerill.

Thus we ſee how good conſcience may be preſerued.Reaſons to induce hereunto are many.I.Gods ſtraight commaundement. 1. Tim. 1.19.*Keepe faith and good conſcience*. And Prou. 4.23.*Keepe thine heart with all diligence*.II. The B good conſcience is the moſt tender part of the ſoule;like to the apple of the eye; which being pierced by the leaſt pinne that may be, is not only blemiſhed,but alſo looſeth his ſight.Therfore as God doth to the eye,ſo muſt wee deale with the conſcience.God giues to the eie certaine lids of fleſh,to defend and couer it from outward iniuries: and ſo muſt wee vſe meanes to auoid whatſoeuer may offend or annoy cõſcience.III.Manifold benefites redound vnto vs in keeping good conſcience.Firſt ſo long as we haue care to keepe it, we keepe and inioy all other gifts of Gods ſpirit.Good conſcience & the reſt of Gods graces are as a paire of turtle doues, when the one feedes,the other feedeth; when the one likes not, the other likes C not;when the one dies;the other dies:ſo where good cõſcience is maintained, there are many other excellent gifts of God flouriſhing: and where conſcience decaies,they alſo decay. Againe,good conſcience giues alacritie vnto vs, and boldneſſe in calling on GODS name.1. Ioh.3.21.*If our heart condemne vs not, we haue boldneſſe towardes God*.Thirdly, it makes vs patient in afflictions,and comforts vs greatly: & when by reaſon of the grieuouſneſſe of our affliction, we are conſtrained to kneele on both knees and take vp our croſſe, regenerate conſcience as a ſweete companion, or like a good Simon, laies to his ſhoulder and helpes to beare one end of it. Laſtly, when none can comfort vs, it will be an amiable comforter, and a friend ſpeaking ſweetely vnto vs, in the verie agonie and pang of death. IV. Not to preſerue the conſcience without ſpotte, is the way to deſperation. It is the policie of the deuill to vſe meanes to caſt the conſcience into the ſleepe of ſecuritie that he may the more eaſily bring man to his owne deſtruction. For as diſeaſes, if they be long neglected become incurable, ſo the conſcience much and often wounded, admits litle or no comfort. Neither will it alwaies boote a man after many yeares to ſay at the laſt caſt,Lord be mercifull to me,I haue ſinned. Though ſome be receiued to mercy in the time of death, yet farre more periſh in deſperation, that liue in their ſins wittingly and willingly againſt their owne conſcience. Pharao, Saul,and Iudas cried all *peccaui*,I haue ſinned againſt God: yet Pharao is hardened more and more and deſpaireth: Saul goeth on in his ſinne and deſpaireth: Iudas made away himſelfe.And no maruell,for the multitude of ſins oppreſſe the conſcience, and make the heart to ouerflow with ſuch a meaſure of griefe that it can faſten no affiance in the mercy of God.Laſtly,they that ſhal neglect to keepe good conſcience, procure many hurts,and dangers, and iudgements of God to thẽſelues.When a ſhip is on the ſea,if it be not wel gouerned,or if there be a breach made into it;it drawes water & ſinckes: and ſo both men, and wares,and all in likelhood are caſt away. Now we are all as paſſengers; the world is an huge ſea through which wee muſt paſſe:our ſhip is the conſcience of euery man.1.Tim.1. 19.and 3. 12. the wares are our religion and ſaluation and all other gifts of God.Therefore it ſtands vs in hand to be alwaies at the helme, and to carrie our ſhip with as euen a courſe as poſſibly we can, to the intended port of happines,which is the ſaluation of our ſoules. But if ſo be it we grow careleſſe & make breaches in the ſhip of conſcience, ſuffering it to daſh vpon the rockes of ſinne, it is a thouſand to one, that wee in the end ſhall caſt away our ſelues and all we haue.And in the meane ſeaſon,as conſcience decaies,ſo proportionally al graces and goodneſſe goe from vs:Gods commaundements begin to be vile vnto vs; the knowledge thereof,as alſo faith,hope, and the inuocation of Gods name,decay. Experience ſheweth that men of excellent gifts by vſing badde conſcience, loſe them all.

FINIS.

A REFORMED CATHOLIKE:

OR,

A DECLARATION

SHEWING HOW NEERE WE MAY
come to the preſent Church of Rome in ſundry points
of Religion: and wherein we muſt for euer
depart from them:

WITH AN
Aduertiſment to all fauourers of the Romane
Religion, ſhewing how the ſaid Religion
is againſt the Catholike principles and grounds
of the Catechiſme.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA
MATER
CANTA
BRIGIA

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TO THE RIGHT VVORSHIPFVLL, SIR WILLIAM BOWES KNIGHT, &c. GRACE AND PEACE.

RIGHT Worſhipfull, it is a notable policie of the Deuill, which he hath put into the heads of ſundrie men in this age, to thinke that our religion and the Religion of the preſent Church of Rome are all one for ſubſtance: and that they may be re-united as (in their opinion) they were before. Writings to this effect are ſpread abroad in the French tongue, and reſpected of Engliſh Proteſtants more then is meeete, or ought to be. For, let men in ſhew of moderation, pretend the peace and good eſtate of the Catholike Church as long as they will; this vnion of the two religions can neuer bee made, more then the vnion of light and darkneſſe. And this ſhall appeare, if we doe but a little conſider, how they of the Romane Church haue raſed the foundation. For though in words they honour Chriſt, yet indeed they turne him to a Pſeudo-Chriſt and an Idol of their own braine. They call him our Lord, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his commaundements: hauing ſo great a power, that he may open and ſhut heauen to whom he will; and bind the very conſcience with his owne lawes, and conſequently bee partaker of the ſpirituall kingdome of Chriſt. Again, they call him a Sauiour, but yet in Vs: in that he giues this grace vnto vs, that by our merits, we may partake in the merits of the Saints. And they acknowledge that he died and ſuffered for vs, but with this caueat, that the Fault beeing pardoned, we muſt ſatisfie for the temporall puniſhment either in this world or in Purgatorie. In a word, they make him our Mediatour of Interceſſion vnto God: but withall his mother muſt be the Queene of Heauen, and by the right of a Mother commaund him there. Thus in word they crie *Oſanna*, but indeed they crucifie Chriſt. Therefore we haue good cauſe to bleſſe the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light and libertie of the Goſpell. And it ſhould be a great height of vnthankfulneſſe in vs, not to ſtand out againſt the preſent Church of Rome, but to yeeld our ſelues to plottes of reconciliation. To this effect and purpoſe I haue penned this little Treatiſe, which I preſent to your Worſhip, deſiring it might be ſome token of a thankfull mind, for vndeſerued loue. And I craue withall, not onely your Worſhipfull (which is more common) but alſo your learned protection; beeing well aſſured, that by skill and art you are able to iuſtifie whatſoeuer I haue truly taught. Thus wiſhing to you and yours the continuance and the increaſe of faith and good conſcience, I take my leaue. *Cambridge, Iune* 28. 1597.

Your W. in the Lord,

William Perkins.

THE AVTHOVR TO
THE CHRISTIAN READER.

BY a Reformed Catholike, *I vnderſtand any one that holds the ſame neceſſarie heades of Religion with the Romane Church: yet ſo, as he pares off and reiects all errours in doctrine, whereby the ſaid religion is corrupted. How this may be done, I haue begun to make ſome little declaration in this ſmall Treatiſe: the intent wherof is to ſhew how neere we may come to the preſent Church of Rome in ſundry points of religion: and wherein we muſt euer diſſent.*

My purpoſe in penning this ſmall diſcourſe is three-fold. The firſt is, to confute al ſuch Politickes as hold and maintaine, that our religion, and that of the Romane Church differ not in ſubſtance, and conſequently that they may bee reconciled: yet my meaning is not here to condemne any Pacification that tends to perſwade the Romane Church to our religion. The ſecond is, that the Papiſts which thinke ſo baſely of our religion, may be wonne to a better liking of it: when they ſhall ſee how neere we come vnto them in ſundrie points. The third, that the common Proteſtant might in ſome part ſee and conceiue the points of difference betweene vs and the Church of Rome: and know in what manner and how farre forth, we condemne the opinions of the ſaid Church.

I craue pardon for the order which I vſe, in handling the ſeuerall points: for I haue ſet them downe one by one, as they came to mind, not reſpecting the lawes of method. If any Papiſt ſhall ſay that I haue not alleadged their opinions aright, I anſwer, that their bookes be at hand, and I can iuſtifie what I haue ſaid.

Thus crauing thine acceptation for this my paines, and wiſhing vnto thee the increaſe of knowledge and loue of pure and ſound religion, I take my leaue and make an end.

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¶ The places of doctrine handled,
ARE

1 Of Free-vvill.
2 Of Originall ſinne.
3 Aſſurance of ſaluation.
4 Iuſtification of a ſinner.
5 Of merits.
6 Satisfactions for ſinne.
7 Of Traditions.
8 Of Vovves.
9 Of Images.
10 Of Reall preſence.
11 The ſacrifice of the Maſſe.
12 Of Faſting.
13 The ſtate of perfection.
14 Worſhipping of Saints departed.
15 Interceſſion of Saints.
16 Implicite faith.
17 Of Purgatorie.
18 Of the Supremacie.
19 Of the efficacie of the Sacraments.
20 Of Faith.
21 Of Repentance.
22 The ſinnes of the Romane Church.

REVEL. 18. 4.

And I heard another voyce from heauen ſay, Goe out of her my people, that ye be not partakers of her ſinnes, and receiue not of her plagues.

IN the former chapter Saint Iohn ſets downe a deſcription of the whore of Babylon, and that at large as he ſaw her in a viſion deſcribed vnto him. In the ſixteenth verſe of the ſame chapter, he foretels her deſtruction : and in the three firſt verſes of this 18. chapter, hee goeth on to propound the ſaid deſtruction yet more directly and plainely: withall alleadging arguments to prooue the ſame, in all the verſes following. Now in this fourth verſe is ſet down a caueat ſeruing to forewarne all the people of God, that they may eſcape the iudgement which ſhall befall the whore: and the words containe two parts: a commaundement, and a reaſon. The commandement, *Come out of ker my people*, that is, from Babylon. The reaſon, taken from the euent, *leaſt yee bee partakers,&c.* Touching the commaundement, firſt, I will ſearch the right meaning of it, and then ſet downe the vſe thereof, and doctrine flowing thence. In hiſtorie therefore are three Babylons mentioned: one is, Babylon of Aſſyria ſtanding on the riuer Euphrates, where was the confuſion of languages, and where the Iewes were in captiuitie : which Babylon is in Scripture reproached for Idolatrie and other iniquities . The ſecond Babylon is in Egypt ſtanding on the riuer Nylus, and it is now called Cayr: of that mention is made. 1. Pet. 5. 13. (as ſome thinke) though indeed it is as likely and more commonly thought, that there is meant Babylon of Aſſyria. The third Babylon is myſticall, whereof Babylon of Aſſyria was a type and figure; and that is Rome, which is without queſtion here to be vnderſtood. And the whore of Babylon, as by all circumſtances may be gathered, is the ſtate or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may be prooued by the interpretation of the holy Ghoſt: for in the laſt verſe of the ſeuenteenth chapter the woman, that is the whore of Babylon, is ſaid to be a *citie which raigneth ouer the kings of the earth:* now in the dayes when Saint Iohn A penned this booke of Reuelation, there was no citie in the world that ruled ouer the kings of the earth but Rome; it then beeing the ſeate where the Emperour put in execution his Imperiall authoritie. Againe, in the ſeuenth verſe ſhee is ſaid *to ſit on a beaſt hauing ſeuen heades and ten hornes:* which ſeuen heades be *ſeuen hilles*, verſ. 9. whereon the woman ſitteth, and alſo they be *ſeuen kings.* Therefore by the whore of Babylon is meant a city ſtanding on ſeuen hils. Now it is well knowne, not onely to learned men in the Church of God, but euen to the heathen themſelues, that Rome alone is the citie built on ſeuen diſtinct hilles, called *Calius*, *Auentinus*, *Exquilinus*, *Tarpeius*, or *Capitolinus*, *Viminalis*, B *Palatinus*, *Quirinalis*. Papiſts to helpe themſelues, doe alleadge that old Rome ſtood on ſeuen hilles, but now it is remooued further to *Campus Martius*. I anſwer, that howſoeuer the greateſt part of the citie in regard of habitation be not now on ſeuen hils, yet in regard of regiment and practiſe of religion it is : for euen to this day vpon theſe hilles are ſeated certaine Churches and Monaſteries, and other like places where the Papall authoritie is put in execution: and thus Rome beeing put for a ſtate and regiment, euen at this day it ſtands vpon ſeuen hilles. And though it be come to paſſe that the harlot in regard of her latter daies euen changed her ſeate, yet in reſpect of her younger times in which ſhe was bred and C borne, ſhe ſate vpon the ſeuen hilles. Others, becauſe they feare the wounding of their own heades, labour to frame theſe words to another meaning, and ſay, that by the whore is meant the company of all wicked men in the world whatſoeuer, the deuill beeing the head thereof. But this expoſition is flat againſt the text: for in the ſecond verſe of the ſeuenteenth chapter, ſhee is oppoſed to the kings of the earth, with whom ſhee is ſaid to commit fornication: and in the laſt verſe ſhee is called a citie ſtanding on ſeuen hilles, and raigning ouer the kings of the earth (as I haue ſaid,) and therefore muſt needs be a ſtate of men in ſome particular place. And the Papiſts themſelues perceiuing that this ſhift will not ſerue their turne, make two Romes, heatheniſh Rome, and

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that whereof the Pope is head: now (ſay they) the whore ſpoken of is heatheniſh Rome, which was ruled by cruell tyrants, as Nero, Domitian, and the reſt; and that Rome wherof now the Pope is head, is not here meant. Behold a vaine and fooliſh diſtinction: for Eccleſiaſticall Rome in reſpect of ſtate, princely dominion, & crueltie in perſecuting the Saints of God, is all one with the heatheniſh Empire: the See of the Biſhop beeing turned into the Emperours court, as all hiſtories doe manifeſt. But let the diſtinction be as they ſuppoſe, yet by their leaues, here by the whore muſt bee vnderſtood, not onely heatheniſh Rome, but euen the Papall or Eccleſiaſticall Rome: for v. 3. of this chapter the holy Ghoſt ſaith plainly, that ſhee *hath made all nations drunke with the wine of the wrath of her fornication:* yea it is added: *that ſhee hath committed fornication with the kings of the earth,* whereby is ſignified that ſhe hath indeauored to intangle all the nations of the earth in her ſpirituall idolatrie, and to bring the kings of the earth to her religion. Which thing cannot be vnderſtood of the heatheniſh Rome, for that left all the kings of the earth to their owne religion and idolatrie: neither did they labour to bring forraine Kings to worſhip their gods. Againe, chap. 17. v. 16. it is ſaid, *that the tenne hornes which be tenne kings, ſhall hate the whore, and make her deſolate and naked,* which muſt not be vnderſtood of heatheniſh Rome, but of Popiſh Rome: for whereas in former times all the kings of the earth did ſubmit themſelues to the whore, now they haue begunne to withdraw themſelues, and make her deſolate: as the kings of Bohemia, Denmarke, Germany, England, Scotland, and other parts: therefore this diſtinction is alſo friuolous. They further alleadge, that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. ſhed not in Rome, but in Ieruſalem, where *the Lord was crucified:* and the two Prophets beeing ſlaine *lye there in the ſtreetes,* Reuel. 11. 8. But this place is not meant of Hieruſalem, as Hierome hath fully taught, but it may well be vnderſtood of Rome: Chriſt was crucified there, either becauſe the authoritie, whereby he was crucified was from the Romane Empire: or elſe becauſe Chriſt in his members was and is there daily crucified, though locally in his owne perſon hee was crucified at Hieruſalem. And thus, notwithſtanding all which hath beene ſaid, wee muſt here by the whore vnderſtand the ſtate and Empire of Rome, not ſo much vnder the heathen Emperours as vnder the heade thereof the Pope: which expoſition, beſides the authoritie of the text, hath the fauour and defence of auncient and learned men. Bernard ſaith, *They are the miniſters of Chriſt, but they ſerue Antichriſt.* Againe, *The beaſt ſpoken of in the Apocalyps to which a mouth is giuen to ſpeake blaſphemies, and to make warre with the Saints of God, is now gotten into* Peters chaire, *as a Lyon prepared to his pray.* It will be ſaid, that Bernard ſpeakes theſe latter words of one that came to the Popedome by intruſion or vſurpation. It is true indeede: but wherefore was hee an vſurper? He rendreth a reaſon thereof, in the ſame place: becauſe the Antipope called *Innocentius* was choſen by the kings of Almaine, Fraunce, England, Scotland, Spaine, Hieruſalem, with conſent of the whole Cleargie and people in theſe nations, and the other was not. And thus Bernard hath giuen his verdict, that not onely this vſurper, but all the Popes for this many yeares are the beaſtes in the Apocalyps, becauſe now they are onely choſen by the Colledge of Cardinals. To this agreeth the decreee of Pope *Nicholas* the ſecond, an. 1059. that the Pope ſhall afterward bee created by the ſuffrages of the Cardinall Biſhops of Rome, with the cōſent of the reſt of the cleargie and people, and the Emperour himſelfe: and all Popes *are excommunicate and accurſed as Antichriſtes,* that enter otherwiſe, as all now doe. Ioachimus Abbas ſaith, *Antichriſt was long ſince borne in Rome, and ſhall yet be aduanced higher in the Apoſtolike See.* Petrarch ſaith, *Once Rome, now Babylon.* And *Ireneus* lib. 5. ca. laſt, ſaid before all theſe, *that Antichriſt ſhould be Lateinus,* a Romane.

Epiſt.17. Euſto. & Paulæ ad Marcel.

Ser. in Can. 33. Epiſt. 125.

C. in nomine diſt. 23.

Referente Iuello. 2. Theſſ. 2.

Againe, this commaundement muſt not ſo much be vnderſtood of a bodily departure in reſpect of cohabitation and preſence, as of a ſpirituall ſeparation in reſpect of faith and religion. And the meaning of the holy Ghoſt is, that men muſt depart from the Romiſh church in regard of iudgement and doctrine, in regard of their faith and the worſhip of God.

Thus then we ſee that the words containe a commaundement from God, inioyning his Church and people to make a ſeparation from Babylon. Whence I obſerue, *That all thoſe who will be ſaued, muſt depart and ſeparate themſelues from the faith and religion of this preſent Church of Rome.* And whereas they are charged with ſchiſme that ſeparate on this manner; the truth is, they are not ſchiſmatickes that doe ſo, becauſe they haue the commaundement of God for their warrant: and that partie is the ſchiſmaticke in whom the cauſe of this ſeparation lieth: and that is the Church of Rome, namely, the cup of abomination in the whores hand, which is, their heretical & ſchiſmatical religiō.

Now touching the dutie of ſeparation I meane to ſpeake at large, not ſtanding ſo much to prooue the ſame, becauſe it is euident by the text, as to ſhew the manner and meaſure of making this ſeparation: and therein I will handle two things. Firſt, how farre forth wee may ioyne with them in the matter of religion: ſecondly, how far forth and wherein wee muſt diſſent and depart from them. And for this cauſe I meane to make choice of certain points of religion, and to ſpeake of them in as good order as I can, ſhewing in each of them our conſent and difference: and the rather, becauſe ſome harpe much vpon this ſtring, that a Vnion may be made of our two religions, and that we differ not in ſubſtance but in points of circumſtance.

The firſt point wherewith I meane to begin, ſhall bee the point of *Free-will*; though it be not the principall.

I. *Our conſent.*

Free-will both by them & vs, is taken for a mixt power in the minde & wil of man; wherby diſcerning what is good and what is euil, he doth accordingly chooſe or refuſe the ſame.

I. *Concluſ.* Man muſt be conſidered in a foure-fold eſtate, as he was created, as he was corrupted, as he is renewed, as he ſhall be glorified. In the firſt eſtate, we aſcribe to mans will libertie of nature, in which he could will or nill either good or euill: in the third, libertie of grace: in the laſt libertie of glorie. All the doubt is of the ſecond eſtate: and yet therein alſo we agree, as the concluſions following will declare.

II. *Concluſ.* The matters whereabout free-will is occupied are principally the actions of men which be of three ſortes; naturall, humane, ſpirituall. Naturall actions are ſuch as are common to men with beaſts, as to eate, drinke, ſleepe, heare, ſee, ſmell, taſt; in al which we ioyne with the Papiſts, and hold that man hath free-will, and euen ſince the fall of Adam by naturall power of the mind doth freely performe any of theſe actions or the like.

III. *Concluſ.* Humane actions are ſuch as are common to all men good and badde, as to ſpeake and vſe reaſon, the practiſe of al mechanicall and liberall arts, and the outward performance of Ciuill and Eccleſiaſticall duties; as to come to the Church, to ſpeake and preach the word, to reach out the hand to receiue the Sacrament, & to lend the eare to liſten outwardly to that which is taught. And hither wee may referre the outward actions of ciuill vertues: as namely, iuſtice, temperance, gentlenes, and liberalitie. And in theſe alſo we ioyne with the Church of Rome, and ſay (as experience teacheth) that men haue a naturall freedome of will, to put them or not to put them in execution. Paul ſaith, Rom. 2. 14. *The Gentils that haue not the law doe the things of the law by nature*; that is, by naturall ſtrength: and he ſaith of himſelfe, that before his conuerſion touching the righteouſnes of the law, *hee was vnblameable*, Phil. 3. 6. And for this externall obedience, naturall men receiue reward in temporall things, Mat. 6. 5. Ezec. 29. 19. And yet heare ſome caueates muſt be remembred: I. That in humane actions mans will is weake and feeble, and his vnderſtanding dimme and darke: and thereupon he often failes in them. And in all ſuch actions with *Auguſtine* I vnderſtand the will of man to bee onely wounded or halfe dead. II. that the will of man is vnder the will of God, and therefore to be ordered by it; as Ier. ſaith, chap. 10. 23. *O Lord I know that the way of man is not in himſelfe; nei-* A *ther is it in man to walke or direct his ſteppes.*

IV. *Concluſ.* The third kind of actions are ſpirituall more neerely concerning the heart or conſcience, and theſe be two-fold: they either concerne the kingdome of darkeneſſe, or elſe the kingdome of God. Thoſe that concerne the kingdome of darkeneſſe are ſinnes properly: and in theſe we likewiſe ioyne with the Papiſts and teach, that in ſinnes or euill actions man hath freedome of will. Some peraduenture will ſay, that we ſinne neceſſarily, because hee that ſinneth cannot but ſinne: and that freewill and neceſſitie cannot ſtand togither. Indeede the neceſſitie of cumpulſion or coaction, and B freewill cannot agree; but there is an other kinde of neceſſitie which may ſtand with freedome of will: for ſome things may bee done neceſſarily and alſo freely. A man that is in cloſe priſon, muſt needes there abide and cannot poſſibly get forth and walke where he will; yet can hee mooue himſelfe freely and walke within the priſon: ſo likewiſe though mans will be chained naturally by the bonds of ſinne, & therefore cannot but ſin, & thereupon ſinneth neceſſarily, yet doth it alſo ſinne freely.

V. *Concluſ.* The ſecond kind of ſpirituall actions or things, concerne the kingdome of God: as repentance, faith, the conuerſion of a ſinner, new obedience, and ſuch like; in which we likewiſe in part ioyne with the Church of C Rome and ſay, that in the firſt conuerſion of a ſinner, mans freewill concurres with Gods grace, as a fellow or coworker in ſome ſort. For in the conuerſion of a ſinner three things are required: the word, Gods ſpirit, and mans will: for mans will is not paſſiue in all and euery reſpect, but hath an action in the firſt cōuerſion and change of the ſoule. When any man is conuerted, this worke of God is not done by compulſion, but he is conuerted willingly: and at the verie time when he is conuerted, by Gods grace he wills his conuerſion. To this end ſaid *Auguſtine*, *Serm.* 15. *de verb. Apoſt.* *Hee which made thee without thee, will not ſaue thee without thee.* Againe, *That is certen, that our will is required in this, that wee may doe any good* D *thing well: but wee haue it not from our owne power but God workes to will in vs.* For looke at what time God giues grace, at the ſame time he [a] giueth a will to deſire and will the ſame grace: as for example, when GOD works faith, at the ſame time he works alſo vpon the will cauſing it to deſire faith and willingly to receiue the gift of beleeuing. God makes of the vnwilling will a willing will: becauſe no man can receiue grace vtterly againſt his will, conſidering will conſtrained is no will. But here wee muſt remember, that howſoeuer in reſpect of time the working of grace by Gods ſpirit, and the willing of it in man goe togither: yet in regard of order, grace is firſt wrought, and mans will muſt firſt of all be acted and mooued by grace, and then it alſo acteth, willeth, and mooueth it ſelfe. And this is the laſt point

De grat. & lib. arbit. 1.

[a] Poſſe velle, & actu velle recipere.

of

of conſent betweene vs and the Romane Church touching Free-will: neither may wee proceede further with them.

II. *The diſſent or difference.*

The point of difference ſtandeth in the cauſe of the freedome of mans will in ſpirituall matters, which concerne the kingdome of God. The Papiſts ſay, mans will concurreth & worketh with Gods graces in the firſt conuerſion of a ſinner *by it ſelfe*, and by it owne naturall power: and is onely helped by the holy Ghoſt. We ſay, that mans will worketh with grace in the firſt conuerſion: yet not of it ſelfe, but by grace. Or thus: They ſay will hath a naturall cooperation: we deny it, and ſay it hath cooperation onely by grace, beeing in it ſelfe not actiue but paſſiue, willing well onely as it is mooued by grace, whereby it muſt firſt bee acted and moued, before it can act or will. And that we may the better conceiue the difference I will vſe this compariſon: The Church of *Rome* ſets foorth the eſtate of a ſinner by the condition of a priſoner, and ſo do we: marke then the difference: It ſuppoſeth the ſaid priſoner to lie bound hand and foote with chains and fetters, and withall to be ſicke and weak, yet not wholly dead but liuing in part: it ſuppoſeth alſo that beeing in this caſe, he ſtirreth not himſelfe for any helpe, and yet hath abilitie and power to ſtirre. Hereupon if the keeper come and take away his bolts and fetters, and hold him by the hand, and helpe him vp, he can and will of himſelfe ſtand and walke, and goe out of priſon: euen ſo (ſay they) is a ſinner bound hand and foote with the chaine of his ſinnes: and yet he is not dead but ſicke, like to the wounded man in the way betweene Ierico and Ieruſalem. And therefore doth he not will and affect that which is good: but if the holy Ghoſt come and doe but vntie his bands, and reach him his hand of grace, then can he ſtand of himſelfe, and will his owne ſaluation, or any thing elſe that is good. We in like manner graunt, that a priſoner fitly reſembleth a naturall man, but yet ſuch a priſoner muſt he be, as is not onely ſicke and weake, but euen ſtarke dead: which cannot ſtirre though the keeper vntie his boltes and chaines, nor heare though he ſound a trumpet in his eare; and if the ſaid keeper would haue him to mooue and ſtirre, he muſt giue him not onely his hand to helpe him, but euen ſoule and life alſo: and ſuch a one is euery man by nature, not onely chained and fettered in his ſinnes, but ſtarke dead therein: as one that lyeth rotten in the graue, not hauing any ability or power to mooue or ſtirre: and therefore he cannot ſo much as deſire or doe any thing that is truely good of himſelfe. But God muſt firſt come and put a new ſoule into him, euen the ſpirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good thinges at the very ſame time, when God by his ſpirit firſt infuſeth grace. And this is the true difference betweene vs and the Church of *Rome* in this point of Free-will.

III. *Our reaſons.*

Now for the confirmation of the doctrine we hold, namely, that a man willeth not his owne conuerſion of himſelfe by nature either in whole or in part, but by grace wholly and alone: theſe reaſons may be vſed. The firſt is taken from the nature and meaſure of mans corruption, which may be diſtinguiſhed into two parts. The firſt, is the want of that originall righteouſneſſe, which was in man by creation: the ſecond, is a proneneſſe and inclination to that which is euill, and to nothing that is truly good. This appeareth, Gen. 8. 21. *The frame of mans heart* (ſaith the Lord) *is euill from his childhood*: that is, the diſpoſition of the vnderſtanding, will, affections, with all that the heart of man deuiſeth, frameth, or imagineth, is wholly euill. And Paul ſaith, *Rom.* 8. 7. *The wiſdome of the fleſh is* enmitie *againſt God*: which words are very ſignificant: for the word φρόνημα tranſlated *wiſedome*, ſignifieth that the beſt thoughts, the beſt deſires, affections and indeauours that be in any naturall man, euen thoſe that come moſt neare to true holineſſe, are not onely contrarie to God, but euen enmitie it ſelfe. And hence I gather, that the very heart it ſelfe, that is, the will and mind from whence theſe deſires and thoughts doe come, are alſo enmitie vnto God. For ſuch as the action is, ſuch is the facultie whence it proceedeth: ſuch as the fruite is, ſuch is the tree; ſuch as the braunches are, ſuch are the rootes. By both theſe places it is euident, that in man there is not onely a want, abſence, or depriuation of originall righteouſneſſe, but a proneneſſe alſo by nature vnto that which is euill: which proneneſſe includes in it an inclination not to ſome few, but to all and euery ſinne, the very ſinne againſt the holy Ghoſt not excepted. Hence therefore, I reaſon thus:

If euery man by nature doth both want originall iuſtice, and be alſo prone vnto all euill, then wanteth hee naturall free-will to will that which is truly good:

But euery man by nature wants originall iuſtice, and is alſo prone vnto all euill.

Ergo, *Euery man naturally wants free-will, to will that which is good:*

Reaſon. II. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God; for they are fooliſhneſſe vnto him, neither can know thē, becauſe they are ſpiritually diſcerned.* In theſe wordes Saint Paul ſets downe theſe points: I. that a naturall man doth not ſo much as thinke of the things reuealed in the Goſpell. II. that a man hearing, and in mind conceiuing them; cannot giue conſent vnto them, and by naturall iudgement approoue of them: but contrariwiſe thinketh them to bee fooliſhneſſe.

III. that no man can giue aſſent to the things of God, vnleſſe he be enlightened by the ſpirit of God. And hence I reaſon thus:

If a man by nature doth not know and perceiue the things of God, and when he ſhall know them, cannot by nature giue aſſent vnto them: then hath he no power to will them:

But the firſt is euidently true: Ergo.

For firſt, the minde muſt approoue and giue aſſent, before the will can chooſe or will: and when the minde hath not power to conceiue or giue aſſent, there the will hath no power to will.

Reaſon. III. Thirdly, the holy Ghoſt auoucheth, *Eph.* 2.1. *Coloſſ.* 2.13. that all men by nature *are dead in ſinnes and treſpaſſes:* not as the *Papiſts* ſay, weake, ſicke, or halfe dead. Hence I gather, that man wanteth naturall power not to will ſimply, but freely and franckly to will that which is truly good. *A* dead man in his graue cannot ſtirre the leaſt finger, becauſe he wants the very power of life, ſenſe, and motion: no more can he that is dead in ſinne, will the leaſt good: nay, if he could either will or doe any good, he could not be dead in ſinne. *A*nd as a dead man in the graue, cannot riſe but by the power of God; no more can hee that is dead in ſinne riſe, but by the power of Gods grace alone, without any power of his owne.

Reaſon IV. Fourthly, in the conuerſion and ſaluation of a ſinner, the Scripture aſcribeth all to God, and nothing to mans free will. Ioh. 3.3. *Except a man be borne againe hee cannot ſee the kingdome of God.* Eph. 2.10. *Wee are his workmanſhip created in Chriſt Ieſus to good workes.* And. c.4. v.24. *the newe man is created to the Image of God.* Now to be borne againe, is a worke of no leſſe importance then our firſt creation: and therefore wholly to be aſcribed to God as our creation is. Indeede Paul, Phil. 2.12.13. biddeth the Philippians *worke out their ſaluation with feare and trembling*: not meaning to aſcribe vnto them a power of doing good by themſelues: And therefore in the next verſe he addeth, *It is God that worketh both the will and the deede:* directly excluding all naturall free-will in things ſpirituall: and yet withall hee acknowledgeth that mans will hath a worke in doing that which is good, not by nature but by grace: Becauſe when God giues man power to will good things, then hee can will them; and when hee giueth him a power to doe good, then he can doe good, and he doth it. For though there be not in mans conuerſion a naturall cooperation of his will with Gods ſpirit, yet is there a ſupernaturall cooperation by grace, inabling man when he is to be conuerted, to will his conuerſion: according to which Saint Paul ſaith, 1. Cor. 15.10. *I haue laboured in the faith.* But leaſt any man ſhould imagine, that this was done by any naturall power, therefore he addeth, *yet not I*, that is, not by any thing in mee, *but Gods grace in me*, inabling my will to doe the good I doe.

Reaſon V. The iudgement of the auncient Church.[a] Auguſt. *The will of the regenerate is kindled onely by the holy Ghoſt: that they may therfore bee able becauſe they will thus: and they will thus, becauſe* G O *D* works in them to will. ([b]) And, *We haue* loſt our free-will *to loue God, by the greatneſſe of our ſinne.* Serm. 2. on the wordes of the Apoſtle. *Man when he was created, receiued great ſtrength in his free-will: but by ſinning he* loſt it.[c] Fulgentius, *God giueth grace freely to the vnworthie, whereby the wicked man beeing iuſtified is enlightened* with the gift of good will, *and with a* facultie of doing good: *that by mercie preuenting him, hee may* begin to will well, *and by mercie comming after, hee may doe the good he will.* Bernard ſaith([d]) *It is wholly* the grace of God *that wee are created, healed, ſaued.* Concil. Arauſic. 2. cap. 6. *To beleeue and to will is* giuen *from aboue by* infuſion, *and inſpiration of the holy Ghoſt.* More teſtimonies and reaſons might be alleadged to prooue this concluſion, but theſe ſhall ſuffice: now let vs ſee what reaſons are alleadged to the contrarie.

III. *Obiections of the Papiſts.*

Obiect. I. Firſt they alleadge that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which he neither willeth nor thinketh to doe, but firſt we muſt will and then doe. Now (ſay they) men can doe good by nature, as giue almes, ſpeake the truth, doe iuſtice, and practiſe other duties of ciuill vertue: and therefore will that which is good. I *anſwer*, that a naturall man may doe good workes for the ſubſtance of the outward worke: but not in regard of the goodnes of the manner: theſe are two diuerſe things. A man without ſupernaturall grace may giue almes, doe iuſtice, ſpeake the truth, &c. which bee good things conſidered in themſelues; as God hath commanded them; but he cannot doe them well. To thinke good thinges and to doe good things are naturall workes: but to thinke good things in a good manner, and to doe them well, ſo as God may accept the action done, are workes of grace. And therefore the good thing done by a naturall man is ſinne in reſpect of the doer: becauſe it failes both for his right beginning, which is a pure heart, good conſcience, and faith vnfained; as alſo for his end which is the glorie of God.

Obiect. II. God hath commanded all men to beleeue & repent: therefore they haue naturall free-will: by vertue whereof (being helped by the ſpirit of God) they can beleeue and repent. *A.* The reaſon is not good: for by ſuch cōmandements God ſheweth not what men are able to doe, but what they ſhould doe, & what they cannot do. Again, the reaſon is not wel framed, it ought rather to be thus: Becauſe God giues men commandement to repent and beleeue, therefore they haue power to repent and beleeue, either by nature or by grace, and then we hold with them. For when God in the Goſpell commaundeth men to repent and to beleeue,

[a] Auguſt. de corrept & grat. cap. 12.

[b] Epiſt. 105.

[c] Fulg. lib. præd.

[d] Bernard. l. de liber. arbitr.

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at the ſame time by his grace he inableth them both to will or deſire to beleeue and repent, as alſo actually to repent and beleeue.

Obiect. III. If man haue no free-will to ſinne or not to ſinne, then no man is to be puniſhed for his ſinnes: becauſe he ſinneth by a neceſſitie not to be auoided. *Anſ.* The reaſon is not good: for though man cannot but ſinne, yet is the fault in himſelfe, and therefore hee is to bee puniſhed; as a bankrupt is not therefore freed from his debts, becauſe he is not able to pay them: but the bils againſt him ſtand in force, becauſe the debt comes through his owne default.

The ſecond point: of Originall ſinne.

THe next point to be handled, is concerning Original ſinne after baptiſme, that is, how farre forth it remaineth after baptiſme. A point to be well conſidered, becauſe hereupon depend many points of Poperie.

I. Our conſent.

I. *Concluſ.* They ſay, naturall corruption after baptiſme is aboliſhed, and ſo ſay we: but let vs ſee how farre it is aboliſhed. In originall ſinne are three things; I. the *puniſhment, which is the firſt and ſecond death. II. Guiltineſſe, which is the binding vp of the creature vnto puniſhment. III. the fault or the offending of God, vnder which I comprehend our guiltineſſe in Adams firſt offence, as alſo the corruption of the heart: which is a naturall inclination and proneneſſe to any thing that is euill or againſt the law of God. For the firſt, wee ſay, that after baptiſme in the regenerate, the puniſhment of Originall ſinne is taken away: *There is no condemnation* (ſaith the Apoſtle) *to them that be in Ieſus Chriſt.* Rom. 8.1. For the ſecond, that is, guiltineſſe, wee further condeſcend and ſay, that is alſo taken away in them that are borne anew: for conſidering there is no condemnation to them, there is nothing to binde them to puniſhment. Yet this caueat muſt bee remembred, namely, that the guiltineſſe is remooued from the perſon regenerate, not from the ſinne in the perſon: but of this more afterward. Thirdly, the guilt in Adams firſt offence is pardoned. And touching the corruption of the heart, I auouch two things: I. That the very power or ſtrength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is aboliſhed (as alſo the fault of euery actuall ſinne paſt) ſo farre forth as it is the fault and ſinne of the man in whom it is. Indeede it remaines till death, and it is ſinne conſidered in it ſelfe, ſo long as it remaines, but it is not imputed vnto the perſon: and in that reſpect is as though it were not: it being pardoned.

II. The diſſent or difference.

Thus farre we conſent with the Church of Rome: now the difference betweene vs ſtandes
A not in the aboliſhment, but in the manner, and the meaſure of the aboliſhment of this ſinne.

Papiſts teach, that Originall ſinne is ſo farre forth taken away after baptiſme, that it ceaſeth to bee a ſinne properly: and is nothing elſe but a want, defect, and weakeneſſe, making the heart fitte and readie to conceiue ſinne: much like tinder, which though it be not fire of it ſelfe, yet is it very apt and fitte to conceiue fire. And they of the Church of Rome denie it to bee ſinne properly, that they might vphold ſome groſſe opinions of theirs, namely, that a man in this life may fulfill the law of God: and doe good workes void of ſinne: that he may ſtand righteous at the barre of Gods
B iudgement by them.

But we teach otherwiſe, that though originall ſinne be taken away in the regenerate, and that in ſundrie reſpects: yet doth it remaine in them after baptiſme, not onely as a want and weakeneſſe, but as a ſinne, and that properly: as may by theſe reaſons be prooued.

Reaſon I. Rom. 7.17. Paul ſaith, directly: *It is no more I that doe it, but ſinne that dwelleth in me*: that is, originall ſinne. The Papiſts anſwer againe, that it is ſo called *improperly*: becauſe it commeth of ſinne, and alſo is an occaſion of ſinne to be done. But by the circumſtances of the Text, it is ſinne properly: for in the words following, Saint Paul ſaith, that this
C ſinne dwelling in him, made him to doe the euill which he hated. And v. 24. he crieth out, *O wretched man that I am, who ſhall deliuer mee from this bodie of death!* whence I reaſon thus:

That which once was ſinne properly, and ſtill remaining in man maketh him to ſinne, and intangleth him in the puniſhment of ſinne, and makes him miſerable; that is ſinne properly.

But originall ſinne doth all theſe. Ergo.

Reaſon. II. Infants baptized and regenerate, die the bodily death before they come to the yeares of diſcretion: therefore originall ſin in them is ſinne properly: or elſe they ſhould not die, hauing no cauſe of death in them: *for death is the wages of ſinne*, as the Apoſtle ſaith, Rom. 6.23. and Roman. 5.12. *Death entred in-
D to the world by ſinne.* As for actuall ſinne they haue none, if they die preſently after they are borne before they come to any vſe either of reaſon or affection.

Reaſon III. That which luſteth againſt the ſpirit, and by luſting tempteth, and in tempting intiſeth and draweth the heart to ſinne, is for nature ſinne it ſelfe: but concupiſcence in the regenerate luſteth againſt the ſpirit, Gal. 5.17. and tempteth as I haue ſaid, Iam. 1.14. *God tempteth no man, but euery man is tempted when hee is drawne away by his owne concupiſcence, and is intiſed: then when luſt conceiueth, it bringeth foorth ſinne.* And therefore it is ſinne properly: ſuch as the fruite is, ſuch is the tree. [a] Auguſt. *Concupiſcence againſt which the ſpirit luſteth*, is ſinne, *becauſe in it there is diſobedience againſt the rule of the minde & it is the puniſhment*

[a] Aug. contra Iul. l. 5. c. 3.

of ſinne, becauſe it befalls man for the merits of his diſobedience, and it is the cauſe of ſinne.

Reaſon. IV. The iudgement of the auncient Church. Auguſt. Epiſt. 29. *Charity in ſome is more, in ſome leſſe, in ſome none: the higheſt degree of all which cannot bee increaſed, is in none, as long as man liues vpon earth. And as long as it may be increaſed,* that which is leſſe then it ſhould be, is in fault: *by which fault it is, that there is no iuſt man vpon earth that doth good and ſinneth not: by which fault none liuing ſhal bee iuſtified in the ſight of God. For which fault, if wee ſay wee haue no ſinne, there is no truth in vs: for which alſo, though we profit neuer ſo much, it is neceſſarie for vs to ſay, forgiue vs our debts, though all our wordes, deedes, and thoughts bee alreadie forgiuen in baptiſme.* Indeed Auguſt. in ſundry places ſeemes to denie cõcupiſcence to bee ſin after baptiſme: but his meaning is, that concupiſcence in the regenerate is not the ſinne of the perſon in whom it is. For thus he expounds himſelfe, [a] *This is not to haue ſinne, not to be guiltie of ſinne.* And, [b] *The law of ſinne in baptiſme is remitted and not* ended. And, [c] *Let not ſinne raigne: he ſaith not, let not ſinne be, but let it not raigne. For as long as thou liueſt, of neceſſitie ſinne will be in thy members: at the leaſt, looke it raigne not in thee, &c.*

[a] ad Valer. l.1. cap.14.
[b] Lib.2. cont. Iul.
[c] Tract. 42. in Ioh.

Obiections of Papiſts.

The arguments which the Church of Rome alleadgeth to the contrarie, are theſe. *Obiect. I* In baptiſme men receiue perfect and abſolute pardon of ſinne: and ſinne beeing pardoned is taken quite away: and therefore originall ſinne after baptiſme ceaſeth to be ſinne. *Anſw.* Sinne is aboliſhed two waies: first, in regard [d] of imputation to the perſon: ſecondly, in regard of [e] exiſting and beeing. For this cauſe, God vouchſafeth to man two bleſſings in baptiſme, Remiſſion of ſinne, and Mortification of the ſame. Remiſſion or pardon aboliſheth ſinne wholly in reſpect of any imputation thereof vnto man, but not ſimply in regard of the beeing therof. Mortification therefore goeth further, and aboliſheth in all the powers of bodie and ſoule, the very concupiſcence or corruption it ſelfe, in reſpect of the beeing thereof. And becauſe mortification is not accompliſhed till death, therefore originall corruption remaineth till death, though not imputed.

[d] Quoad imputationem,
[e] Quoad existentiam.

Obiect. II. Euery ſinne is voluntarie: but originall ſinne in no man after baptiſme is voluntarie: and therefore no ſinne. *Anſ.* The propoſition is a politicke rule pertaining to the courts of men, & muſt bee vnderſtood of ſuch actions as are done of one man to another: and it doth not belong to the Court of conſcience, which God holdeth and keepeth in mens hearts, in which euery want of conformitie to the law is made a ſinne. Secondly I anſwer, that originall ſinne was voluntarie in our firſt parent Adam: for he ſinned, and brought this miſery vpon vs willingly: though in vs it bee otherwiſe vpon iuſt cauſe. Actuall ſinne was A firſt in him, and then originall corruption: but in vs originall corruption is firſt, and then actuall ſinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it ſelfe ceaſeth alſo: but after baptiſme in the regenerate, the forme of originall ſinne, that is, *the guilt* is quite remooued: and therefore ſinne ceaſeth to be ſinne. *Anſ.* The guilt or obligation to puniſhment, is not the forme of originall corruption; but (as wee ſay in ſchooles) an accident or neceſſary companion thereof. The true forme of originall ſinne, is a defect and depriuation of that which the law requireth at our hands in our minde, will, affections, and in all the powers both of ſoule and body. But they vrge this reaſon further ſaying: where the guilt and puniſhment is taken away, there is no fault B remaining: but after baptiſme the guilt and puniſhment is remooued: and therefore though originall corruption remaine, it is not as a fault to make vs guiltie before God, but onely as a weakenes. *Anſ.* Guilt is remooued, and not remooued. It is remooued from the perſon regenerate, which ſtands not guiltie for any ſinne originall or actuall; but Guilt is not remooued from the ſinne it ſelfe: or as ſome anſwer, there be two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby ſinne maketh man ſtand guiltie before God; and that is remooued in the regenerate. But the potentiall guilt, which is an aptneſſe in ſinne, to make a man ſtand guiltie if hee ſinne, that is not remooued; and therefore ſtill ſinne remaineth ſinne. To this or like effect ſaith Auguſtine, *Wee ſay that* C *the guilt of concupiſcence, not whereby* it is Guiltie *(for that is not a perſon) but that whereby it made man guiltie from the beginning, is pardoned, and that the thing it* ſelfe is euill, *ſo as the regenerate deſire to bee healed of this plague.*

Contra Iulian. lib.6. cap.6.

Obiect. IV. Laſtly, for our diſgrace they alleadge that we in our doctrine teach that originall ſinne after baptiſme is onely clipped or pared, like the haire of a mans head, whoſe rootes ſtill remaine in the fleſh, growing and increaſing after they are cut, as before. *Anſ.* Our doctrine is abuſed; for in the paring of any thing: as in cutting of the haire, or in lopping a tree, the roote remaines vntouched, and thereupon multiplieth as before. But in the mortifi- D cation of originall ſinne after baptiſme, we hold no ſuch paring: but teach, that in the very firſt inſtant of the conuerſion of a ſinner, ſinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certentie of ſaluation.

I. Our Conſent.

I. Concl. We hold and beleeue that a man in this life, may be certen of ſaluation: and the ſame thing doth the Church of Rome teach and holde.

II. *Concluſ.* Wee hold and beleeue that a man is to put a certen affiance in Gods mercie in Chriſt for the ſaluation of his ſoule; and the ſame thing by common conſent holdeth the foreſaid Church: this point maketh not the difference betweene vs.

III. *Concl.* We hold that with aſſurance of ſaluation in our hearts is ioyned doubting; and there is no man ſo aſſured of his ſaluation, but he at ſometime doubteth thereof, eſpecially in the time of temptation; and in this the Papiſts agree with vs, and we with them.

IV. Concluſ. They goe further and ſay that a man may be certen of the ſaluation of men, or of the Church by Catholike faith: and ſo ſay we.

V. Concl. Yea they hold that a man by faith may be aſſured of his owne ſaluation through extraordinarie reuelation, as Abraham and others were, and ſo doe we.

VI. Concl. They teach that we are to be certen of our ſaluation by ſpeciall faith in regard of God that promiſeth: though in regard of our ſelues and our indiſpoſition we cannot; and in the former point they conſent with vs. Bellar.l.3. p.1129.cl.

II. *The diſſent or difference.*

The very maine point of difference lies in the manner of aſſurance.

I. *Concl.* We hold that a man may be certen of his ſaluation in his owne conſcience euen in this life, and that by an ordinary and ſpeciall faith. They hold that a man is certen of his ſaluation onely by hope: both of vs hold a certentie, we by faith, they by hope.

II. *Concl.* Further, we hold and auouch that our certentie by true faith is vnfallible: they ſay their certentie is onely probable.

III. *Concluſ.* And further though both of vs ſay, that we haue confidence in Gods mercie in Chriſt for our ſaluation: yet wee doe it with ſome difference. For our confidence commeth from certen and ordinarie faith: theirs from hope, miniſtring (as they ſay) but a coniecturall certentie.

Thus much of the difference: now let vs ſee the reaſons too and fro.

III. *Obiections of Papiſts.*

Obiect. I. Where there is no word, there is no faith, for theſe two are relatiues: but there is no word of God, ſaying, Cornelius beleeue thou, Peter beleeue thou, and thou ſhalt be ſaued. And therefore there is no ſuch ordinarie faith to beleeue a mans owne particular ſaluation. *Anſ.* The propoſition is falſe, vnleſſe it be ſupplied with a clauſe on this manner: *Where there is no word of promiſe, nor any thing that doth counteruaile a particular promiſe, there is no faith.* But (ſay they) there is no ſuch particular word. It is true, God doth not ſpeake to men particularly, Beleeue thou, and thou ſhalt be ſaued. But yet doth he that which is anſwerable hereunto, in that he giueth a generall promiſe, with a commaundement to applie the ſame: and hath A ordained the holy miniſterie of the word to applie the ſame to the perſons of the hearers in his owne name: and that is as much as if the Lord himſelfe ſhould ſpeake to men particularly. To ſpeake more plainely: in the Scripture the promiſes of ſaluation bee indefinitely propounded: it ſaith not any where, If Iohn will beleeue, he ſhall be ſaued; or if Peter will beleeue, he ſhall be ſaued; but whoſoeuer beleeueth ſhall be ſaued. Now then comes the miniſter of the word, who ſtanding in the roome of God, and in the ſtead of Chriſt himſelfe, takes the indefinite promiſes of the Goſpell, and laies them to the hearts of euery particular man: and this in effect is as much as if Chriſt himſelfe ſhould ſay, Cornelius beleeue B thou, & thou ſhalt be ſaued: Peter beleeue thou, and thou ſhalt be ſaued. It is anſwered, that this applying of the Goſpell is vpon condition of mens faith and repentance, and that men are deceiued touching their owne faith and repentance: and therefore faile in applying the word vnto themſelues. *Anſ.* Indeede this maner of applying is falſe in all hypocrites, heretickes, and vnrepentant perſons: for they apply vpon carnall preſumption, and not by faith. Neuertheleſſe it is true in all the elect hauing the ſpirit of grace, and praier: for when God in the miniſterie of the word beeing his owne ordinance, ſaith, *Seeke ye my face*: the heart of Gods children truely anſwereth, *O Lord, I will ſeeke thy face*, Pſ.27.8. And when God ſhall ſay, C *Thou art my people*, they ſhall ſay againe, *The Lord is my God*, Zach.13.9. And it is a truth of God, that he which beleeueth, knoweth that he beleeueth: and he that truely repenteth, knoweth that he repenteth: vnleſſe it bee in the beginning of our conuerſion, and in the time of diſtreſſe and temptation. Otherwiſe what thankfulneſſe can there be for grace receiued?

Obiect. II. It is no article of the Creed, that a man muſt beleeue his owne ſaluation: and therefore no man is bound thereto. *Anſwer.* By this argument it appeares plainely, that the very pillars of the Church of Rome doe not vnderſtand the Creed: for in that which is commonly called the *Apoſtles* Creed, euery article implieth in it this particular faith. D And in the firſt article, *I beleeue in God*, are three things contained: the firſt, to beleeue that there is a God, the ſecond, to beleeue the ſame God to bee my God, the third, to put my confidence in him for my ſaluation: and ſo much containe the other articles, which are concerning God. When Thomas ſaid, Ioh.20.28. *My God*, Chriſt anſwered, *Thou haſt beleeued Thomas.* Where we ſee that to beleeue in God, is to beleeue God, to bee our God. And Pſal.78.22. to beleeue in God, & to put truſt in him are all one, *They beleeued not in God, and truſted not in his helpe.* And the articles concerning *Remiſſion of ſinnes*, and *Life euerlaſting*, doe include, and we in them acknowledge our ſpeciall faith concerning our own ſaluation. For to beleeue this or that, is to beleeue there is ſuch a thing, & that the ſame thing belongs to mee: as when Dauid ſaid, I ſhould haue fainted *except I had beleeued to ſee the goodnes of the Lord in the land of the liuing*, Pſal.27.13. It is anſwered, that in thoſe articles wee onely profeſſe our ſelues to beleeue remiſſion of ſinnes, and life euerlaſting to bee vouchſafed to the people and Church of God. *Anſ.* This indeede is the expoſition of many, but it ſtands not with common reaſon. For if that be all the faith that is there confeſſed, the deuil hath as good a faith as wee. Hee knoweth and beleeueth that there is a God: and that this God imparteth remiſſion of ſins & life euerlaſting to his Church. And to the end that we being Gods children, may in faith goe beyond all the deuils in hell, wee muſt further beleeue, that remiſſion of ſins and life euerlaſting belong vnto vs: and vnleſſe we doe particularly apply the ſaid articles vnto our ſelues, we ſhall litle or nothing differ from the deuill, in making confeſſion of faith.

Obiect. III. We are taught to pray for the pardon of our ſinnes day by day, Ma.6.12. and all this were needeleſſe, if wee could be aſſured of pardon in this life. *Anſ.* The fourth petition muſt be vnderſtood not ſo much of our olde debts or ſinnes, as of our preſent and new ſins: for as we goe on from day to day, ſo wee adde ſin to ſinne: and for the pardon of them muſt we humble our ſelues & pray. I anſwer againe, that wee pray for the pardon of our ſinnes; not becauſe wee haue no aſſurance thereof, but becauſe aſſurance is weake and ſmall: we grow on from grace to grace in Chriſt, as children doe to mans eſtate by litle and litle. The heart of euery beleeuer is like a veſſell with a narrow necke, which beeing caſt into the ſea is not filled at the firſt: but by reaſon of the ſtraight paſſage, receiueth water droppe by droppe. God giueth vnto vs in Chriſt euen a ſea of mercie, but the ſame on our parts is apprehended and receiued onely by litle & litle, as faith groweth from age to age: and this is the cauſe why men hauing aſſurance pray for more.

Our reaſons to the contrarie.

Reaſon I. The firſt reaſon may be taken from the nature of faith, on this manner. True faith is both an vnfallible aſſurance, and a particular aſſurance of the remiſſion of ſinnes and of life euerlaſting. And therefore by this faith, a man may be certenly and particularly aſſured of the remiſſion of ſinnes and life euerlaſting. That this reaſon may be of force, two things muſt be prooued: firſt, that true faith is a certaine aſſurance of Gods mercie to that partie in whom it is. Secondly, that faith is a particular aſſurance thereof. For the firſt, that faith is a certaine aſſurance, Chriſt ſaith to Peter, Math.14.31. *O thou of litle faith, wherefore diddeſt thou doubt?* Where he maketh an oppoſition betweene faith and doubting: thereby giuing vs directly to vnderſtand, that to be certen, and to giue aſſurance, is of the nature of faith. Rom.4.20. 22. Paul ſaith of Abraham, that hee did not *doubt of the promiſe of God through vnbeleefe: but was ſtrengthened in faith, and gaue glorie to God, being fully aſſured*, that hee which had promiſed was able to doe it: where I obſerue firſt, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certentie & aſſurance, being contrary to doubting muſt needes proceede from true faith: conſidering that contrary effects come of contrary cauſes: and contrary cauſes produce contrary effects. Secondly, I note that the ſtrength of Abrahams faith, did ſtand in *fulnes of aſſurance*: for the text ſaith, he was ſtrengthened in the faith, being fully aſſured: and againe, Heb.11.1. true ſauing faith is ſaid to be the ground and ſubſiſtance of things hoped for: and the euidence or demonſtration of things that are not ſeene: but faith can be no ground or euidence of things, vnleſſe it be for nature certentie it ſelfe; and thus the firſt point is manifeſt. The ſecond, that ſauing faith is a particular aſſurance, is prooued by this, that the propertie of faith is to apprehend and apply the promiſe, and the thing promiſed, Chriſt with his benefits, Ioh.1.12. *As many*, ſaith S.Iohn, *as receiued him, to them he gaue power to be the ſons of God, namely, to them that beleeue in his name.* In theſe wordes to beleeue in Chriſt, and to receiue Chriſt, are put for one and the ſame thing. Nowe to receiue Chriſt, is to apprehend and apply him with all his benefits vnto our ſelues, as hee is offered in the promiſes of the Goſpell. For in the ſixt chapter following, firſt of all he ſets forth himſelfe not onely as a Redeemer generally, but alſo as the bread of life and the water of life: ſecondly, he ſets forth his beſt hearers as eaters of his bodie and drinkers of his blood; and thirdly he intendes to prooue this concluſion, that to eate his bodie and to drinke his blood, and to beleeue in him, are all one. Now then if Chriſt be as foode, and if to eate and drinke the bodie and blood of Chriſt be to beleeue in him, then muſt there be a proportion betweene eating and beleeuing. Looke then as there can be no eating without taking or receiuing of meate, ſo no beleeuing in Chriſt without a ſpirituall receiuing and apprehending of him. Aud as the bodie hath his hand, mouth, and ſtomacke whereby it taketh, receiueth, and digeſteth meate for the nouriſhment of euery part: ſo likewiſe in the ſoule there is a faith, which is both hand, mouth, & ſtomack to apprehend, receiue, & apply Chriſt & al his merits for the nouriſhmēt of the ſoule. And Paul ſaith yet more plainely, *that through faith we receiue the promiſe of the ſpirit.* Gal.3.14.

Now as the propertie of apprehending and applying of Chriſt belongeth to faith, ſo it agreeth not to hope, loue, confidence, or any other gift or grace of God. But firſt by faith we muſt apprehend Chriſt, and apply him to our ſelues, before wee can haue any hope or confidence in him. And this applying ſeemes not to

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be done by any affection of the will, but by a ſupernaturall act of the minde, which is to acknowledge,ſet downe,& beleeue that remiſſiō of ſinnes, and life euerlaſting by the merit of Chriſt,belong to vs particularly. To this which I haue ſaide agreeth Auguſtine, Tract.25. on Iohn. *Why prepareſt thou teeth and belly?* beleeue and thou haſt eaten: and,Tract.50. *How ſhall I reach my hand into heauen, that I may hold him ſitting there? Send vp thy faith and thou laieſt hold on him.* And Bernard ſaith,homil.in Cant. 16. *Where hee is thou canſt not come now* ———: *yet goe to followe him,and ſeeke him* ———; *beleeue and thou haſt found him:for* to beleeue is to finde. Chryſoſt.on Mark.homil.10. *Let vs beleeue and wee ſee Ieſus preſent before vs.* Ambroſ. on Luk. lib.6.c.8. *By faith Chriſt is touched,by faith Chriſt is ſeene.* Tertull.de reſur.car. *He muſt be chewed by vnderſtanding,and be digeſted by faith.*

Reaſon II. Whatſoeuer the holy Ghoſt teſtifieth vnto vs,that wee may, yea that wee muſt certenly by faith beleeue: but the holy Ghoſt doth particularly teſtifie vnto vs our adoption,the remiſſion of our ſins, and the ſaluation of our ſoules:and therefore we may and muſt particularly and certenly by faith beleeue the ſame.The firſt part of the reaſon is true,and cannot be denied of any.The ſecōd part is prooued thus:S.Paul ſaith,Rom.8.15. *We haue not receiued the ſpirit of bondage to feare: but the ſpirit of adoption,whereby we crie Abba,father:* adding further, that *the ſame ſpirit beareth witneſſe with our ſpirits,that we are the children of God.* Where the *A*poſtle maketh two witneſſes of our adoption:the ſpirit of God,& our ſpirits, that is, the conſcience ſanctified by the holy Ghoſt. The Papiſts to elude this reaſon, alleadge that the ſpirit of God doth indeed witneſſe of our adoption,by ſome comfortable feelings of Gods loue and fauour, beeing ſuch as are weake and oftentimes deceitfull. But by their leaues, the teſtimony of the ſpirit is more then a bare ſenſe or feeling of Gods grace: for it is called the *pledge* and *earneſt* of Gods ſpirit in our hearts, 2.Cor.1.22. and therefore it is fit to take away all occaſion of doubting of our ſaluation: as in a bargaine the earneſt is giuen betweene the parties to put all out of queſtion. *Bernard* ſaith, that the teſtimonie of the ſpirit is a moſt ſure teſtimonie,*Epiſt.*107.

Reaſon III.That which we muſt pray for by Gods commaundement,that we muſt beleeue: but euery man is to pray for the pardon of his owne ſinnes, and for life euerlaſting; of this there is no queſtion: therefore he is bound to beleeue the ſame. The propoſition is moſt of all doubtfull: but it is prooued thus. In euery petition there muſt be two things: a deſire of the thing we aske, and a particular faith whereby we beleeue, that the thing we aske ſhall be giuen vnto vs. So Chriſt ſaith, Mark.11.24. *What ſoeuer ye deſire when you pray,beleeue that you ſhall haue it, and it ſhall be giuen vnto you.* And.S. Iohn further noteth out this particular faith, 1.Ioh.5.14. calling it our *aſſurance, that God wil giue vnto vs* A *whatſoeuer wee aske according to his will.* And hence it is, that in euery petition there muſt be two grounds:a commandement to warrant vs in making a petition,and a promiſe to aſſure vs of the accompliſhment thereof.And vpon both theſe followes neceſſarily an application of the things which we aske to our ſelues.

Reaſon IV. Whatſoeuer God commaundeth in the Goſpell, that a man muſt and can performe: but God in the Goſpell commaundeth vs to beleeue the pardon of our owne ſins, and life euerlaſting: and therefore we muſt beleeue thus much and may be aſſured thereof. This propoſition is plaine by the diſtinction of the commaundements of the law, and of the Goſpel.The commandements of the law ſhew B vs what we muſt doe,but miniſter no power to performe the thing to be done; but the doctrine and commandements of the Goſpell doe otherwiſe: and therefore they are called *Spirit* Ioh.6.63. and *life*: God with the commandement giuing grace that the thing preſcribed may bee done. Now this is a commaundement of the Goſpel, to beleeue remiſſion of ſinnes: for it was the ſubſtance of Chriſts miniſtery,*repent and beleeue the Goſpell.* And that is not generally to beleeue that Chriſt is a Sauiour, and that the promiſes made in him are true (for ſo the deuills beleeue with trembling)but it is particularly to beleeue that Chriſt is my Sauiour, and that the promiſes of ſaluation in Chriſt belong in ſpeciall to me,as S. Iohn ſaith,*This is his commaun-* 1.Ioh.3.23. C *dement,that we beleeue in the name of Ieſus Chriſt:* now to beleeue in Chriſt is to put confidence in him: which none can doe, vnleſſe he be firſt aſſured of his loue and fauour. And therefore in as much, as we are inioyned to put our confidence in Chriſt, we are alſo inioyned to beleeue our reconciliation with him, which ſtandeth in the remiſſion of our ſinnes, and our acceptation to life euerlaſting.

Reaſon V. Whereas the Papiſts teach,that a man may be aſſured of his ſaluation by hope: euen hence it followes, that hee may be vnfallibly aſſured thereof. For the propertie of true and liuely hope *is neuer to make a man aſhamed,* Rom.5.5. And true hope followeth faith and preſuppoſeth certentie of faith;neither can any D man truely hope for his ſaluation, vnleſſe by faith he be certenly aſſured thereof in ſome meaſure.

The popiſh doctours make exception to theſe reaſons on this manner. Firſt they ſay, it cannot bee prooued that a man is as certen of his ſaluation by faith, as he is of the articles of the Creede. *I anſwer.* Firſt,they prooue thus much, that wee ought to be as certen of the one as of the other. For looke, what commaundement we haue to beleeue the articles of our faith, the like we haue inioyning vs to beleeue the pardon of our ſinnes, as I haue prooued. Secondly, theſe arguments prooue it to bee the nature or eſſentiall propertie of faith, as certenly to aſſure man of his ſaluation, as it doth aſſure him of the articles

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which he beleeueth. And howſoeuer commonly men doe not beleeue their ſaluation as vnfallible, as they doe their articles of faith: yet ſome ſpeciall men doe, hauing Gods word applied by the ſpirit as a ſure ground of their faith, whereby they beleeue their owne ſaluation, as they haue it for a ground of the articles of their faith. Thus certenly was Abraham aſſured of his owne ſaluation: as alſo the Prophets and Apoſtles, and the martyrs of God in all ages: whereupon without doubting they haue beene content to lay downe their liues for the name of Chriſt: in whom they were aſſured to receiue eternall happineſſe. And there is no queſtion, but there bee many now, that by long and often experience of Gods mercie, and by the inward certificate of the holy Ghoſt, haue attained to full aſſurance of their ſaluation.

II. Exception. Howſoeuer a man may be aſſured of his preſent eſtate, yet no man is certen of his perſeuerance vnto the end. *Anſ.* It is otherwiſe: for in the ſixt petition, *Lead vs not into temptation*, we pray that God would not ſuffer vs to be wholly ouercome of the deuill in any temptation: and to this petition we haue a promiſe anſwerable, 1.Cor.10.13. *That God with temptation will giue an iſſue*: and therfore howſoeuer the deuill may buffet, moleſt, and wound the ſeruants of God, yet ſhall he neuer bee able to ouercome them. Againe, hee that is once a member of Chriſt, can neuer be wholly cut off. And if any by ſinne were wholly ſeuered from Chriſt for a time, in his recouery he is to be baptized the ſecond time: for baptiſme is the ſacrament of initiation or ingrafting into Chriſt. By this reaſon we ſhould as often be baptized as we fall into any ſinne, which is abſurd. Againe, S.Iohn ſaith, 1.Ioh.2.19. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Where hee taketh it for graunted, that ſuch as bee once in Chriſt ſhal neuer wholly be ſeuered or fal from him. Though our communion with Chriſt may be leſſened, yet the vnion and the bond of coniunction is neuer diſſolued.

III. Exception. They ſay, we are indeed to beleeue our ſaluation on Gods part: but wee muſt needes doubt in regard of our ſelues: becauſe the promiſes of remiſſion of ſinnes are giuen vpon condition of mans faith and repentance. Now we cannot (ſay they) be aſſured that we haue true faith & repentance, becauſe we may lie in ſecret ſinnes; and ſo want that indeede, which wee ſuppoſe our ſelues to haue. *Anſ.* I ſay againe, he that doth truely repent and beleeue, doth by Gods grace knowe that hee doth repent and beleeue: for elſe Paul would neuer haue ſaide: *Prooue your ſelues whither you bee in the faith or not*: and the ſame Apoſtle ſaith, 1.Cor.2.12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of God, that wee might* knowe *the things which are giuen of God*: which things are not onely life euerlaſting, but iuſtification, ſanctification, and ſuch like. And as for ſecret ſinnes, they cannot make A our repentance voide: for he that truely repenteth of his knowne ſins, repenteth alſo of ſuch as be vnknowne, and receiueth the pardon of them all. God requireth not an expreſſe or ſpeciall repentance of vnknowne ſinnes: but accepts it as ſufficient, if wee repent of them generally: as Dauid ſaith, Pſal. 19. 12. *Who knowes the errours of this life? forgiue me my ſecret ſinnes.* And whereas they adde, that faith and repentance muſt be ſufficient: I anſwer, that the ſufficiencie of our faith and repentance, ſtandes in the truth and not in the meaſure or perfection therof; and the truth of both, where they are, is certenly diſcerned.

2.Cor.13.5.

Reaſon. VI. The iudgement of the auncient [a] Church: B Auguſt. *Of an euill ſeruant thou art made a good: therefore preſume not of thine owne doing, but of the grace of Chriſt: it is not arrogancie* but faith: *to acknowledge what thou haſt receiued, is not pride but deuotion.* And, [b] *Let no man aske another man, but returne to his owne heart: if he finde charitie there, he* hath ſecuritie *for his paſſage from life to death.* Hilar. on Mat. 5. *The kingdome of heauen which our Lord profeſſed to be in himſelfe, his will is that it muſt be hoped for* without any doubtfulneſſe of vncertaine will, *Otherwiſe there is no iuſtification by faith, if faith it ſelfe be made doubtfull.* Bernard in his epiſt. 107. *Who is the iuſt man, but he that beeing loued of God, loues him againe: which comes not to paſſe but by the* ſpirit reuealing by Faith *the eternall* purpoſe of God *of his* ſaluation *to come. Which reuelation is* C *nothing elſe but infuſion of ſpiritual grace: by which, when the deeds of the fleſh are mortified, the man is prepared to the kingdome of heauen* ———. *Togither receiuing in one ſpirit that wherby he* may preſume *that he is loued & alſo loue againe* ———.

[a] De verbis Dei ſerm. 28.

[b] Tract. 5. in epiſt. Ioh.

To conclude, the Papiſts haue no great cauſe to diſſent from vs in this point. For they teach and profeſſe, that they doe by a ſpeciall faith beleeue their owne ſaluation certenly and vnfallibly in reſpect of God, that promiſeth. Now the thing which hindreth them is their owne indiſpoſition and vnworthineſſe (as they ſay) which keepes them from beeing certaine otherwiſe then in a likely hope. But this hinderance is eaſily remooued, if men will iudge indifferently. For firſt of all in regard of our D ſelues and our diſpoſition we cannot be certen at all, but muſt deſpaire of ſaluation euen to the verie death. Wee cannot be ſufficiently diſpoſed ſo long as we liue in this world, but muſt alwaies ſay with Iacob, *I am leſſe then all thy mercies*, Gen. 32.10. and with Dauid, *Enter not into iudgement with thy ſeruant, O Lord, for none liuing ſhall bee iuſtified in thy ſight*: and with the Centurion, *Lord, I am not worthie that thou ſhouldeſt come vnder my roofe*, Math. 8.8. Secondly, God in making promiſe of ſaluation reſpects not mens worthineſſe. For he choſe vs to life euerlaſting when wee were not: he redeemed vs from death beeing enemies; and intitles vs to the promiſe of ſaluation, *if we acknowledge our ſelues to be ſinners*, Mat. 9.13. *if we labour & trauell vnder the burden*

Pſa.143.2.

*of them.*Math.11.28.*If we hunger and thirſt after grace.*Ioh.7.37. And theſe things we may certenly and ſenſibly perceiue in our ſelues,and when wee finde them in vs, though our vnworthineſſe be exceeding great, it ſhould not hinder our aſſurance. For God makes manifeſt his power in our weakenes, 2.Cor.12.9. and he will not breake the bruiſed reed,nor quench the ſmoaking flaxe,Iſa.42.3. Thirdly if a man loue God for his mercies ſake, and haue a true hope of ſaluation by Chriſt, he is in Chriſt and hath fellowſhip with him:& he that is in Chriſt hath all his vnworthineſſe and wants laid on Chriſt, and they are couered and pardoned in his death;and in reſpect of our ſelues thus conſidered *as wee are in Chriſt*, wee haue no cauſe to wauer,but to be certen of our ſaluation,and that in regard of our ſelues.

The fourth point: touching the iuſtification of a ſinner.

That we may ſee how farre wee are to agree with them and where to differ,firſt I will ſet downe the doctrine on both parts, & ſecondly the maine differences wherein we are to ſtand againſt them,euen to death.

Our doctrine touching the iuſtification of a ſinner,I propound in foure rules.

Rule I. That iuſtification is an action of God, whereby he abſolueth a ſinner,and accepteth him to life euerlaſting for the righteouſneſſe and merit of Chriſt.

Rule II. That iuſtification ſtandes in two things: firſt,in the remiſſion of ſinnes by the merit of Chriſt his death:ſecondly,in the imputation of Chriſt his righteouſnes;which is another action of God whereby he accounteth & eſteemeth that righteouſnes which is in Chriſt, as the righteouſnes of that ſinner which beleeueth in him.By Chriſt his righteonſneſſe wee are to vnderſtand two things,firſt,his ſufferings ſpecially in his death and paſſion, ſecondly,his obedience in fulfilling the law:both which go togither:for Chriſt in ſuffering obeyed, and obeying ſuffered.And the very ſhedding of his blood to which our ſaluation is aſcribed, muſt not onely be conſidered as it is paſſiue,that is, a ſuffering;but alſo as it is actiue, that is,an obedience, in which he ſhewed his exceeding loue both to his father and vs,and thus fulfilled the law for vs. This point if ſome had well thought on, they would not haue placed all iuſtification in remiſſion of ſinnes as they doe.

Rule III. That iuſtification is from Gods meere mercie and grace, procured onely by the merit of Chriſt.

Rule IV. That man is iuſtified by faith alone; becauſe faith is that alone inſtrument created in the hart by the holy Ghoſt whereby a ſinner layeth hold of Chriſt his righteouſnes,& applieth the ſame vnto himſelſe. There is neither hope, nor loue, nor any other grace of God within man,that can doe this but faith alone.

A The doctrine of the Romane Church touching the iuſtification of a ſinner is on this manner.

I. They hold that before iuſtification there goes a preparattion thereunto: which is an action wrought partly by the holy Ghoſt,and partly by the power of naturall freewill,wherby a man diſpoſeth himſelfe to his owne future iuſtification.

In the preparation they conſider of the ground of iuſtification,and things proceeding from it.The ground is faith, which they define to bee a general knowledge,whereby wee vnderſtand and beleeue that the doctrine of the word of God is true. Things proceeding B from this faith,are theſe;a ſight of our ſinnes; a feare of hell, hope of ſaluation,loue of God, repentance, and ſuch like: all which, when men haue attained, they are then fully diſpoſed,(as they ſay) to their iuſtification.

This preparation beeing made, then comes iuſtificatiō it ſelfe:which is an action of God, whereby he maketh a man righteous. It hath two parts:the firſt,and the ſecond. The firſt is, when a ſinner of an euill man is made a good man. And to effect this, two things are required:firſt,the pardon of ſinne, which is one part of the firſt iuſtification: ſecondly,the infuſion of inward righteouſneſſe,whereby the heart is purged and ſanctified,and this habite of righteouſnes ſtands ſpecially in hope and charitie.

After the firſt iuſtification,followeth the ſe- C cond;which is,when a man of a good or iuſt man is made better and more iuſt:and this, ſay they,may proceede from workes of grace:becauſe he which is righteous by the firſt iuſtification,can bring forth good workes: by the merit whereof he is able to make himſelfe more iuſt and righteous: and yet they graunt that the firſt iuſtification commeth onely of Gods mercie by the merit of Chriſt.

I. *Our diſſent and difference.*

Now let vs come to the points of difference betweene vs and them touching iuſtification.

The firſt maine difference is in the matter thereof, which ſhall bee ſeene by the aunſwer both of Proteſtant and Papiſt to this one D queſtiō,*What is the very thing, that cauſeth a man to ſtand righteous before God,and to be accepted to life euerlaſting*; we anſwer, Nothing but the righteouſnes of Chriſt,which conſiſteth partly in his ſufferings, and partly in his actiue obedience in fulfilling the rigour of the law. And here let vs conſider how neere the Papiſts come to this anſwer,and wherein they diſſent.

Conſent. I. They graunt that in iuſtification ſinne is pardoned by the merits of Chriſt, and that none can bee iuſtified without remiſſion of ſinnes,and that is well.

II. They graunt,that the righteouſnes wherby a man is made righteous before God, commeth from Chriſt,and from Chriſt alone.

III. The moſt learned among them ſay,

that Chriſt his ſatisfaction, and the merit of his death is imputed to euery ſinner that doth beleeue,for([a]) his ſatisfaction before God: and hitherto we agree.

[a] Bellarm. de iuſtif.lib. 2.cap.7.

The verie point of difference is this: VVe hold that the ſatisfaction made by Chriſt in his death,and obedience to the law is imputed to vs and becomes our righteouſneſſe. They ſay,it is our ſatisfaction; and not our righteouſneſſe, whereby wee ſtand righteous before God: becauſe it is inherent in the perſon of Chriſt as a ſubiect. Now the anſwer of the Papiſt to the former queſtion is on this manner: The thing (ſaith he) that maketh vs righteous before God,and cauſeth vs to be accepted to life euerlaſting,is remiſſion of ſinnes, and the habite of inward righteouſnes;or charitie with the fruits therof. We condiſcend & graunt that the habite of righteouſnes, which we call ſanctification,is an excellent gift of God, & hath his reward of God;& is the matter of our iuſtification before man; becauſe it ſerueth to declare vs to be reconciled to God, & to be iuſtified;yet we denie it to be the thing,which maketh vs of ſinners to become righteous or iuſt before God.

And this is the firſt point of our diſagreement in the matter of iuſtification: which muſt be marked: becauſe if there were no more points of difference betweene vs,this one alone were ſufficient to keepe vs from vniting of our religions: for hereby the Church of Rome doth raſe the very foundation.

Now let vs ſee by what reaſons we iuſtifie our doctrine:and ſecondly, anſwer the contrarie obiections.

Our reaſons.

Reaſon. I. That very thing which muſt bee our righteouſnes before God, muſt ſatisfie the iuſtice of the law,which ſaith, *doe theſe things and thou ſhalt liue.* Now there is nothing can ſatisfie the iuſtice of the law but the righteouſnes or obedience of Chriſt for vs. If any alleadge ciuill iuſtice, it is nothing: for Chriſt ſaith, *Except your righteouſnes exceede the righteouſnes of the Scribes and Phariſes, yee cannot enter into the kingdome of Heauen.* What? ſhall wee ſay that workes doe make vs iuſt? that cannot be: for all mens workes are defectiue in reſpect of the iuſtice of the law. Shall we ſay our ſanctification, wherby we are renewed to the image of God in righteouſnes and true holineſſe? that alſo is imperfect & cannot ſatisfie Gods iuſtice required in the law: as Iſai hath ſaid of himſelfe and the people, *All our righteouſneſſe is as a menſtruous cloath.* To haue a cleare conſcience before God is a principall part of inward righteouſnes:& of it Paul in his owne perſon ſaith thus, *I am priuy to nothing by my ſelfe,yet am I not iuſtified thereby,* 1.Cor.4.4. Therefore nothing can procure vnto vs an abſolution and repentance to life euerlaſting, but Chriſts imputed righteouſneſſe. And this will appeare,if we doe conſider,how we muſt come one day before Gods iudgement ſeat,there to bee iudged in the rigour of iuſtice:for then wee muſt bring ſome thing that may counteruaile the iuſtice of God; not hauing onely acceptation in mercie,but alſo approbation in iuſtice: God being not onely mercifull,but alſo a iuſt iudge.

Rom.10.5.

Math.5.20.

Iſa.64.6.

II. Reaſon. 2.Cor.5.21. *He which knewe no ſinne, was made ſinne for vs, that wee might be made the righteouſnes of God which is in him.* Whence I reaſon thus. As Chriſt was made ſin for vs, ſo are we made the righteouſneſſe of God in him: but Chriſt was made ſinne,or, a ſinner by imputation of our ſinnes, he beeing in himſelfe moſt holy: therfore a ſinner is made righteous before God, in that Chriſts righteouſneſſe is imputed & applied vnto him. Now if any ſhall ſay, that man is iuſtified by righteouſnes infuſed: then by like reaſon, I ſay Chriſt was made ſinne for vs by infuſion of ſinne, which to ſay,is blaſphemie. And the expoſition of this place by Saint Hierome is not to be deſpiſed. *Chriſt* (ſaith he) *beeing offered for our ſinnes tooke the name of ſinne, that wee might be made the righteouſneſſe of GOD in him, Not ours nor in vs.* If this righteouſneſſe of God be neither ours nor in vs, then it can be no inherent righteouſneſſe, but muſt needes be righteouſneſſe imputed. And Chryſoſtome on on this place ſaith, *It is called Gods righteouſneſſe, becauſe it is not of Workes, and becauſe it muſt be* without all ſtaine or *want*; and this cannot be inherent righteouſneſſe. Anſelme ſaith, *Hee is made ſinne as we are made iuſtice: not ours but Gods: not in vs but in him: as he is made ſinne not his owne but ours: not in himſelfe, but in vs.*

Reaſon. III. Rom.5.19. *As by one mans diſobedience many were made ſinners: ſo by the obedience of one, ſhall many bee made righteous:* marke, here is a compariſon betweene the firſt and the ſecond Adam. And hence I reaſon thus. As by the diſobedience of the firſt Adam men were made ſinners: ſo by the obedience of the ſecond Adam, are we made righteous. Now we are not onely made ſinners by propagation of naturall corruption, but by imputation. For Adams firſt ſinne was the eating of the forbidden fruit: which verie act is no peſonal offence, but is imputed to all his poſteritie, *in whome we haue all ſinned.* The [b] Fathers call this verie ſinne Adams hand-writing, making vs debters vnto God. And therfore in like manner the obedience of Chriſt is made the righteouſnes of euerie beleeuer, not by infuſion but by imputation.

[b] Iren.lib. 5.cap.17. Chryſoſt. homil.ad Neoph.

IV. Reaſon. A ſatisfaction made for the want of that iuſtice or obedience which the law requires at our handes,is accepted of God as the iuſtice it ſelfe. But Chriſts obedience is a ſatisfaction made for the want of that iuſtice or obedience which the law requires,as the Papiſts themſelues auouch. Therefore this ſatiſfaction is our iuſtice. And me thinks,the Papiſts vpon this conſideration haue litle cauſe to diſſent from vs. For if they make Chriſts obedience their ſatisfaction, why ſhould

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they not fully cloſe handes with vs, and make it their iuſtice alſo.

V. Reaſon. The conſent of the auncient Church. Bernard ſaith, epiſt. 190. The iuſtice of another *is aſſigned vnto man, who wanted his owne: man was indebted, and man made paiment. The* ſatisfaction *of one is imputed, to all. And, why may not iuſtice bee from another, as well as guiltineſſe is from another?* And in Cant. ſerm. 25. *It ſufficeth me for all righteouſneſſe, to haue him alone mercifull to me, againſt whome I haue ſinned.* And, *Not to ſinne is Gods iuſtice,* mans iuſtice *is the* mercifulneſſe of God. And ſerm. 61. *Shall I ſing mine owne righteouſneſſe? Lord I will remember thy righteouſneſſe alone: for* it is mine alſo: *in that euen thou art made vnto me righteouſneſſe of God. What, ſhall I feare leaſt that one be not ſufficient for vs both? it is not a ſhort cloke that cannot couer two: it will couer both thee and me largely, being both a large and eternall iuſtice.* Auguſt. on Pſal. 22. *He prayeth for our faults, and hath made our faults his faults, that he might make his* iuſtice our iuſtice.

Obiections of Papiſts.

Obiections of the Papiſts prooving inherent righteouſneſſe to be in the matter of our iuſtice before God, are theſe. I. *Obiect.* It is abſurd, that one man ſhould be made righteous by the righteouſneſſe of an other: for it is as much as if one man were made wiſe by the wiſedome of an other. *Anſ.* It is true, that no man can be made righteous by the perſonal righteouſneſſe of another, becauſe it pertaines onely to one man. And becauſe the wiſedome that is in one man, is his altogether wholly, it cannot be the wiſedome of an other: no more then the health and life of one bodie, can be the health of another. But it is otherwiſe with the righteouſneſſe of Chriſt: it is his indeede, becauſe it is inherent in him as a ſubiect: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Chriſt as he is a Mediatour is giuen to euery beleeuer as really and truly, as land is giuen from man to man: and with him are giuen al things that concerne ſaluation: they being made ours by Gods free gift; among which, is Chriſt his righteouſneſſe. By it therefore, as being a thing of our owne, we may be iuſtified before God, and accepted to life euerlaſting.

II. *Obiect.* If a ſinner be iuſtified by Chriſt his righteouſnes, then euery beleeuer ſhall be as righteous as Chriſt: and that cannot be. *Anſ.* The propoſition is falſe; for Chriſt his righteouſneſſe is not applied to vs according as it is in Chriſt: neither according to the ſame meaſure, nor the ſame manner. For his obedience in fulfilling the law, is aboue Adams righteouſnes, yea aboue the righteouſnes of all Angels. For they were all but creatures, and their obedience the obedience of creatures: But Chriſt his obedience is the obedience or righteouſnes of God: ſo tearmed, Rom. 1. 17. 18. 2. Cor. 5. 21. not onely becauſe God accepted of it, but becauſe it was in that perſon, which is very God. When A Chriſt obeyed, God obeyed: and when he ſuffered, God ſuffered: not becauſe the Godhead ſuffered or performed any obedience, but becauſe the perſon which according to one nature is God, performed obedience and ſuffered. And by this meanes his righteouſneſſe is of infinite value, price, merit, and efficacie. Hence alſo it commeth to paſſe, that this obedience of Chriſt ſerueth not onely for the iuſtifying of ſome one perſon (as [a] Adams did) but of all and euerie one of the Elect: yea it is ſufficient to iuſtifie many thouſand worldes. Nowe to come to the point, this righteouſneſſe that is in Chriſt, in this largeneſſe and meaſure; is pertaining to vs in a more narrowe ſkantling: becauſe B it is onely receiued by faith [b] ſo farre forth, as it ſerueth to iuſtifie any particular beleeuer. But they vrge the reaſon further, ſaying: If Chriſt his righteouſneſſe be the righteouſnes of euerie beleeuer, then euerie man ſhould be a Sauiour: which is abſurd. *Anſw.* I anſwer as before, and yet more plainely thus: Chriſt his righteouſneſſe is imputed to the perſon of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Chriſt his righteouſneſſe is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemption for Peter. And therefore Chriſt his righteouſneſſe is not applyed to any one C ſinner in that largenes and meaſure, in which it is in the perſon of Chriſt: but onely ſo farre forth as it ſerueth to ſatisfie the law for the ſaid ſinner, and to make his perſon accepted of God as righteous, and no further.

[a] namely, for himſelfe

[b] As any one ſtarre partakes in the whole light of the Sun with the reſt of the ſtars, ſo far forth as the ſaid light makes it to ſhine.

III. *Obiect.* If we bee made righteous by Chriſt his righteouſneſſe truly, then Chriſt is a ſinner truely by our ſinnes: but Chriſt is not indeed a ſinner by our ſinnes. *Anſw.* We may with reuerence to his Maieſtie in good maner ſay, that Chriſt was a ſinner and that truly: not by any infuſion of ſinne into his moſt holy perſon, but becauſe our ſinnes were laide on him: thus ſaith the holy Ghoſt: hee which knew no ſinne *was made ſinne for vs:* 2.Cor.5.2 D and, hee was counted with ſinners, Iſa. 53. 12. yet ſo, as euen then in himſelfe he was without blot, yea more holy then all men and Angels. On this maner ſaid Chryſoſtome. 2. Cor. 3. *God permitted Chriſt to be condemned as a ſinner.* Againe, *He made the iuſt one to bee a ſinner: that he might make ſinners iuſt.*

IV. *Obiect.* If a man bee made righteous by imputation, then God iudgeth ſinners to be righteous: but God iudgeth no ſinner to be righteous, for it is abomination to the Lord. *Anſ.* When God iuſtifieth a ſinner by Chriſt his righteouſneſſe, at the ſame time, he ceaſeth in regard of guiltineſſe to be a ſinner: and to whom God imputeth righteouſneſſe, them he ſanctifieth at the very ſame inſtant by his holy Spirit: giuing alſo vnto originall corruption his deadly wound.

V. Obiect. That which Adam neuer loſt, was neuer giuen by Chriſt: but he neuer loſt imputed righteouſneſſe: therefore it was neuer giuen vnto him. *Anſw.* The propoſition is not true: for ſauing faith, that was neuer loſt by Adam, is giuen to vs in Chriſt: and Adam neuer had this priuiledge; that after the firſt grace ſhould follow the [a] ſecond: and therefore beeing left to himſelfe, he fell from God: and yet this mercie is vouchſafed to all beleeuers, that after the firſt conuerſion God will ſtil confirme them with new grace: and by this meanes, they perſeuere vnto the e[illegible] And whereas they ſay, that Adam had not imputed righteouſneſſe: I anſwer, that he had the ſame for ſubſtance, though not for the manner of applying by imputation.

VI. Obiect. Iuſtification is eternall: but the imputation of Chriſt his righteouſneſſe is not eternall, for it ceaſeth in the end of this life: therfore it is not that which iuſtifieth a ſinner. *Anſw.* The imputation of Chriſts righteouſneſſe is euerlaſting: for hee that is eſteemed righteous in this life by Chriſt his righteouſnes, is accepted as righteous for euer: and the remiſſion of ſinnes graunted in this life, is for euer continued. And though ſanctification be perfect in the world to come, yet ſhall it not iuſtifie: for we muſt conceiue it no otherwiſe after this life, but as a fruit ſpringing from the imputed righteouſneſſe of Chriſt, without which it could not be. And a good child will not caſt away the firſt garment, becauſe his father giues him a ſecond. And what if an inward righteouſnes be perfect in the end of this life, ſhall we therefore make it the matter of our iuſtification? God forbid. For the righteouſneſſe whereby ſinners are iuſtified, muſt bee had in the time of this life, before the pangs of death.

II. *Difference about the manner of iuſtification.*

All, both Papiſts and Proteſtants agree, that a ſinner is iuſtified by faith. This agreement is onely in word, and the difference betweene vs is great indeed. And it may be reduced to theſe three heads. Firſt, the Papiſt ſaying that a man is iuſtified by faith, vnderſtandeth a generall or a Catholike faith, whereby a man beleeueth the articles of religion to be true. But we hold that the faith which iuſtifieth, is a particular faith, whereby wee apply to our ſelues the promiſes of righteouſneſſe and life euerlaſting by Chriſt. And that our opinion is the truth, I haue prooued before: but I will adde a reaſon or twaine.

I. *Reaſon.* The faith whereby we liue, is that faith whereby we are iuſtified: but the faith whereby we liue ſpiritually, is a particular faith whereby we apply Chriſt vnto our ſelues, as Paul ſaith, Gal. 2. 20. *I liue*, that is, ſpiritually, *by the faith of the Sonne of God*, which faith he ſheweth to be a particular faith in Chriſt, in the very wordes following, *who hath* loued me, *and giuen himſelfe* for me particularly: and in this manner of beleeuing Paul was and is an example to all that are to be ſaued. 1. Tim. 1. 16 and Phil. 3. 15. 17.

II. *Reaſon.* That which wee are to aske of God in prayer, we muſt beleeue it ſhall be giuen vs, as we aske it; but in prayer we are to aske the pardon of our owne ſinnes, & the merit of Chriſts righteouſneſſe for our ſelues: therefore wee muſt beleeue the ſame particularly. The propoſition is a rule of Gods word, requiring that in euery petition we bring a particular faith, whereby we beleeue, that the thing lawfully asked, ſhall be giuen accordingly, Mark. 11. 24. The *minor* is alſo euident, neither can it be denied: for wee are taught by Chriſt himſelfe to pray on this manner, *Forgiue vs our debts*: and to it we ſay, *Amen*, that is, that our petitions ſhall without doubt be graunted vnto vs. Aug. ſerm. de Temp. 182.

And here note, that the Church of Rome in the doctrine of iuſtification by faith, cuts off the principall part and propertie thereof. For in iuſtifying faith two things are required; firſt, knowledge reuealed in the word touching the meanes of ſaluation: ſecondly, an applying of things knowne vnto our ſelues, which ſome call affiance. Now the firſt they acknowledge, but the ſecond which is the very ſubſtance and principall part thereof, they deny.

III. *Reaſon.* The iudgement of the auncient Church. [b] Auguſt. *I demaund now, doeſt thou beleeue in Chriſt, O ſinner? Thou ſayeſt, I beleeue. What beleeueſt thou? that all thy ſinnes may freely be pardoned in him.* Thou haſt that which thou beleeueſt. [c] Bernard, *The Apoſtle thinketh that a man is iuſtified freely by faith. If thou beleeueſt that thy ſinnes cannot be remitted, but by him alone againſt whom they were committed: but goe further and beleeue this too, that by him* thy ſinnes are forgiuen thee: *This is the teſtimony which the holy Ghoſt giueth in the heart: ſaying, thy ſinnes are forgiuen thee.* [d] Cyprian, *God promiſeth thee immortalitie, when thou goeſt out of this world, and doeſt* thou doubt? *This is indeed not to know God, and this is for a member of the Church in the houſe of faith not to haue faith. If we beleeue in Chriſt, let vs beleeue his words and promiſes, and we ſhall neuer die, and ſhall come to Chriſt with* ioyfull ſecuritie *with him to raigne for euer.*

The ſecond difference touching faith in the act of iuſtification, is this. The Papiſt ſaith, we are iuſtified by faith, becauſe it diſpoſeth a ſinner to his iuſtification after this maner: By faith (ſaith he) the mind of man is inlightened in the knowledge of the law and the Goſpell: knowledge ſtirres vp a feare of hell with a conſideration of the promiſe of happineſſe, as alſo the loue and feare of God, and hope of life eternal. Now when the heart is thus prepared, God infuſeth the habit of charity and other vertues, whereby a ſinner is iuſtified before God. We ſay otherwiſe, that faith iuſtifieth, becauſe it is a ſupernaturall inſtrument created by God in the heart of man at his conuerſion, whereby he apprehendeth and receiueth Chriſts righteouſneſſe for his iuſtification.

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[a] we haue et poſſe et velle, he had no more but poſſe ſi vellet, and he wanted velle quod poſſet. Aug. de corrept. et grat. cap. 11.

[b] De verb. Dei ſerm. 7.

[c] Serm. 1. de Annun.

[d] Serm. de Natal.

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In this their doctrine is a twofold errour: I. that they make faith which iuſtifieth, to goe before iuſtification it ſelfe, both for order of nature, as alſo for time: wheras by the word of God at the very inſtant, when any man beleeueth, firſt, he is then iuſtified and ſanctified. For he that beleeueth, eateth and drinketh the bodie and blood of Chriſt, and is alreadie paſſed from death to life. Ioh. 6.54. The ſecond is, that faith beeing nothing els with them but an illumination of the mind, ſtirreth vp the wil: which beeing mooued & helped, cauſeth in the heart many ſpirituall motions: & thereby diſpoſeth man to his future iuſtificatiō. But this indeed is as much as if we ſhould ſay, that dead men only helped, can prepare themſelues to their future reſurrection. For wee are all by nature dead in ſinne, and therefore muſt not onely bee inlightened in minde, but alſo renewed in will, before we can ſo much as will and deſire that which is good. Now we (as I haue ſaid) teach otherwiſe: that faith iuſtifieth as it is an inſtrument to apprehend and apply Chriſt with his obedience; which is the matter of our iuſtification. This is the truth, I prooue it thus. In the couenant of grace two things muſt be conſidered: the ſubſtance thereof, and the condition. The ſubſtance of the couenant is, that *righteouſneſſe and life euerlaſting is giuen to Gods Church and people by Chriſt.* The condition is, that we for our parts, are by faith to receiue the foreſaide benefits: & this condition is by grace as well as the ſubſtance. Now then, that we may attaine to ſaluation by Chriſt, he muſt be giuen vnto vs really, as he is propounded in the tenour of the foreſaide couenant. And for the giuing of Chriſt, God hath appointed ſpeciall ordinances, as the preaching of the word, and the adminiſtration of the Sacraments. The word preached is the power of God to ſaluation to euery one that beleeues: and the end of the ſacraments is to communicate Chriſt with all his benefits to them that come to be partakers thereof: as is moſt plainely to be ſeene in the Supper of the Lord, in which the giuing of bread and wine to the ſeuerall communicants, is a pledge and ſigne of Gods particular giuing of Chriſts bodie and blood with all his merits, vnto them. And this giuing on Gods part cannot be effectuall without receiuing on our parts: and therefore faith muſt needes be an inſtrument or hand to receiue that which God giueth, that we may find comfort by this giuing.

The III. Difference concerning faith is this: the Papiſt ſaith, that a man is iuſtified by faith: yet not by faith alone, but alſo by other vertues, as hope, loue, the feare of God, &c. The reaſons which are brought to maintaine their opinion are of no moment.

I. *Reaſon.* Luke. 7.47. *Many ſinnes are forgiuen her,* becauſe *ſhee loued much.* Whence they gather that the woman here ſpoken of, was iuſtified and had the pardon of her ſins by loue. *Anſ.* In this text, loue is not made an impulſiue A cauſe to mooue God to pardon her ſinnes, but onely a ſigne to ſhew and manifeſt that God had alreadie pardoned them. Like to this is the place of Iohn, who ſaith, 1. Ioh. 3. 14. *Wee are tranſlated from death to life,* becauſe we *loue the brethren:* where loue is no cauſe of the change, but a ſigne and conſequent thereof.

II. Reaſon. Gal. 5.6. *Neither circumciſion, nor vncircumciſion auaileth any thing, but faith that worketh by loue.* Hence they gather that faith doth iuſtifie together with loue. *Anſ.* The propertie of true faith is, to apprehend and receiue ſomething vnto it ſelfe: & loue, that goes alwaies with faith, as a fruite and vnſeparable companion thereof, is of another nature: For it B doth not receiue in, but as it were giue out it ſelfe in all the duties of the firſt and ſecond table towards God and man: and this thing faith by it ſelfe cannot doe: and therefore Paul ſaith, that faith worketh by loue. The hand hath a propertie to reach out it ſelfe, to lay hold of any thing, and to receiue a gift: but the hand hath no propertie to cut a peece of wood of it ſelfe, without ſaw or knife, or ſome like inſtrument: and yet by helpe of them, it can either deuide or cut. Euen ſo it is the nature of faith, to goe out of it ſelfe & to receiue Chriſt into the heart: as for the duties of the firſt & ſecond table, faith cannot of it ſelfe bring them forth; no more then the hand can deuide or C cut: yet ioyne loue to faith, & then can it practiſe duties commanded concerning God and man. And this I take to be the meaning of this text which ſpeaketh not of iuſtificatiō by faith, but onely of the practiſe of common duties, which faith putteth in execution by the helpe of loue.

III. Reaſon. Faith is neuer alone, therefore it doth not iuſtifie alone. *Anſw.* The reaſon is naught, & they might as well diſpute thus. The eie is neuer alone from the head, and therefore it ſeeth not alone: which is abſurd. And though in regard of ſubſtāce the eie is neuer alone, yet D in regard of ſeeing it is alone: and ſo though faith ſubſiſt not without loue, and hope, and other graces of God, yet in regard of the act of iuſtification it is alone without them all.

IV. Reaſon. If faith alone doe iuſtifie, then we are ſaued by faith alone; but we are not ſaued by faith alone, and therefore not iuſtified by faith alone. *Anſ.* The propoſition is falſe: for more things are requiſite to the main end, then to the ſubordinate meanes. And the aſſumption is falſe: for we are ſaued by faith alone, if we ſpeake of faith as it is an inſtrument apprehending Chriſt for our ſaluation.

V. *Reaſon.* *Rom.* 8.24 *We are ſaued by hope:* therefore not by faith alone. *Anſw.* We are ſaued by hope, not becauſe it is any cauſe of ſaluatiō. Pauls meaning is only this: that we haue not ſaluation as yet in poſſeſſion, but waite patiently for it, in time to come to be poſſeſſed of vs, expecting the time of our ful deliuerāce: that is all, that can iuſtly be gathered hence.

Now the doctrine which wee teach on the

* Particula non cauſalis, ſed illatiua vel rationalis.

contrary is;*That a ſinner is iuſtified before God by faith*:yea,by faith alone. The meaning is,that nothing within man,and nothing that man can doe,either by nature,or by grace,concurreth to the act of iuſtification before God,as any cauſe thereof,either efficient,materiall,formall,or finall,but faith alone: all other gifts and graces, as hope,loue,the feare of God,are neceſſary to ſaluation,as ſignes thereof, and conſequents of faith.Nothing in any man concurs as any cauſe to this worke but faith alone.And faith it ſelfe is no principall but onely an inſtrumental cauſe whereby we receiue,apprehend,& apply Chriſt and his righteouſnes for our iuſtification.

Reaſon I. Ioh.3.14.15. *As Moſes lift vp the ſerpent in the wilderneſſe, ſo muſt the ſonne of man bee lift vp : that whoſoeuer beleeueth in him ſhall not periſh but haue euerlaſting life.* In theſe words Chriſt makes a compariſon on this maner: When any one of the Iſraelites were ſtung to death by fierie ſerpents, his cure was not by any phyſicke or ſurgerie, but onely by the caſting of his eies vp to the brazen ſerpent,which Moſes had erected by Gods commandement: euen ſo in the cure of our ſoules, when we are ſtung to death by ſinne, there is nothing required within vs for our recouerie, but onely that wee caſt vp and fixe the eye of our faith on Chriſt and his righteouſnes.

Reaſon II. The *excluſiue formes* of ſpeech vſed in ſcripture prooue thus much : *Wee are iuſtified freely,not of the law, not by the law, without the law,without workes, not of workes,not according to workes,not of vs, not by the workes of the law,but by faith.* Galat.2.16. *All boaſting excluded,onely beleeue.* Luk.8.50.Theſe diſtinctions,whereby workes and the law are excluded in the worke of iuſtification, doe include thus much, that faith alone doth iuſtifie.

Reaſon III. Very reaſon may teach thus much:for no gift in man is apt and fit as a ſpirituall hand to receiue and apply Chriſt and his righteouſnes vnto a ſinner,but faith. Indeede loue,hope,the feare of God, and repentance, haue their ſeuerall vſes in men, but none ſerue for this end to apprehend Chriſt and his merits, none of them all haue this receiuing propertie: and therefore there is nothing in man, that iuſtifieth as a cauſe but faith alone.

Reaſon IV. The iudgement of the auncient Church. Ambroſ. on Rom.4. *They are bleſſed to whom* without any labour or worke done,*iniquities are remitted and ſinne couered*: no workes or repentance *required of them, but* onely that they beleeue. And.c.3.*Neither working any thing, nor requiting the like, are they iuſtified by* faith alone *through the gift of God.*And 1.Cor.1.*This is apponted of God,that whoſoeuer beleeueth in Chriſt, ſhal be ſaued without any work* by faith alone.*freely receiuing remiſſion of ſinnes.* [a] Auguſtine, *There is one propitiation for all ſinnes,to beleeue in Chriſt.* Heſyc.on Leuit.lib.1.c.2. *Grace which is of mercie is* apprehended by faith alone,*& not of works.* Bernard, [b] *Whoſoeuer is pricked for his ſinnes, and thirſteth after righteouſnes, let him beleeue in thee who iuſtifieſt the ſinner,and beeing iuſtified by* faith alone,*he ſhall haue* peace *with God.* Chryſoſt.on Gal.3.*They ſaid,he which reſteth on faith alone, is accurſed: but Paul ſheweth, that he is bleſſed which reſteth* on faith alone. Baſil.de Humil. *Let man acknowledge himſelfe to want true iuſtice,& that he is iuſtified* onely by faith in Chriſt. Orig.on.c.3. Rom. *Wee thinke that a man is iuſtified by faith without the works of the law:and he ſaith iuſtification by faith alone ſuffiteth, ſo as a man onely beleeuing may be iuſtified.* And,*therefore it lieth vpon vs* —,*to ſearch, who was iuſtified by faith without works.And for an example,I thinke vpon the thiefe, who being crucified with Chriſt cried vnto him,Lord remember me when thou commeſt into thy kingdome: and there is* no other good worke *of his mentioned in the Goſpel: but for this alone faith,Ieſus ſaith vnto him, This night thou ſhalt be with me in Paradiſe.*

III. *Difference.*

The third difference about iuſtification is concerning this point,namely, how farre forth good workes are required thereto.

The doctrine of the Church of Rome,is that there be two kinds of iuſtification: the firſt and the ſecond,as I haue ſaid. The firſt,is when one of an euil man is made a good man:and in this, works are wholly excluded, it beeing wholly of grace. The ſecond, is when a man of a iuſt man is made more iuſt.And this they will haue to proceed from workes of grace:for(ſay they) as a man when he is once borne can by eating and drinking make himſelfe a bigger man, though he could not at the firſt make himſelf a man:euen ſo,a ſinner hauing his firſt iuſtificatiō, may afterward by grace make himſelfe more iuſt. Therefore they hold theſe two things: I. that good works are meritorious cauſes of the ſecond iuſtification, which they terme Actuall. II.that good works are meanes to increaſe the firſt iuſtification,which they call Habituall.

Now let vs ſee how farre forth we muſt ioyne with them in this point. Our conſent therefore ſtandes in three concluſions.

I. That good workes done by them that are iuſtified doe pleaſe God,and are approoued of him,and therefore haue a reward.

II. Good works are neceſſarie to ſaluation two waies:firſt,not as cauſes therof,either conuerſant, adiuvant, or procreant; but onely as conſequents of faith;in that they are inſeparable companions and fruits of that faith, which is indeed neceſſarie to ſaluation.Secondly,they are as neceſſarie as markes in a way, and as the way it ſelfe directing vs vnto eternall life.

III.We hold and beleeue,that the righteous man, is in ſome ſort iuſtified by workes:for ſo the holy Ghoſt ſpeaketh plainely and truely, Iam.2.21.*That Abraham was iuſtified by workes.*

Thus far we ioyne with them:& the very difference is this. They ſay, we are iuſtified by workes,as by cauſes thereof:we ſay,that we are iuſtified by works,as by ſignes and fruits of our iuſtification before God, and no otherwiſe:

[a] De verbis dom.ſerm. 40.

[b] Super Cant. ſerm. 22.

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A and in this ſenſe muſt the place of Saint Iames be vnderſtood, that Abraham was iuſtified, that is, declared and made manifeſt to bee iuſt indeede by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reaſons on both parts.

Our reaſons.

I. Rom. 3.28. *Wee conclude that a man is iuſtified by faith without the workes of the law.* Some anſwer, that ceremoniall workes be excluded here; ſome, that morall workes; ſome, workes going before faith. But let them deuiſe what they can for themſelues, the truth is, that Paul excludeth all workes whatſoeuer, as by the very B text will appeare. For v. 24. hee ſaith, *Wee are iuſtified* freely *by his grace*: that is, by the meere gift of God: giuing vs to vnderſtand, that a ſinner in his iuſtification is meerely paſſiue, that is, doing nothing on his part, whereby God ſhould accept him to life euerlaſting. And v. 27. he ſaith, iuſtification by faith *excludeth all boaſting*: and therefore all kind of workes are thereby excluded; and ſpecially ſuch as are moſt of all the matter of boaſting, that is, good workes. For if a ſinner, after that hee is iuſtified by the merit of Chriſt, were iuſtified more by his owne workes, then might he haue ſome matter of boaſting in himſelfe. And that we may not doubt of Pauls meaning, conſider and read. Eph. 2.8.9. *By grace* (ſaith he) *you are ſaued* C *through faith: and that not of your ſelues, it is the gift of God: not of workes leaſt any man ſhould boaſt himſelfe.* Here Paul excludes all and euery worke, & directly works of grace themſelues, as appeares by the reaſon following; *For wee are his workemanſhippe* created *in Chriſt Ieſus* vnto good workes; which God hath ordained *that we ſhould walke in them.* Now let the Papiſts tell mee, what bee the workes which God hath prepared for men to walke in, and to which they are regenerate, vnleſſe they be the moſt excellent workes of grace? and let them marke how Paul excludes them wholly from the worke of iuſtification and ſaluation.

II. Gal. 5.3. *If yee be circumciſed, ye are bound* D *to the whole law, and ye are aboliſhed from Chriſt.* Heere Paul diſputeth againſt ſuch men as would bee ſaued partly by Chriſt, and partly by the workes of the law: hence I reaſon thus. If any man will be iuſtified by workes, he is bound to fulfill the whole law, according to the rigour thereof: that is Pauls ground. I now aſſume: no man can fulfill the Law according to the rigour thereof: for the liues and workes of moſt righteous men are imperfect, and ſtained with ſinne: and therefore they are taught euery day to ſay on this manner: *forgiue vs our debts.* Againe our knowledge is imperfect, and therefore our faith, repentance, and ſanctification is anſwerable. And laſtly the regenerate man is partly fleſh and partly ſpirit: and therefore his beſt workes are partly from the fleſh, and in part onely ſpirituall. Thus then for any man to be bound to the rigour of the whole law, is as much as if he were bound to his owne damnation.

III. Election to ſaluation is of grace without workes; therefore the iuſtification of a ſinner is of grace alone without workes. For it is a certaine rule, that the cauſe of a cauſe is the cauſe of a thing cauſed. Nowe grace without workes is the cauſe of election, which election is the cauſe of our iuſtification: and therefore grace without works is the cauſe of iuſtification.

IV. A man muſt firſt bee fully iuſtified before hee can doe a good worke: for the perſon muſt firſt pleaſe GOD before his workes can pleaſe him. But the perſon of a ſinner cannot pleaſe GOD till hee be perfectly iuſtified: and therefore till he be iuſtified, hee cannot doe ſo much as one good worke. And thus good workes cannot be any meritorious cauſe of iuſtification, after which they are, both for time, and order of nature. In a word, whereas they make two diſtinct iuſtifications: wee acknowledge that there be degrees of ſanctification, yet ſo as iuſtification is onely one, ſtanding in remiſſion of ſins, & Gods acceptation of vs to life euerlaſting by Chriſt: & thus iuſtificatiō hath no degrees but is perfect at the very firſt.

Obiections of Papiſts.

Pſal. 7.8. *Iudge me according to my righteouſnes.* Hence they reaſon thus: If Dauid be iudged according to his righteouſnes then may he be iuſtified thereby: but Dauid deſires to bee iudged according to his righteouſnes: & therefore he was iuſtified thereby. *Anſ.* There be two kindes of righteouſnes, one of the perſon, the other of the cauſe or action. The righteouſnes of a mans perſon, is whereby it is accepted into the fauour of God vnto life eternall. The righteouſnes of the action or cauſe is, when the action or cauſe is iudged of God to bee good and iuſt. Now Dauid in this Pſalme, ſpeaketh onely of the righteouſnes of the action, or innocencie of his cauſe, in that he was falſely charged to haue ſought the kingdome. In like manner it is ſaid of Phineas, Pſalm. 106. 31. that his fact in killing Zimri & Coſbie, *was imputed to him for righteouſnes:* not becauſe it was a ſatisfaction to the law, the rigour whereof could not be fulfilled in that one worke: but becauſe God accepted of it as a iuſt worke, and as a token of his righteouſneſſe and zeale for Gods glory.

II. *Obiect.* The ſcripture ſaith in ſundry places, that men are bleſſed which doe good workes. *Pſal. 119.1. Bleſſed is the man that is vpright in heart, and walketh in the law of the Lord.* *Anſ.* The man is bleſſed that indeauoureth to keepe Gods commaundements. Yet is he not bleſſed ſimply, becauſe he doth ſo; but becauſe he is in Chriſt, by whom he doth ſo: & his obedience to the law of God is a ſigne thereof.

III. *Obiect.* When man confeſſeth his ſinnes and humbleth himſelfe by prayer and faſting, Gods wrath is pacified and ſtaied: therefore prayer and faſting are cauſes of iuſtification before God. *Anſw.* Indeed, men that truly humble themſelues by prayer and faſting, doe appeaſe the wrath of God: yet not properly by theſe actions, but by their faith expreſſed and teſtified in them, whereby they apprehend that which appeaſeth Gods wrath, euen the merits of Chriſt in whom the Father is well pleaſed: and for whoſe ſake alone he is well pleaſed with vs.

IV. *Obiect.* Sundrie perſons in Scripture are commended for perfection: as Noe, and Abraham, Zacharie, and Elizabeth: and Chriſt biddeth vs all be perfect, and where there is any perfection of workes, there alſo workes may iuſtifie. *Anſw.* There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in parts is, when beeing regenerate, and hauing the ſeedes of all neceſſarie vertues, we indeauour accordingly to obey God, not in ſome few, but in all and euery part of the law: as Ioſias turned vnto God according to all the law of Moſes. Perfection in degrees is, when a man keepeth euery cōmandement of God, and that according to the rigour thereof, in the very higheſt degree. Now then whereas we are commaunded to be perfected, and haue examples of the ſame perfection in Scripture: both commaundements and examples muſt be vnderſtood of perfection in parts, and not of perfection in degrees, which cannot be attained vnto in this life; though we for our parts muſt daily ſtriue to come as neere it as poſſibly we can.

V. *Obiect.* 2. Cor. 4. 17. *Our momentany afflictions worke in vs a greater meaſure of glorie:* now if afflictions worke our ſaluation, then workes alſo do the ſame. *Anſw.* Afflictions worke ſaluation not as cauſes procuring it, but as means directing vs thereto. And thus alſo muſt we eſteeme of works, in the matter of our ſaluation, as of a certaine way or a marke therein, directing vs to glorie, not cauſing and procuring it: as Bernard ſaith, they are *via Regni, non cauſa regnandi. The way to the kingdome, not the cauſe of raigning there.*

Lib. de gra. & lib. arbit.

VI. *Obiect.* We are iuſtified by the ſame thing whereby we are iudged: but we are iudged by our good workes: therefore iuſtified alſo. *Anſw.* The propoſition is falſe: for iudgement is an act of God, declaring a man to be iuſt that is alreadie iuſt: and iuſtification is another diſtinct act of God, whereby he maketh him to be iuſt, that is by nature vniuſt. And therefore in equitie the laſt iudgement is to proceede by workes: becauſe they are the fitteſt meanes to make trial of euery mans cauſe, and ſerue fitly to declare whom God hath iuſtified in this life.

VII. *Obiect.* Wicked men are condemned for euill workes: and therefore righteous men are iuſtified by good workes. *Anſw.* The reaſon holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and ſo deſerueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iuſtifie.

VIII. *Obiect.* To beleeue in Chriſt is a worke, and by it we are iuſtified: and if one worke doe iuſtifie, why may we not be iuſtified by all the workes of the law? *Anſw.* Faith muſt be conſidered two waies: firſt, as a worke, qualitie, or vertue: ſecondly, as an inſtrument, or hand reaching out it ſelfe to receiue Chriſts merit. And wee are iuſtified by faith, not as it is a worke, vertue, or quality: but as it is an inſtrument to receiue and apply that thing whereby we are iuſtified. And therefore it is a figuratiue ſpeech to ſay, *We are iuſtified by faith.* Faith conſidered by it ſelfe maketh no man righteous: neither doth the action of faith which is to apprehend, iuſtifie: but the obiect of faith, which is Chriſts obedience apprehended.

Theſe are the principall reaſons commonly vſed: which as we ſee, are of no moment. To conclude therefore, we hold that workes concurre to iuſtification, and that we are iuſtified thereby as by ſignes and effects, not as cauſes: for both the beginning, middle, and accompliſhment of our iuſtification is onely in Chriſt: and hereupon Iohn ſaith, *If any man* (beeing alreadie iuſtified) *ſinne, we haue an Aduocate with the Father, Ieſus Chriſt, and he is the propitiation for our ſinnes.* And to make our good works meanes or cauſes of our iuſtification, is to make euery man a Sauiour to himſelfe.

1. Joh. 2. 1.

The V. point: of Merits.

By *Merit,* we vnderſtand any thing or any worke, whereby Gods fauour and life euerlaſting is procured: and that for the dignitie and excellencie of the worke or thing done: or, a good worke done, binding him that receiueth it to repay the like.

Our conſent.

Touching Merits we conſent in two concluſions with them. The firſt concluſion, that merits are ſo farre forth neceſſarie, that without them there can be no ſaluation.

The ſecond, that Chriſt our Mediatour and Redeemer, is the root and fountaine of al merit.

The diſſent or difference.

The Popiſh Church placeth merits within man, making two ſorts thereof: the merit of the perſon, and the merit of the worke. The merit of the perſon, is a dignitie in the perſon, whereby it is worthie of life euerlaſting. And this (as they ſay) is to be found in Infants dying after baptiſme, who though they want good workes, yet are they not voide of this kind of merit, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie in the worke, whereby it is made fit and enabled to deſerue life euerlaſting for the doer. And workes (as they teach) are meritorious two waies: firſt, by couenant, becauſe God hath made a promiſe of reward

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vnto them; ſecondly, by their owne dignitie: for Chriſt hath merited that our workes might merit. And this is the ſubſtance of their doctrine. From it we diſſent in theſe points.

I. We renounce all perſonall merits, that is, all merits within the perſon of any meere man. II. And we renounce all merit of workes, that is, all merit of any worke done by any meere man whatſoeuer. And the true merit whereby we looke to attaine the fauour of God, and life euerlaſting, is to be found in the perſon of Chriſt alone: who is the ſtore-houſe of all our merits: whoſe prerogatiue it is, to be the perſon alone in whom God is wel pleaſed. Gods fauour is of infinite dignitie, and no creature is able to doe a worke that may countervaile the fauour of God, ſaue Chriſt alone: who, by reaſon of the dignitie of his perſon, beeing not a meere man, but God-man, or Man-god, can doe ſuch workes as are of endleſſe dignitie, euery way anſwerable to the fauour of God: and therefore ſufficient to merit the ſame for vs. And though a merit or meritorious worke agree onely to the perſon of Chriſt, yet is it made ours by imputation. For as his righteouſneſſe is made ours, ſo are his merits depending thereon: but his righteouſnes is made ours by imputation, as I haue ſhewed. Hence ariſeth another point, namely, that as Chriſts righteouſneſſe is made ours really by imputation to make vs righteous: ſo we by the merit of his righteouſneſſe imputed to vs do merit and deſerue life euerlaſting. And this is our doctrine. In a word, the Papiſt maintaineth the merits of his owne workes: but we renounce them all, and reſt onely on the merit of Chriſt. And that our doctrine is truth, and theirs falſhood, I will make manifeſt by ſundry reaſons; and then anſwer their arguments to the contrarie.

Our reaſons.

The firſt ſhall be taken from the properties and conditions that muſt be in a worke meritorious, and they are foure. I. A man muſt doe it of himſelfe, and by himſelfe: for if it bee done by another, the merit doth not properly belong to the doer. II. A man muſt doe it of his owne free-will and pleaſure, not of due debt: for when we doe that which we are bound to doe, we doe no more but our duty. III. The worke muſt be done to the profit of another, who thereupon muſt be found to repay the like. IV. The reward and the worke muſt be in proportion equall: for if the reward be more then the worke, it is not a reward of deſert, but a gift of good will. Hence followes a notable concluſion: *That Chriſts manhood conſidered apart from his Godhead, cannot merit at Gods hand: though it be more excellent euery way then all both men and Angels.* For beeing thus conſidered, it doth nothing of it ſelfe, but by grace receiued from the Godhead: though it alſo be without meaſure. Secondly, Chriſts manhood is a creature, & in that regard bound to do whatſoeuer it doth. Thirdly, Chriſt as man cannot giue any thing to God, but that which he receiued from God; therefore cannot the manhood properly by it ſelfe merit, but onely as it is perſonally vnited to the Godhead of the Sonne. And if this be ſo, then much leſſe can any meere man, or any Angel merit: yea it is a madneſſe to thinke, that either our actions or perſons ſhould be capable of any merit whereby we might attaine to life eternall.

Reaſon II. Exod. 20.6. *And ſhew mercie* vpon thouſands in them that loue me, and keepe my commaundements. Hence I reaſon thus: where reward is giuen vpon mercie, there is no merit: but reward is giuen of mercie to thẽ that fulfill the law: therefore no merit. What can we any way deſerue, when our full recompence muſt be of mercie? And this appeares further by Adam: if he had ſtood to this day, he could not by his continual and perfect obedience, haue procured a further increaſe of fauour at Gods hand, but ſhould only haue continued that happie eſtate in which he was firſt created.

Reaſon. III. Scripture directly condemneth merit of workes. Rom. 6.23. *The wages of ſinne is death : but* the gift of God *is eternall life through Ieſus Chriſt our Lord.* The proportion of the argument required that S. Paul ſhould haue ſaid: The reward of good workes is eternall life, if life euerlaſting could be deſerued, which cannot: becauſe it is a free gift. Againe, Tit. 3. 5. *We are ſaued not by workes of righteouſneſſe which we haue done, but according to his mercie he ſaued vs.* And Eph. 2. 8.10. *By grace you are ſaued through faith, and that not of your ſelues it is the gift of God: not of workes, which God hath prepared that we ſhould walke in them.* If any workes be crowned, it is certen that the ſufferings of Martyrs ſhal be rewarded; now of thẽ Paul ſaith, Ro. 8.18. *The ſufferings of this life are* not worthy *of the glory to come.* Where then is the value and dignity of other workes? To this purpoſe *Ambroſe* ſaith, *The iuſt man though hee be tormented in the braſen Bull, is ſtill iuſt, becauſe he iuſtifieth God, and ſaith* he ſuffereth *leſſe then his ſinnes deſerue.*

Reaſon. IV. Whoſoeuer wil merit, muſt fulfil the whole law: but none can keepe the whole law: *For if we ſay, we haue no ſinne, we deceiue our ſelues,* 1. Ioh. 1.8. And he that ſinnes againſt one commandement is guilty of the whole law: and what can he merit that is guilty of the breach of the whole law?

Iam. 2. 10.

Reaſon. V. We are taught to pray on this maner, *Giue vs this day our daily bread:* wherein we acknowledge euery morſell of bread to be the meere gift of God without deſert: & therfore muſt we much more acknowledge life eternall to be euery way the gift of God. It muſt needes therefore be a Satanical inſolencie for any man to imagine, that he can by his workes merit eternall life, who cannot merit bread.

Mat. 6. 11.

Reaſon VI. Conſent of the auncient Church. [e] Bernard, *Thoſe which we call our merits, are the way to the kingdome, and not* the cauſe of raigning.

[e] De inte pellatione Dauid. 4. vel Pſal. 7

raigning. Auguſt. Manuel chapter. 22. *All my hope is in the death of my Lord. His death was my merit: my* merit is the paſſion of the Lord. *I ſhall not be void of merit, ſo long as Gods mercies are not wanting.* Baſil. on Pſal. 114. *Eternall reſt is reſerued for them, which haue ſtriuen lawfully in this life: not* for the merits *of their doings, but vpon the grace of the moſt bountifull God, in which they truſted.* Auguſt. on Pſal. 120. *He crowneth thee, becauſe he crowneth his owne gifts, not thy merits.* And Pſal. 142. *Lord thou wilt quicken me in thy iuſtice, not in mine: not becauſe I deſerued it, but becauſe thou haſt compaſſion.*

Obiections of Papiſts.

Obiect. I. In ſundrie places of Scripture, promiſe of reward is made to them that beleeue and doe good works: therfore our works doe merit: for a reward and merit be relatiues. *Anſ.* Reward is two-fold: of debt, and of mercie. Life euerlaſting is not a reward of debt but of mercie, giuen of the good will of God, without any thing done of man. Secondly, the kingdom of heauen is properly an inheritance giuen of a father to a child, and therefore it is called a reward not properly, but by a figure or by reſemblance. For as a workeman hauing ended his labour, receiueth his wages; ſo after men haue lead their liues and finiſhed their courſe in keeping faith and good conſcience, as dutifull children, God giueth them eternall life. And hereupon it is tearmed a reward. Thirdly, if I ſhould graunt that life euerlaſting is a deſerued reward, it is not for our workes, but for Chriſts merit imputed to vs, cauſing vs thereby to merit: and thus the relation ſtands directly betweene the Reward and Chriſts Merit applied vnto vs.

Obiect. II. Chriſt by his death merited that our workes ſhould merit life euerlaſting. *Anſ.* That is falſe: all we finde in Scripture is, that Chriſt by his merit procured pardon of ſinne, imputation of righteouſneſſe, and life euerlaſting: and it is no where ſaid in the word of God, that Chriſt did merit that our workes ſhould merit: it is a dotage of their owne deuiſing. He died not for our good workes to make them able to ſatisfie GODS anger; but for our ſinnes that they might be pardoned. Thus much ſaith the Scripture, and no more. And in that Chriſt did ſufficiently merit life eternall for vs, by his owne death; it is a ſufficient proofe that he neuer intended to giue vs power of meriting the ſame: vnles we ſuppoſe that at ſome time he giues more then is needfull. Againe, Chriſt in the office of mediation as hee is a King, Prieſt, and Prophet, admitteth no deputie or fellow. For he is a moſt perfect Mediatour, doing all things by himſelfe, without the helpe of any. And the miniſters that diſpence the word are not his deputies, but reaſonable and voluntarie inſtruments, which he vſeth. But if men by workes can merit increaſe of grace and happines for A themſelues, then hath Chriſt partners in the worke of redemption: men doing that by him, which he doth of himſelfe, in procuring their ſaluation. Nay, if this might ſtand, that Chriſt did merit that our workes ſhould merit, then Chriſt ſhould merit that our ſtained righteouſneſſe beeing for this cauſe not capable of merit, ſhould neuertheleſſe merit. I call it ſtained; becauſe we are partly fleſh and partly ſpirit: and therefore in our ſelues deſeruing the curſe of the law, though we be regenerate. Againe, for one good worke we doe, we haue many euill, the offence whereof defaceth the merit of our beſt deedes and makes them too light in the ballance of the law.

B *Obiect.* III. Our workes merit by bargaine or couenant, becauſe God hath promiſed to reward them. *Anſw.* The word of God ſets downe two couenants; one legall, the other euangelicall. In the legall couenant life euerlaſting is promiſed to workes, for that is the condition of the law: doe theſe things and thou ſhalt liue. But on this manner can no man merit life euerlaſting, becauſe none is able to doe all that the law requires; whether wee reſpect the manner, or the meaſure of obedience. In the euangelicall couenant, the promiſes that are made are not made to any worke or vertue in man, but to the worker: not for any merit of his owne perſon or worke, but for the perſon and merit of Chriſt. For C example, it is a promiſe of the Goſpell, *Bee faithfull vnto death, and I will giue thee the crowne of life.* Reuelat. 2.10. Here the promiſe is not made to the vertue of fidelitie, but to the faithfull perſon; whoſe fidelitie is but a token that hee is in Chriſt: for the merit of whoſe obedience GOD promiſeth the crowne of life: and therefore Chriſt ſaith further, *I come quickely, and will giue to euery man according to his workes:* Reuel. 22. 12. marke, he ſaith not to the worke, or for the worke; but to the worker according to his workes. And thus the bond of all other promiſes of the Goſpell, in which God willingly binds himſelfe to reward our workes, doth not directly concerne vs, but hath reſpect to the perſon, and obedience of Chriſt, D for whoſe ſake alone God binds himſelfe as debter vnto vs, and giues the recompence or reward, according to the meaſure of our faith teſtified by our workes. And therefore it cannot bee truely gathered, that workes doe merit by any promiſe or couenant, paſſed on Gods part to man. Some may ſay, if workes merit not why are they mentioned in the promiſe? I anſwer, not becauſe they merit, but becauſe they are tokens, that the doer of the workes, is in Chriſt, for whoſe merit the promiſe ſhall be accompliſhed,

Obiect. IV. Good workes are perfect and without fault, for they are the workes of the Holy Ghoſt, who cannot ſinne: therefore they merit. *Anſ.* If workes did proceed onely and immediately from the holy Ghoſt, there could not bee any fault in them: but our works come

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from the holy Ghoſt, in and by the will and vnderſtanding of man: and by this meanes they are tainted with ſinne; as water in the fountaine is both cleare and ſweet, yet the ſtreames thereof paſſing through the filthie chanel are defiled thereby. Againe, they reaſon thus: That which we are bound to doe hath no fault in it: but we are bound to doe good workes: therefore they are perfect. *Anſw.* The propoſition muſt be expounded: that which we are bound to doe, in it ſelfe, according to the intention of the commander hath no fault: or, that which we are bound to doe according as wee are bound to doe it, hath no fault: yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

Obiect. V. Chriſt ſaith, Reuel. 3.4. that the faithfull in the Church of Sardis *ſhall walke with him in white, for they are worthie*: therefore beleeuers merit. *Anſ.* Euery beleeuer is worthie to walke with Chriſt; yet not worthie in himſelfe, but in Chriſt, to whom he is vnited, and made bone of his bone, and fleſh of his fleſh. And by reaſon of this coniunction it is, that men are ſaid to be worthy, becauſe they are inriched with Chriſts merits and righteouſnes.

Obiect. VI. 2.Tim.4.8. Euerlaſting life is tearmed *a crowne*, and *a crowne of righteouſnes to be giuen of a iuſt iudge*: therefore man for his part by his workes deſerues the ſame. *Anſ.* Euerlaſting life is called a crowne onely in reſemblance: for as he which runneth a race, muſt continue and runne to the end, & then be crowned; euen ſo muſt we continue and walke in good workes vnto the end, & then receiue eternall life. And it is called a crowne of righteouſnes, not becauſe it belongs to any man by due & deſert; but becauſe God hath bound himſelfe by a promiſe to giue it, in performing whereof he is tearmed iuſt: & by vertue of this promiſe it is obtained, & no otherwiſe. Theſe are the principall obiections, by which we may iudge what the reſt are. And thus we ſee what is the truth, namely, that merit is neceſſary to ſaluation: yet neither merit of any mans worke, or perſon, but the merit of Chriſt imputed to vs, wherby we beeing in him doe procure and deſerue the fauour of God and life eternall.

The ſixt point: Of Satiſfaction.

Our conſent.

Concluſ. I. Firſt, wee acknowledge and hold Ciuill or Politike ſatisfaction: that is, a recompence for iniuries, and damages offered any way to our neighbours. This Zacheus practiſed, when at his conuerſion he reſtored foure-fold things gotten by forged cauillation. *A*gaine, by ciuill ſatisfaction I vnderſtand, the impoſition of fines, mulcts, and penalties vpon offenders, and the inflicting of death vpon malefactours. For all theſe are ſatisfactions to the law, and ſocieties of men when they are wronged. *A*ll theſe we maintaine as neceſſarie, for neither Church nor commonwealth can be without them: conſidering they are notable meanes to vphold ciuill peace; and otherwhiles they are fruites of true faith, as the ſatisfaction of Zacheus was.

Concluſ. II. We acknowledge canonicall or Eccleſiaſtical ſatisfaction: and that is, when any hauing giuen offence to the Church of God or any part thereof, do make an open & publike teſtimony of their repentance. Mirian for murmuring againſt Moſes, was ſtriken with leproſie, and afterward by his prayer ſhee was clenſed, & yet for all that ſhee muſt goe ſeuen daies out of the tents and congregation, that ſhee might make a kind of ſatisfaction to the people for her treſpaſſe. And in the old teſtament, ſackcloath & aſhes were ſignes of their ſatisfaction.

Num.12.

Concluſ. III. We hold that no man can be ſaued, vnleſſe he make a perfect ſatisfaction to the iuſtice of God for all his ſinnes; becauſe God is infinite in iuſtice, and therefore will euer exact an euerlaſting puniſhment, or ſatisfaction for the ſame.

The diſſent or difference.

The points of our difference and diſſent are theſe. The Church of Rome teacheth and beleeueth, that Chriſt by his death hath made a ſatisfaction for all the ſinnes of men, and for the eternall puniſhment of them all: yet ſo; as they themſelues muſt ſatisfie the iuſtice of God for the temporal puniſhment of their offences, either on earth or in purgatorie. We teach and beleeue that Chriſt by his death and paſſion hath made a perfect and al-ſufficient ſatisfaction to the iuſtice of God for all the ſinnes of men, and for the whole puniſhment thereof both eternall and temporall. Thus we differ, and herein we for our parts muſt for euer ſtand at difference with them: ſo as if there were no more points of variance but this one, it ſhould be ſufficient to keepe vs alwaies from vniting our religions, and cauſe vs to obey the voyce of Chriſt, *Come out of her my people.* For as in the former points, ſo in this alſo, the Papiſts erre, not in circumſtance, but in the very foundation and life of religion.

Our reaſons.

I. *A* ſatisfaction that is made imperfect either directly or by conſequent, is indeede no ſatisfaction at all. But the Papiſts make Chriſts ſatisfaction imperfect, in that they doe adde a ſupplie by humane ſatisfactions; and thus much a learned ſchooleman, Biel in plaine wordes confeſſed; *Although* (ſaith he) *the paſſion of Chriſt be the principall merit, for which grace is conferred, the opening of the kingdome & glory*, yet is it neuer the alone and total meritorious cauſe: *it is manifeſt, becauſe alwaies with the merit of Chriſt, there concurreth ſome worke, as, the merit of congruity or condignity of him that receiueth grace or glory, if he be of yeares, and*

Super lib.3. diſt.19. concluſ.5.

haue the vſe of reaſon: or of ſome other for him, if he want reaſon. For that which admits a ſupply by another, is imperfect in it ſelfe. Therefore humane ſatisfactions cannot ſtand. Learned Papiſts make anſwer, that Chriſts ſatisfaction and mans may ſtand well together. For (ſay they) Chriſts ſatisfaction is ſufficient in it ſelfe to anſwer the iuſtice of God for all ſinnes and puniſhment: but it is not ſufficient to this or that man till it be applyed: and it muſt be applyed by our ſatisfaction made to God for the temporall puniſhment of our ſinnes. But I ſay againe, that mans ſatisfaction can be no meanes to apply the ſatisfaction of Chriſt, and I prooue it thus. The meanes of applying Gods bleſſings and graces vnto man are twofold: ſome reſpect God himſelfe, and ſome reſpect man. Thoſe which reſpect God, are ſuch wherby God on his part doth offer and conuay his mercies in Chriſt vnto man: of this ſort are the preaching of the word, Baptiſme, and the Lords ſupper: and theſe are as it were the hand of God whereby he reacheth downe and giueth vnto vs Chriſt with all his benefits. The other meanes of applying on mans part, are thoſe whereby the ſaid benefites are receiued. Of this ſort there is onely one, namely faith, whereby we beleeue that Chriſt with all his benefites belongs vnto vs, and this is the hand of man whereby he receiueth Chriſt as he is offered, or exhibited by God in the word and Sacraments. As for other meanes beſide theſe in Scripture we find none. Fooliſh therefore is the anſwer of the Papiſts, that make mens ſatisfactions meanes to apply the ſatisfaction of Chriſt vnto vs: for by humane ſatisfactions, Chriſt is neither offered on Gods part, not yet receiued on mans part: let them prooue it if they can. Others, not contented with this their former anſwer, ſay; that our ſatisfactions doe nothing derogate from the ſatisfaction of Chriſt: becauſe our workes haue their dignitie and merit from Chriſts ſatisfaction: he meriting that our workes ſhould ſatisfie Gods iuſtice for temporall puniſhments. But this is alſo abſurd and falſe, as the former was: For if Chriſt did ſatisfie that man might ſatisfie, then Chriſt doth make euery beleeuer to be a Chriſt, a Ieſus, a Redeemer, and a Prieſt in the ſame order with his owne ſelfe. But to make ſinfull man his owne Redeemer, though it bee but from temporall puniſhments, is a doctrine of deuils. For the holy Ghoſt teacheth, that the prieſthood of Chriſt is *incommunicable, and cannot paſſe from him to any other.* Now to make ſatisfaction for ſinne or any part of the puniſhment thereof, is a dutie, or a part of Chriſt his prieſthood: and therefore to make a ſatisfaction is a worke that cannot paſſe from his perſon to the perſon of any man. Againe, if Chriſt by his ſatisfaction giue power to man to ſatisfie, then man doth ſatisfie by Chriſt, and Chriſt beſides his owne ſatisfaction vpon the croſſe, muſt daily ſatisfie in man to the end of the world: but this A cannot be: for Chriſt vpon the Croſſe, when death was vpon him, ſaid, *It is finiſhed*, that is, I haue fully ſatisfied for all the ſinnes of mankind, both in reſpect of the fault and puniſhment. As for Chriſts buriall and reſurrection which followed his death, they ſerued not to ſatisfie, but to confirme the ſame. Againe, Paul ſaith 2. Cor. 5. 21. He that knew no ſinne, was made *ſinne for vs*, that is, the puniſhment of ſinne for vs: but if the Church of Rome ſay true, that Chriſt doth daily ſatisfie, then Paul ſpake too ſhort, and ſhould haue ſaid further, that Chriſt was made ſinne *for vs, and in vs too*: and that God was not onely in Chriſt, but *alſo* B *in vs*, reconciling the world to himſelfe. But Paul neuer knew this learning: and therefore let them turne themſelues which way they will, by putting a ſupplement to Chriſts ſatisfaction, they doe indeed annihilate the ſame.

Heb 7.24.

2.Cor.5.19.

Reaſon II. In ſundry places of Scripture, eſpecially in the Epiſtles of Paul, we are ſaid to be redeemed, iuſtified, & ſaued *freely*: which word *freely*, doth import that we are iuſtified and ſaued without any thing done on our part or by our ſelues in the matter of our ſaluation: and if this be ſo, then can we doe nothing at all that may ſatisfie the iuſtice of God for the leaſt puniſhment of our ſinnes. If we ſatisfie in our owne perſons, we are not ſaued C freely: and if we be ſaued freely, we make no ſatisfaction at all.

Reaſon III. We pray daily, *forgiue vs our ſins*: now to plead pardon, & to ſatisfie for our ſins, be contrarie: & for all things, for which we can make ſatisfaction, we need not craue a pardon: but we are taught in the foreſaid petition wholly and onely to vſe the plea of pardon for our ſinnes, and therfore we acknowledge that we cannot make any ſatisfaction at all.

Reaſon IV. The iudgement of the auncient Church. Tertul. de Baptiſm. *Guiltineſſe beeing taken away, the* puniſhment is alſo taken away. [a] Auguſtine, *Chriſt by taking vpon him the puniſhment and not the fault, hath done away both fault and* the puniſhment: Tom. 10. *Hom.* D 5. he ſaith, *When we are gone out of this world, there will remaine no compunction or ſatisfaction.* Some new Editions haue foiſted in the word (*aliqua*) and ſo haue turned the ſenſe on this manner: *There will remaine no compunction or ſome ſatisfaction.* But this is flat againſt Auguſtines meaning, who ſaith a litle before, *that when the way is ended, there is no compounding of our cauſe with any.* Chryſoſt. proœm. in Eſa. *Say not to me, I haue ſinned: how ſhall I be freed from ſo many ſinnes? Thou canſt not; but thy God can, Yea, and he will ſo blot out thy ſinnes that there ſhal* remaine no print of them: *which thing befalles not to the bodie, for when it is healed there remaines a skarre: but God as ſoone as hee exempts thee from puniſhment, he giueth thee iuſtice.* Ambroſe ſaith, *I read of Peters teares, but I read not* of his ſatisfaction. Againe, *Let vs adore*

[a] Serm.37. de verb. Apoſt.

Luc.22. Petri negat. De bono mor.

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Chriſt that he may ſay vnto vs, Feare not thy ſins of this world, nor the waues of bodily ſufferings: I haue remiſſion of ſinnes. Hierome ſaith in Pſal. 31. *The ſinne that is couered is not ſeene, the ſinne that is not ſeene is not imputed, that which is* not imputed, is not puniſhed. Chryſoſtome in Matth. homil. 44. *Among all men, ſome indure puniſhment in this life and the life to come: others in this life alone: others alone in the life to come: others neither in this life nor in the life to come. There alone, as Diues, who was not Lord ſo much as of one droppe of water. Here alone, the inceſtuous man among the Corinthians. Neither here nor there, as the Apoſtles and Prophets, as alſo Iob and the reſt of this kind: for they indured* no ſufferings for puniſhment, *but that they might be knowne to be conquerours in this fight.*

Obiections of Papiſts.

I. Obiect. Levit. 4. Moſes according to Gods commaundement preſcribed ſeuerall ſacrifices for ſeuerall perſons; and they were meanes of ſatisfaction for the temporall puniſhments of their daily ſinnes. *Anſw.* Thoſe ſacrifices were only ſignes and types of Chriſts ſatisfaction to be offered to his Father in his alone ſacrifice vpon the croſſe: and whoſoeuer offered any ſacrifice in the old Teſtament, did thus and no otherwiſe eſteeme of it, but as a type and figure of better things. Secondly, the ſaid ſacrifices were ſatisfactions to the Church, whereby men did teſtifie their repentance for their offences, and likewiſe their deſire to be reconciled to God and men. And ſuch kinde of ſatisfactions, wee acknowledge.

II. Obiect. Men, whoſe ſinnes are all pardoned, haue afterward ſundrie croſſes and afflictions laid vpon them, vnto the end of their daies: therefore in all likelihood they make ſatisfaction to God for temporall puniſhments. As for example, the Iſraelites for murmuring againſt the Lord in the wilderneſſe, were barred all from the land of promiſe: and the like befell Moſes and Aaron for not glorifying God as they ſhould haue done at the waters of ſtrife. *Anſ.* Man muſt be conſidered in a two-fold eſtate, as he is vnder the law, and as he is vnder grace. In the firſt eſtate, all afflictions are curſes or legal puniſhments, be they little or great: but to them that are in the ſecond eſtate and beleeue in Chriſt, though the ſame afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father ſeruing to be trials, corrections, preuentings, admonitions, 1. Cor. 11. 32. *When we are iudged, we are nurtured of the Lord.* and Heb. 12. 7. *If ye indure chaſtiſements, God offereth himſelfe vnto you as children.* And Chryſoſtome ſaith, 1. Cor. hom. 28. *When we are corrected of the Lord, it is more for our admonition then damnation, more for a medicine then for a puniſhment: more for a correction then for a penalty.* And whereas God denied the beleeuing Iſrae- A lites, with Moſes and Aaron to enter into the land of Canaan, it cannot be prooued that it was a puniſhment or penaltie of the law vpon them. The Scripture ſaith no more but that it was an admonition to all men in all ages following, to take heed of like offences, as Paul writeth, *All theſe things came vnto them for enſamples, and, were written for our admonition,* 1. Corinthians. 10. 11.

III. Obiect. Dauid was puniſhed after his repentance for his adulterie, for the child died and he was plagued in his owne kind, in the inceſt of Abſalon: and when he had numbred the people, he was yet puniſhed in the death of his people after his owne repentance. *Anſ.* I B anſwer as before, that the hand of God was vpon Dauid after his repentance; but yet the iudgements which befell him were not curſes vnto him properly, but corrections for his ſins, and trials of his faith, and meanes to preuent further ſinne, and to renew both his faith and repentance; as alſo they ſerued to admoniſh others in like caſe; for Dauid was a publike perſon and his ſinnes were offenſiue, both within the Church of God, and without.

IV. Obiect. The Prophets of God, when the people were threatned with the plague, famine, ſword, captiuitie, &c. exhorted them to repent & to humble themſelues in ſackcloath and aſhes: and thereby they turned away the C wrath of God that was then comming foorth againſt them. Therefore by temporall humiliation, men may eſcape the temporall puniſhments of the Lord. *Anſ.* Famine, ſword, baniſhment, the plague, and other iudgements ſent on Gods people, were not properly puniſhments of ſinne, but onely the corrections of a father, whereby he humbleth them that they might repent: or thus, they were puniſhments tending to correction, not ſeruing for ſatisfaction. And the puniſhments of God are turned from them, not becauſe they ſatisfie the iuſtice of God in their owne ſufferings, but be- D cauſe by faith they lay hold on the ſatisfaction of the Meſſias, and teſtifie the ſame by their humiliation and repentance.

V. Obiect. Dan. 4: 24. Daniel giueth this counſell to Nebuchadnezzar, *Redeme thy ſins by iuſtice, and thine iniquities by almes deedes.* Behold (ſay they) almes deeds are made a means to ſatisfie for mans iniquities. *Anſ.* The word which they tranſlate to *redeeme*, (as the moſt learned in the Chaldie toung with one conſent auouch) doth properly ſignifie to *breake off*: as i[illegible] Prophet ſhould ſay: O King, thou art a [illegible]tie Monarch, and to inlarge thy kingdome thou haſt vſed much iniuſtice and crueltie, therefore now repent of thine iniquitie, and breake off theſe thy ſinnes, teſtifie thy repentance by doing iuſtice, and giue almes to the poore whom thou haſt oppreſſed. Therefore here is nothing ſpoken of ſatisfaction for ſin, but onely of teſtification of repentance by the fruites thereof.

Obiect. VI. Matth. 3. 2. Doe penance; and bring foorth fruites worthie of penance, which ſay they) are works of ſatisfaction inioyned by the Prieſt. *Anſw.* This text is abuſed: for the word μετανοεῖτε, ſignifieth thus much, *chaunge your mindes* from ſinne to God, and teſtifie it by good workes, that is, by doing the duties of the morall lawe: which muſt be done, not becauſe they are meanes to ſatisfie Gods iuſtice for mans ſinne, but becauſe they are fruites of that faith and repentance which lies in the heart.

Obiect. VII. 2. Cor. 7. 11. Paul ſetteth down ſundrie fruites of repentance: whereof the laſt is *reuenge*, whereby repentant perſons puniſh themſelues, thereby to ſatisfie Gods iuſtice for the temporall puniſhment of their ſinnes. *Anſ.* A repentant ſinner muſt take reuenge of himſelfe, and that is onely to vſe all meanes which ſerue to ſubdue the corruption of nature, to bridle carnall affections, and to mortifie ſinne: and theſe kinds of actions are *reſtrainments* properly, and not puniſhments: and are directed againſt the ſinne, and not againſt the perſon.

Laſtly, they make three workes of ſatisfaction, prayer, faſting, and almes deedes. For the firſt, it is meere fooliſhneſſe to thinke, that man by prayer can ſatisfie for his ſinnes. It is all one, as if they had ſaid, that a beggar by asking of almes ſhould deſerue his almes: or, that a debter by requeſting his creditour to pardon his debt, ſhould thereby pay his debt. Secondly, faſting is a thing indifferent, of the ſame nature with eating and drinking, and of it ſelfe conferreth nothing to the obtainment of the kingdome of heauen, no more then eating and drinking doth. Thirdly and laſtly, almes deedes cannot be workes of ſatisfaction for ſinnes. For when we giue them as wee ought, we doe but our dutie, whereunto wee are bound. And we may as well ſay, that a man by paying one debt may diſcharge another, as to ſay that by doing his dutie hee may ſatisfie Gods iuſtice for the puniſhment of his ſinnes. Theſe we confeſſe be fruites of faith, but yet are they no workes of ſatisfaction: but the onely and al-ſufficient ſatisfaction made to Gods iuſtice for our ſinnes, is to be found in the perſon of Chriſt, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching ſatisfaction is cleared: and it is to be learned carefully of our common people, becauſe the opinion of humane ſatisfaction is naturall and ſtickes faſt in the hearts of naturall men. Hereupon when any haue ſinned, and feele touch of conſcience any way, their manner is, then to performe ſome outward humiliation and repentance, thinking thereby to ſtoppe the mouth of conſcience, and by doing ſome ceremoniall duties to appeaſe the wrath of God for their ſins. Yea many thinke to ſatisfie Gods iuſtice by repeating the *Creede*, the Lords prayer, and the tenne Commaundements, ſo fooliſh are they in this kind.

The ſeauenth point:

Of Traditions.

Traditions, are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beſide the written word of God.

Our conſent.

Concluſ. I. Wee hold that the very word of God hath beene deliuered by tradition. For firſt, God reuealed his will to Adam by word of mouth: and renewed the ſame vnto the Patriarckes, not by writing, but by ſpeech, by dreames, and other inſpirations: and thus the Word of God went from man to man for the ſpace of two thouſand and foure hundred yeares, vnto the time of Moſes, who was the pen-man of holy Scripture. For as touching the Prophecie of Enoch, we commonly hold it was not penned by Enoch, but by ſome Iew vnder his name. And for the ſpace of this time, men worſhipped God, and held the articles of their faith by tradition, not from men, but immediatly from God himſelfe. And the hiſtorie of the new Teſtament (as ſome ſay) for eightie yeares, as ſome others thinke, for the ſpace of twentie yeares and more, went from hand to hand by tradition, till penned by the Apoſtles, or beeing penned by others it was approoued by them.

Concluſ. II. We hold that the Prophets, our Sauiour Chriſt, and his Apoſtles, ſpake and did many things good and true which were not written in the Scripture; but came either to vs or to our aunceſtours onely by tradition. As 2. Tim. 3. 8. it is ſaid, *Iannes and Iambres were the Magitians that withſtood Moſes:* now in the bookes of the old Teſtament we ſhall not find them once named, and therefore it is like that the Apoſtle had their names by tradition, or by ſome writings then extant among the Iewes. So Hebr. 12. 21. the authour of the Epiſtle recordeth of Moſes, that when he ſaw a terrible ſight in mount Sinai, he ſaid, *I tremble, and am afraid:* which words are not to bee found in all the bookes of the old Teſtament. In the epiſtle of Iude mention is made, *that the deuill ſtroue with Michael the Archangell about the bodie of Moſes:* which point (as alſo the former) conſidering it is not to be found in holy Writ, it ſeemes the Apoſtle had it by Tradition from the Iewes. That the Prophet Eſay was killed with a Fullers club is receiued for truth, but yet not recorded in Scripture: and ſo likewiſe that the Virgin Mary liued and died a virgin. And in Eccleſiaſticall writers many worthie ſayings of the Apoſtles and other holy men are recorded & receiued of vs for truth, which neuertheleſſe are not ſet downe in the bookes of the old or new Teſtament. And many things we hold for truth, not written in the word, if they be not againſt the word.

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Concluſ. III. We hold that the Church of God hath power to preſcribe ordinances, rules, or traditions, touching time and place of Gods worſhip, and touching order & comelineſſe to be vſed in the ſame: and in this regard Paul, 1. *Cor.* 11. 2. commendeth the Church of Corinth for keeping his traditions. and Act. 15. 29. the Councell at Ieruſalem decreed that the Churches of the Gentiles ſhould abſtaine from blood, and from things ſtrangled. This decree is tearmed a tradition. and it was in force among them ſo long as the offence of the Iewes remained. And this kind of Traditions whether made by general Councels or particular Synods, we haue care to maintaine and obſerue: theſe caueats beeing remembred: firſt, that they preſcribe nothing childiſh or abſurd to be done: ſecondly, that they be not impoſed as any part of Gods worſhip: thirdly, that they be ſeuered from ſuperſtition or opinion of merit: laſtly, that the Church of God be not burdened with the multitude of them. And thus much touching Traditions.

The difference

Papiſts teach, that beſide the written word, there be certaine vnwritten traditions, which muſt be beleeued as profitable and neceſſarie to ſaluation. And theſe they ſay are two-fold; Apoſtolicall, namely ſuch as were deliuered by the Apoſtles and not written: and Eccleſiaſticall, which the Church decreeth as occaſion is offered. Wee hold that the Scriptures are moſt perfect, containing in them all doctrines needfull to ſaluation, whether they concerne faith or manners: and therefore we acknowledge no ſuch traditions beſide the written word, which ſhall be neceſſarie to ſaluation: ſo as he which beleeueth thẽ not cannot be ſaued.

Our reaſons.

Teſtimony I. Deut. 4. 2. *Thou ſhalt not adde to the words that I commaund thee, nor take any thing there from*: therefore the written word is ſufficient for all doctrines pertaining to ſaluation. If it be ſaid, that this commaundement is ſpoken as well of the vnwritten as of the written word, I anſwer: that Moſes ſpeaketh of the written word only: for theſe few words are a certaine preface which he ſet before a long Commentarie made of the written lawe, for this end to make the people more attentiue and obedient.

Teſtimony II. Iſa. 8. 20. *To the lawe and to the teſtimonie: If they ſpeake not according to this word, it is becauſe there is no light in them.* Here the Prophet teacheth what muſt be done in caſes of difficultie. Men muſt not run to the Wizard or Soothſayer, but to the law and teſtimonie, & here he commends the written word, as ſufficient to reſolue all doubts and ſcruples in conſcience whatſoeuer.

Teſtimony III. Iohn 20. 31. *Thoſe things were written that yee might beleeue that Ieſus is the Chriſt, and in beleeuing might haue euerlaſting life.* Here is ſet downe the full end of the Goſpel, and of the whole written word, which is to bring men to faith, and conſequently to ſaluation: and therefore the whole Scripture alone is ſufficient to this end without traditions. If it be ſaid, that this place muſt be vnderſtood of Chriſts miracles onely: I anſwer, that miracles without the doctrine of Chriſt, and knowledg of his ſufferings, can bring no man to life euerlaſting: and therefore the place muſt be vnderſtood of the doctrine of Chriſt, and not of his miracles alone, as *P*aul teacheth, Gal. 1. 8. *If we, or an Angell from heauen preach vnto you any thing*, beſide that *which we haue preached*, *let him be accurſed.* And to this effect hee blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Teſtimony IV. 2. Tim. 3. 16. 17. *The whole Scripture is giuen by inſpiration of God, and is profitable to teach, to improoue, to correct, and to inſtruct in righteouſneſſe, that the man of God may be abſolute, beeing made perfect vnto euery good worke.* In theſe words be contained two arguments, to prooue the ſufficiencie of Scripture without vnwrittẽ verities. The firſt, that which is profitable to theſe foure vſes: namely, to teach all neceſſarie truth, to confute all errors, to correct all faults in manners, and to inſtruct in righteouſneſſe, that is, to informe all men in all good duties, that is ſufficient to ſaluation. But Scripture ſerueth for all theſe vſes: and therefore it is ſufficient: and vnwritten traditions are ſuperfluous. The ſecond: that which can make the man of God, that is, *P*rophets, and Apoſtles, and the miniſters of the word, perfect in all the duties of their callings, that ſame word is ſufficient to make all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is ſufficient to preſcribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

V. The iudgement of the Church. Tertul. ſaith,[a] *Take from heretickes the opinions which they maintaine with the heathen, that they may defend their queſtions by* Scripture alone, *and they cannot ſtand.* Againe, *We need no curioſitie after Chriſt Ieſus, nor inquiſition after the Goſpell. When we beleeue it, we deſire to* beleeue nothing beſide: *for this we firſt beleeue that there is nothing* more *which we may beleeue.* Hierom on Mat. 23. writing of an opinion that Iohn Baptiſt was killed, becauſe he foretold the comming of Chriſt, ſaith thus: *This, becauſe it hath not authoritie from Scriptures, may as eaſily be contemned as approoued.* In which words there is a concluſion with a *minor*, and the *maior* is to be ſupplied by the rules of Logicke thus: That which hath not authoritie from Scriptures, may as eaſily be contemned as approoued: but this opinion is ſo: therefore. Behold a notable argument againſt all vnwritten traditions. Aug. booke 2. cap. 9. de doctr. Chriſtian. *In thoſe*

[a] De reſurrectione carnis.

things which are plainely ſet downe in Scripture, are found all thoſe pointes which containe faith and manners *of liuing well.* Vincentius Lirinen. ſaith, *the Canon of the Scripture is perfect, and fully ſufficient in it ſelfe* for all things.

Beſide theſe teſtimonies, other reaſons there be that ſerue to prooue this point. I. The practiſe of Chriſt and his Apoſtles, who for the confirmation of the doctrine which they taught, vſed alwaies the teſtimonie of Scripture, neither can it be prooued, that they euer confirmed any doctrine by tradition. Act. 26. 22. *I continue vnto this day witneſſing both to ſmall and great, ſaying* none other things then thoſe *which the Prophets and Moſes did ſay ſhould come.* And by this we are giuen to vnderſtand, that we muſt alwaies haue recourſe to the written word, as beeing ſufficient to inſtruct vs in matters of ſaluation. II. If the beleeuing of vnwritten traditions were neceſſarie to ſaluation, then wee muſt as well beleeue the writings of the auncient fathers, as the writings of the Apoſtles, becauſe Apoſtolicall traditions are not elſe where to be found but in their bookes. And we may not beleeue their ſayings as the word of God, becauſe they often erre beeing ſubiect to errour: and for this cauſe their authoritie when they ſpeake of traditions, may be ſuſpected: and we may not alwaies beleeue them vpon their word.

Obiections for Traditions.

Firſt they alleadge, 2. Theſſalo. 2. 15. where the Apoſtle bids that Church keepe the *ordinances which he taught them either by word or letter.* Hence they gather, that beſids the written word, there be vnwritten traditions, that are indeede neceſſarie to bee kept and obeyed. *Anſw.* It is verie likely, that this Epiſtle to the Theſſalonians was the firſt that euer Paul writ to any Church, though in order it haue not the firſt place: and therefore at that time when this Epiſtle was penning it might well fall out that ſome things needefull to ſaluation were deliuered by word of mouth, not beeing as yet written by any Apoſtle. Yet the ſame things were afterward ſet downe in writing, either in the ſecond epiſtle, or in the Epiſtles of Paul.

Obiect. II. That *Scripture is Scripture,* is a point to be beleeued: but that is a tradition vnwritten: and therefore one tradition there is not written, that we are to beleeue. *Anſw.* That the bookes of the old and new Teſtament are Scripture, it is to be gathered and beleeued, not vpon bare traditiõ, but from the verie bookes themſelues, on this manner, Let a man that is indued with the ſpirit of diſcerning, read the ſeuerall bookes, withall let him conſider the profeſſed author thereof which is God himſelfe, and the mater therein contained, which is a moſt diuine and abſolute truth full of pietie; the manner and forme of ſpeach, which is full of maieſtie in the ſimplicitie of wordes; the ende whereat they
A wholly aime, which is the honour and glorie of God alone, &c. and he ſhall be reſolued that Scripture is Scripture, euen by the Scripture it ſelfe. Yea, & by this meanes he may diſcerne any part of Scripture, from the writings of men whatſoeuer. Thus then Scripture prooues it ſelfe to be Scripture: and yet wee deſpiſe not the vniuerſall conſent or tradition of the Church in this caſe; which though it doe not perſwade the conſcience, yet is it a notable inducement to mooue vs to reuerence and regard the writings of the Prophets and Apoſtles. It will bee ſaid, where is it written that Scripture is Scripture? I anſwer, not in any one particular place or booke of Scripture, but in euerie line and
B page of the whole Bible to him that can reade with the ſpirit of diſcerning, and can diſcerne the voyce of the true paſtour, as the ſheepe of Chriſt can doe.

Obiect. III. Some bookes of the canon of the Scripture are loſt, as the *booke of the warres of God,* Num. 21. 14 *the booke of the iuſt,* Ioſhua. 10. 13. the booke of the Chronicles of the kings of Iſraell and Iuda, 1. King. 14. 19. the bookes of certaine prophets, Nathan, Gad, Iddo, Ahiah and Semiah: and therefore the matter of theſe bookes muſt come to vs by tradition. *Anſ.* Though it be graunted that ſome bookes of Canonicall Scripture be loſt; yet the Scripture ſtill remaines ſufficient: becauſe the matter of thoſe bookes (ſo farre forth
C as it was neceſſarie to ſaluation) is contained in theſe bookes of Scripture that are now extant. Againe, I take it to be a truth (though ſome thinke otherwiſe) that no part of the Canon is loſt: for Paul ſaith, *whatſoeuer things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures, &c.* Rom. 15. 4. Where he takes it for graunted, that the whole Canon of holy Scripture was then extant. For if he had thought, that ſome bookes of Scripture had beene loſt, he would haue ſaid: whatſoeuer was written and is now extant, was written for our learning and comfort. For bookes that are loſt ſerue neither for learning nor comfort. Againe, to hold that any bookes of Scripture ſhould be loſt, calls into queſtion Gods prouidence: and the
D fidelitie of the Church, who hath the bookes of God in keeping, and is therefore called the pillar and ground of truth. And touching the bookes before mentioned, I anſwer thus: The booke of the warres of God, Num. 21. 14. might be ſome ſhort bil or narration of things done among the Iſraelites, which in the daies of Moſes went from hand to hand. For ſometimes a booke in Scripture ſignifieth a *roule* or *catalogue,* as the firſt chapter of Matthew, which containeth the genealogie of our Sauiour Chriſt, is called *the booke of the generation of Ieſus Chriſt.* Againe, the *booke of the iuſt,* and the bookes of the Chronicles, which are ſaid to be loſt, were but as the Chronicles of England are with vs; euen politicke recordes of the acts an euents of things, in

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the kingdome of Iuda and Iſraell: out of which the Prophets gathered things neceſſarie to be knowne, and placed them in holy Scripture. As for the bookes of Iddo, Ahiah, Semiah, Gad, and Nathan, they were contained in the bookes of the Kings and Chronicles, and in the bookes of Samuel, which were not written by him alone, but by ſundrie Prophets, 1. *Cro.* 29. 29. as alſo was the booke of Iudges. As for the bookes of Salomon which are loſt, they did not concerne religion and matters of ſaluation, but were concerning matters of Philoſophy and ſuch like things.

Obiect. IV. Moſes in Mount Sina, beſide the written law, receiued from God a more ſecret doctrine, which hee neuer writ, but deliuered by tradition or word of mouth to the Prophets after him: and this the Iewes haue now ſet downe in their *Cabala. Anſ.* This indeed is the opinion of ſome of the Iewes, whom in effect and ſubſtance ſundrie Papiſts follow: but we take it for no better then a Iewiſh dotage. For if Moſes had knowne any ſecret doctrine beſide the written law, he would neuer haue giuen this commandement of the ſaid law, *thou ſhalt not adde any thing thereto.*

Obiect. V. Heb. 5. 12. Gods word is of two ſorts, *milke* and *ſtrong meate*. By milke we muſt vnderſtand the word of God written wherein God ſpeakes plainely to the capacitie of the rudeſt: but ſtrong meate is vnwritten traditions, a doctrine not to bee deliuered vnto all, but to thoſe that growe to perfection. *Anſw.* We muſt know, that one and the ſame word of God is milke and ſtrong meate, in regard of the manner of handling and propounding of it. For being deliuered generally and plainely to the capacitie of the ſimpleſt, it is milke: but beeing handled particularly and largely, and ſo fitted for men of more vnderſtanding, it is ſtrong meate. As for example, the doctrine of the creation, of mans fall, and redemption by Chriſt, when it is taught ouerly and plainely, it is milke: but when the depth of the ſame is throughly opened, it is ſtrong meate. And therfore it is a conceit of mans braine, to imagine that ſome vnwritten word is meant by ſtrong meate.

Obiect. VI. Sundrie places of Scripture be doubtfull; and euerie religion hath his ſeuerall expoſition of them, as the Papiſts haue theirs, and the Proteſtants theirs. Now then ſeeing there can be but one truth, when queſtion is of the interpretation of Scripture, recourſe muſt be had to the tradition of the Church, that the true ſenſe may be determined and the queſtion ended. *Anſw.* It is not ſo: but in doubtfull places Scripture it ſelfe is ſufficient to declare his owne meaning: firſt, by the analogie of faith which is the ſumme of religion gathered out of the cleareſt places of Scripture: ſecondly, by the circumſtances of the place, and the nature and ſignification of the words: thirdly, by conference of place with place. By theſe and like helps contained in Scripture, wee may iudge which is the trueſt meaning of any place. Scripture it ſelfe is the text and the beſt gloſſe. And the Scripture is falſely tearmed the matter of ſtrife, it beeing not ſo of it ſelfe, but by the abuſe of man.

Aug. de doct. Chriſt. l. 1. & 2.

And thus much for our diſſent concerning traditions, wherein wee muſt not be wauering but ſtedfaſt: becauſe notwithſtanding our renouncing of Poperie, yet popiſh inclinations and diſpoſitions be rife among vs. Our common people marueilouſly affect humane traditions: yea mans nature is inclined more to be pleaſed with them, then with the word of God. The feaſt of the natiuitie of our Sauiour Chriſt is onely a cuſtome and tradition of the Church, & yet men are commonly more carefull to keepe it then the Lords day, the keeping whereof ſtandes by the morall law. Poſitiue lawes are not ſufficient to reſtraine vs from buying and ſelling on the Sabbath: yet within the twelue daies no man keepes market. Againe, ſee the truth of this in our affection to the miniſterie of the word: let the preacher alleadge Peter and Paul, the people count it but common ſtuffe, ſuch as any man can bring; but let men come and alleadge Ambroſe, Auſtine, and the reſt of the fathers: oh, hee is the man, he is alone for them. Againe, let any man be in danger any way, and ſtraight he ſendeth to the wiſe man or wizzard: Gods word is not ſufficient to comfort and direct him. All this argues that popery denied with the mouth, abides ſtill in the heart: and therefore we muſt learne to reuerence the written word by aſcribing vnto it all manner of perfection.

The eight point: of Vowes.

Our conſent.

Touching Vowes this muſt be knowne, that we doe not condemne them altogether, but onely labour to reſtore the puritie of doctrine touching this point, which by the Church of Rome from time to time hath beene corrupted and defaced. We hold therefore that a vow is a promiſe made to God touching ſome duties to be performed vnto him: and it is twofold, generall, or ſpeciall. The generall vow is that which concernes all beleeuers: and it is made in the couenant both of the law, and of the Goſpell. I will here onely ſpeake of the vow which is made in the couenant of the Goſpell, in which there be two actions: one of God, the other of man. God in mercie on his part promiſeth to men the remiſſion of ſinnes and life euerlaſting: and man againe for his part promiſeth to beleeue in Chriſt, and to obey God in all his commandements. All men euer made this vow vnto God, as the Iewes in circumciſion: which alſo they renewed ſo often as they receiued the Paſſeouer: and in the new teſtament all that are baptized doe the like. And in Baptiſme this vowe is called the *ſtipulation of a good conſcience*, whereby we purpoſe to renounce our ſelues, to beleeue in Chriſt, and to bring forth the fruites of true repentance: and it ought to be renewed ſo oft as we are partakers of the Supper of the Lord. This vow is neceſſarie and muſt be kept as a part of the true worſhip of God; becauſe it is a promiſe wherin we vow to performe all duties commaunded of God, either in the law or in the Goſpell. It may be demaunded, conſidering we are bound to obedience, how we bind our ſelues in baptiſme thereto. *Anſw.* Though we bee alreadie bound partly by nature, and partly by the written word, yet may we renew the ſame bond in a vow, and he that is bound may further bind himſelfe, ſo it be for this end, to helpe his dulneſſe for want of zeale, and to make him more forward in duties of loue to men and the worſhip of God: to this end Dauid ſware to keepe the law of God. Pſal. 119. 106. Though he were bound vnto it by nature, and by the written law it ſelfe.

The ſpeciall vow is that, which doth not reach to the perſon of all beleeuers, but onely concerne ſome ſpeciall men vpon ſome ſpeciall occaſions. And this kind of vow is twofold. The firſt is the vow of ceremoniall dutie in the way of ſeruice to God: and it was in practiſe in the Church of the Iewes vnder the old Teſtament: examples hereof are two eſpecially, the firſt, was the vow of the Nazarites, whereto no kind of men were bound by Gods commandement, but they bound themſelues: God onely preſcribing the manner and order of keeping the ſame with rites pertaining therto, as abſtinence from wine, the not cutting of the haire, and ſuch like. The ſecond example is of the Iewes, when of their owne accords, they vowed to giue God houſe or land, ſheepe or oxen, or any like things for the maintenance of the legall worſhip: and of this alſo God preſcribeth certaine rules, Leuit. 27. Now theſe vowes were part of the Iewiſh pedagogue or ceremoniall law wherein God trained vp the Iewes in the old Teſtament: and being obſerued of them, they were parts of Gods worſhip: but now vnder the Goſpell they were not: beeing all aboliſhed with the ceremoniall law, to which Chriſt put an end at his death vpon the croſſe. It is true, Paul made a vow, and ſince kept the ſame, in the time of the new Teſtament, Act. 18.18. yet not as a part of Gods worſhip: but as a thing indifferent for the time, wherein he onely condiſcended to the weakeneſſe of the Iewes, that by this meanes he might bring them the better vnto Chriſt. And whereas Chriſt is called a Nazarite, Mat. 2.23. we may not thinke hee was of that very order, becauſe he did not abſtaine from wine: but he was ſo tearmed, becauſe he was the verity and accompliſhment of this order. For by it was ſignified that GODS Church was a peculiar people ſeuered or choſen out of the world, and that Chriſt in reſpect of holines was alſo ſeparated from all ſinners. And the words in Saint Mat. A *he ſhall be called a Nazarite*, are borrowed from the booke of the Iudges, cap. 13. where they are properly ſpoken of Sampſon, and in type or figure of Chriſt. For as Sampſon ſaued Iſrael by his death, ſo did Chriſt ſaue his Church. And as Sampſon killed his enemies more by death then by life, ſo did Chriſt. It is plaine therefore that this kind of vow bindeth not vs: for there are no more ceremonies to bee kept vnder the Goſpel for parts of Gods worſhip but the outward rites of baptiſme and the Lords ſupper. Vowes concerning meates, drinkes, attire, touching, taſting, times, daies, were proper to the Iewes.

The ſecond kind of ſpeciall vow is that, B whereby a man promiſeth freely to performe ſome outward and bodily exerciſe, for ſome good end: and this vow alſo (if it be made accordingly) is lawfull and belongs both to the Church of the old and new Teſtament. In the old wee haue the example of the Rekabites, Ier. 35.6. who by the appointment of Ionadab their father abſtained from ſtrong drinke, and wine, from planting vineyards & orchards: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition & ſtate, that they ſhould be ſtrangers in a forraine land: that ſo they might prepare themſelues to indure hardneſſe in the time to come. And now in the new Teſtament we haue warrant in like manner to vow: as if a man by drinking of wine or ſtrong C drinke, finde himſelfe prone to drunkenneſſe, he may vow with himſelfe to drinke no more wine nor ſtrong drinke for ſo long time, as he feeles the drinking thereof will ſtirre vp his infirmitie, and miniſter occaſion of ſinning. Of this kind alſo are the vowes in which we purpoſe and promiſe to God, to keepe ſet times of faſting, to taske our ſelues in prayer and reading of holy *Scriptures*, and to giue ſet almes for ſpeciall cauſes knowne to our ſelues, and to do ſundry like duties, and that wee be not deceiued in making ſuch vowes, certaine rules muſt be remembred. I. that the vow be agreeable to Gods will and word: for if it be otherwiſe, the making as alſo the keeping thereof is ſinne. Vowes D muſt not be the bonds of iniquitie. II. It muſt ſo be made, that it may ſtand with Chriſtian libertie. For we may not make ſuch things neceſſarie in conſcience, which God hath made free. Now Chriſtian libertie allowes vnto vs the free vſe of all things indifferent, ſo it be out of the caſe of offence. Hence it followes, that vowes muſt be made and kept or not kept, ſo farrefoorth as in conſcience they may ſtand or not ſtand with our libertie purchaſed by Chriſt. III. The vowe muſt be made with conſent of ſuperiours, if we be vnder gouernement. Thus among the Iewes the vowe of a daughter might not ſtand, vnleſſe the conſent of parents came thereunto. IV. It muſt be in the power and ability of the maker thereof,

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to doe or not to doe. A vow made of a thing impoſsible, is no vow. V. It muſt be agreeable to the calling of him that maketh it: that is, both to his generall calling, as he is a Chriſtian, and to that particular calling wherein he liueth. If it be againſt either one or both, it is vnlawfull. VI. It muſt be made with deliberation. Raſh vowes be not lawfull, though the things vowed may be done lawfully. VII. The end muſt be good, which is to preſerue and exerciſe the gifts of faith, prayer, repentance, obedience, and other vertues of the mind; alſo to teſtifie our thankfulneſſe vnto God for bleſſings receiued. Theſe are the principall rules that muſt be obſerued in making of vowes: and herewithall muſt be remembred, that vowes made on this manner, are by themſelues no part of Gods worſhip, but onely helpes and furtherances thereunto: and thus are we to eſteeme of all the vowes of the new Teſtament. And thus much of ſpeciall vowes, and of our conſent herein.

The diſſent or difference.

The points of difference betweene vs touching vowes are eſpecially three. I. The Church of Rome teacheth, that in the new Teſtament we are as much bound to make vowes, as was the Church of the Iewes, and that euen in externall exerciſes. We ſay no: conſidering the ceremoniall law is now aboliſhed: and we haue onely two ceremonies by commaundement to be obſerued, Baptiſme, and the Supper of the Lord. Againe, we are not ſo much bound to make or keepe vowes as the Iewes were; becauſe they had a commaundement ſo to doe, and we haue none at all. But they alleadge to the contrarie the Prophet Eſay, cha. 19. 21. who ſpeaking of the time of the Goſpell, ſaith, *The Egyptians ſhall know the Lord, and ſhall vow vnto him & keep it.* I anſwer two waies: firſt, that the Prophet in this place expreſſeth and ſignifieth the ſpirituall worſhip of the new Teſtament by ceremoniall worſhip then vſed: as he doth alſo in the laſt chapter, where he calleth the Miniſters of the new Teſtament *Prieſts* and *Leuites*. Secondly, we graunt, the Church of the new Teſtament makes vowes vnto God, but they are of morall and euangelicall duties; which muſt not be left vndone: and if vowing will indeed further them it is not to be neglected. And therefore ſo oft as we come to the Lords table, we in heart renew the vow & promiſe of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of Gods worſhip, which is the point to be prooued.

Againe, they alleadge, Pſal. 76. 11. *Vow vnto God and performe it.* And they ſay, that this commaundement binds all men. *Anſw.* That commaundement firſt binds the Iewes to the making of ceremoniall vowes. Againe, Dauid here ſpeakes of the vowing of praiſe & thankſgiuing vnto God: and ſo he expounds himſelf, Pſal. 56. 12. *My vowes are vpon me, I will offer praiſes vnto God:* and this vow indeed concerneth all men, becauſe it reſpects a morall dutie, which is to ſet foorth the praiſe of God.

II. *Point of difference.* They alſo hold, that vowes made euen of things not commaunded, as meates, drinkes, attire, &c. are parts of Gods worſhip, yea, that they tend to a ſtate of perfection, in that the keeping of them brings man to an higher eſtate then the keeping of the law can doe. We flatly ſay no, holding that lawfull vowes be certaine [a] ſtaies and proppes of Gods worſhip, and not the worſhip it ſelfe. For Paul ſaith plainely, 1. Tim. 4. 8. *Bodily exerciſe profiteth litle, but godlineſſe is profitable for much.* Againe, as Gods kingdome is, ſo muſt his worſhip be: and Gods kingdome ſtandeth not in outward things, as in eating, drinking, and ſuch like actions: and therefore his worſhip ſtandeth not in outward things.

[a] adminicula cultus diuini.

III. *Point of difference.* They maintaine ſuch vowes to be made, as are not agreeable to the rules before named: and herein alſo we are to diſſent from them. The firſt and principall is, the vowe of continencie, whereby a man promiſeth to God to keepe chaſtitie alwaies in ſingle life, that is, out of the eſtate of wedlocke This kinde of vowe is flat againſt the word of God: and therefore vnlawfull. For Paul ſaith. 1. Corinth. 7. 9. *If they cannot containe, let them marrie.* 1. Tim. 4. 1. It is a *doctrine of deuils* to forbidde to marrie. Heb. 13. 4. *Marriage is honourable among al, & the bed vndefiled.* Againe, this vow is not in the power of himſelfe that voweth: for continencie is the gift of God, who giueth not it vnto all, but to whome he will, & when he will, and as long as he will. They alleadge, that in the want of continencie, faſting & prayer obtain it. *Anſ.* It is not ſo: Gods gifts be of two ſorts: ſome are common to all beleeuers, as the gift of faith: repentance, and the feare of God, &c. others are peculiar to ſome onely, as the gift of continencie. 1. Corinth. 7. 7. I would that all men were as I my ſelfe am, but *euery man hath his proper gift of God, one this way, another that way.* Now if we faſt and pray for the increaſe of the common gifts of God, as faith, repentance, and all ſuch as are needefull to ſaluation, wee may obtaine them in ſome meaſure, but the like cannot be ſaid of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; becauſe it is not the will of God to vouchſafe theſe bleſſings to all men: and Paul prayed three times to be deliuered from a temptation, and yet obtained not his ſuit. And ſo may wee likewiſe pray for chaſtitie in ſingle eſtate, and yet neuer obtaine it: becauſe, it may bee, it is the will of God to ſaue vs without it. This vowe therefore we abhorre as a thing that hath heretofore and doth ſtill bring forth innumerable abominations in the world. Yet here marke in what manner wee doe it. Firſt of all, though wee miſlike the vowe: yet we like

A and commend ſingle life. Marriage indeede is better in two reſpects: firſt, becauſe GOD hath ordained it to be a remedy of incontinencie to all ſuch perſons as cannot containe; ſecondly, becauſe it is the ſeminarie both of Church and common wealth, and it bringeth forth a *ſeede of God* for the inlarging of his kingdome. Yet ſingle life in them that haue that gift of continencie, is in ſome reſpects to be preferred. Firſt, becauſe it brings libertie in perſecution. Thus Paul ſaith, 1. Cor. 7. 26. *I ſuppoſe it to be good for the preſent neceſſitie for a man ſo to be.* Secondly, becauſe it frees men from the common cares, moleſtations, and diſtractions that be in the familie, v. 28. *Such ſhall haue trouble in the fleſh, but I ſpare you.* Thirdly, becauſe ſingle parties B do cōmonly with more bodily eaſe and libertie worſhip God; it beeing ſtill preſuppoſed, that they haue the gift of continencie, v. 34. *The vnmarried woman careth for the things of the Lord, that ſhee may be holy both in bodie and ſpirit.*

Againe, though we miſlike the vowe, yet we hold and teach, that men or women beeing aſſured that they haue the gift of continencie, may conſtantly reſolue and purpoſe with themſelues to liue and lead a ſingle life, 1. Cor. 7. 37. *Hee that ſtandeth firme in his owne heart that he hath no deed, but hath power of his owne will, and hath ſo decreed* in his heart *that he will keepe his virgin, he doth well.* C And wee embrace the ſaying of Theodoret on. 1. Tim. 4. *For he doth not* (ſaith he) *blame ſingle life or continencie, but he accuſeth them that by* law inacted compell *men to follow theſe.* And men made themſelues chaſte for the kingdome of heauen, Math. 19. 12. not by vowe, but by a purpoſe of heart, which is farre leſſe then a vowe, and may be changed vpon occaſion, whereas a vow cannot, vnleſſe it doe euidently appeare to be vnlawfull.

Thirdly, for ſuch perſons as are able to containe, to liue ſingle for the ends before named, indeed we hold it to be no counſel of perfection, yet do we not denie it to be a counſel of expedience, or outward eaſe according to that which Paul ſaith, v. 25. *I giue mine aduiſe* ____, and 35. *I ſpeake this for your commoditie not to intangle you in a ſnare.*

D Laſtly, we thinke that if any hauing the gift of continencie, doe make a vowe to liue ſingle, and yet afterward marrie (the ſaid gift remaining) they haue ſinned. Yet not becauſe they are married, but becauſe their vow is broken. And thus ſaid Auguſtine of widdowes that married after their vowe, *lib. de bono viduit. cap. 9.*

The ſecond is the vow of pouertie and monaſticall life, in which men beſtow all they haue on the poore; and giue themſelues wholly and onely to praier and faſting. This vow is againſt the will of God. Act. 20. 35. *It is a more bleſſed thing to giue then to receiue.* Prou. 30. 8. *Giue me neither riches nor pouertie.* Deut. 28. 48. *Pouertie is numbred among the curſes of the law:* none whereof are to be vowed. And it is the rule of the holy Ghoſt, 2. Theſſ. 3. 10. *He that will not labour*, namely, in ſome ſpeciall and warrantable calling, *muſt not eate.* And v. 12. *I exhort that they worke with quietneſſe and eate their owne bread.* Now when as men liue apart from others, giuing themſelues onely to praier and faſting, they liue in no calling. And it is againſt the generall vowe made in baptiſme, becauſe it freeth men from ſundrie duties of the morall lawe, and changeth the proper ende of mans life. For euery man muſt haue two callings. The firſt is a generall calling of a Chriſtian, by vertue of which he performeth worſhip vnto God, and duties of loue to men. The ſecond is a particular calling, wherein according to his gift he muſt doe ſeruice to men in ſome function, pertaining either to the Church or common-wealth whereof he is a member. And the firſt of theſe twaine muſt be performed in the ſecond: and the ſecond in and with the firſt. The ende of mans life is, not onely to ſerue God by the duties of the firſt table, but by ſeruing of man in the duties of the ſecond table, to ſerue GOD. And therefore the loue of our neighbour is called the *fulfilling of the whole law*, Rom. 13. 10. becauſe the law of God is practiſed not apart, but in and with the loue of our neighbour. This being ſo, it is manifeſt, that vowed pouerty in monkiſh life makes many vnprofitable members both of Church and common-wealth.

And though we miſlike this vowe alſo, yet wee doe it holding theſe concluſions. I. That a man may forſake all his goods vpon ſpeciall calling, as the Apoſtles did, when they were ſent to preach the Goſpell through the whole world. Secondly, goods may be forſaken, yea wife, children, parents, brethren, and all, in the caſe of confeſſion, that is, when a man for the religion of Chriſt is perſecuted & conſtrained to forſake all he hath. For then the ſecond table giues place to the duties of the firſt. Mark. 10. 29. II. That, for the time of perſecution, men may withdraw themſelues (iuſt occaſion offered) and goe apart to wilderneſſes or like places, Heb. 11. 38. yet for the time of peace I ſee no cauſe of ſolitarie life. If it bee alleadged, that men goe apart for contemplation and ſpirituall exerciſes, I ſay againe, that Gods grace may as well be exerciſed in the familie as in the cloiſter. The familie is indeede as it were a ſchoole of God, in which they that haue but a ſparke of grace, may learne and exerciſe many vertues; the acknowledgement of God, inuocation, the feare of God, loue, bountifulneſſe, patience, meekeneſſe, faithfulneſſe, &c. Nay here be more occaſions of doing or taking good, then be or can be in a cloiſter. III. That, we condemne not the olde and auncient Monkes, though we like not euery thing in them. For they liued not like idle-bellies, but in the ſweat of their owne browes, as they ought to doe:

Zozom. lib. 1. cap. 13.

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doe: and many of them were married: [a] and in their meate, drinke, apparrell, rule, vowe, and whole courſe of life, differed from the Monks of this time; euen as heauen from earth.

The third vow is of regular obedience, wherby men giue themſelues to keepe ſome deuiſed rule or order, ſtanding moſt commonly in the obſeruation of exerciſes in outward things, as meates, and drinkes, and apparrell, &c. This vow is againſt Chriſtian libertie, whereby is graunted a free vſe of all things indifferent, ſo it be without the caſe of offence, Gal. 5. 1. *Stand faſt in the liberty wherin Chriſt hath made you free.* Col. 2. 16. *Let no man iudge you in meat & drinke.* To conclude, wheras the Papiſts magnifie theſe their vowes, and yet make no ſuch account of the vow in Baptiſme: we for our parts muſt be contrarie to them, not onely in iudgement, but alſo in practiſe: and we ought to haue ſpeciall care to make good the vowes wee haue plight to God according to his commaundement. In our creation we made a vow of obedience: and being receiued into the couenant of grace, we vowed to beleeue in Chriſt, and to bring forth fruits of new obedience, and this vow is renued as oft as we come to the Lords table: our dutie therefore is, to performe them alſo to God, as Dauid ſaith, *Vow vnto God and keepe it*: and if we keepe them not, all turnes to our ſhame and confuſion. Men ſtand much on the keeping of that word which they haue paſſed to men, and it is taken for a point of much honeſtie, as it is indeede. Now then, if there be ſuch care to keepe couenant with men, much more ſhould we haue care to keepe couenant with God.

[a] Epiph. Har. 78. Auguſt. de Mon. Eccl. l. 2. c. 31. &. de oper. Monach. cap 17.

The ninth point. Of Images.

Our conſent.

Concluſ. I. We acknowledge the ciuill vſe of images are freely and truly as the Church of Rome doth. By *ciuill vſe* I vnderſtand, that vſe which is made of them in the common ſocieties of men, out of the appointed places of the ſolemne worſhip of God. And this to be lawfull, it appeareth; becauſe the arts of painting & grauing are the ordinance of God: and to be skilfull in them is the gift of God, as the example of Bezaleel, and Aholiab declare, Exod. 35. 30. This vſe of Images may be in ſundrie things. I. In the adorning and ſetting forth of buildings: Thus Salomon beautified his throne with the images of lyons. And the Lord commaunded his temple to be adorned with images of palme trees, of pomegranates, of bulls, cherubes, and ſuch like. II. It ſerues for the diſtinction of coines; according to the practiſe of Emperours and Princes of all nations. When Chriſt was asked, Matthew. 22. 20. whether it was lawfull to giue tribute to Ceſar or no? he called for a pennie, and ſaid, *Whoſe image and ſuperſcription is this? they ſaid, Ceſars*: he then ſaid, *Giue to Ceſar the things that are Ceſars*: not condemning but approouing the ſtamp or image vpon his coyn. And though the Iewes were forbidden to make images in way of repreſentation, or worſhip of the true God; yet the Sycle of the ſanctuarie, which they vſed, ſpecially after the time of Moſes, was ſtamped with the image of the Almond tree, and the potte of Manna. III. Images ſerue to keepe in memorie friendes deceaſed, whom we reuerence. And it is like that hence came one occaſion of the images that are now in vſe in the Romane Church. For in the dayes of the Apoſtles men vſed priuately to keepe the pictures of their friends departed: and this practiſe after crept into the open congregation; and at the laſt ſuperſtition getting head, images began to be worſhipped.

Concl. II. We hold the hiſtoricall vſe of images to bee good and lawfull: and that is, to repreſent to the eye the actes of hiſtories whether they be humane, or diuine: and thus we thinke the Hiſtories of the Bible may be painted in priuate places.

Concl. III. In one caſe it is lawful to make an image to teſtifie the preſence or the effects of the maieſtie of God, namely, when God himſelf giues any ſpeciall commandement ſo to doe. In this caſe Moſes made and erected a braſen ſerpent, to be a type, ſigne, or image to repreſent Chriſt crucified. Ioh. 3. 14. And the Cherubes ouer the mercie-ſeat ſerued to repreſent the maieſtie of God, to whom the Angels are ſubiect. And in the ſecond commaundement it is not ſimply ſaid, Thou ſhalt not make a grauen image: but with limitation, thou ſhalt not make *to thy ſelfe*, that is, on thine owne head, vpon thine owne will and pleaſure.

Exod. 25. 18.

Concluſ. IV. The right images of the new Teſtament which we hold and acknowledge, are the doctrine and preaching of the Goſpell, and al things that by the word of God pertaine thereto. Gal. 3. 1. *Who hath bewitched you that ye ſhould not obey the truth, to whom Ieſus Chriſt was before deſcribed in your ſight, and among you crucified?* Hence it followes, that the preaching of the word is as a moſt excellent picture in which Chriſt with his benefits are liuely repreſented vnto vs. And we diſſent not from Origen, contra Celſ. lib. 8. who ſaith, *We haue no images framed by any baſe workeman, but ſuch as are brought forth and framed by the word of God, namely, patternes of vertue, and frames reſembling Chriſtians.* He meanes that Chriſtians themſelues are the images of Chriſtians.

The difference.

Our diſſent from thẽ touching Images ſtands in three points. I. The Chruch of Rome holdes it lawfull for them to make images to reſemble God, though not in reſpect of his diuine nature; yet in reſpect of ſome properties and actions. We on the contrarie hold it vnlawfull for vs to make any image, any way to repreſent the true God: or, to make any image, of any thing in way of religion, to worſhip God, much leſſe the creature thereby. For the ſecond commandement ſaith plainely, Exod. 20. 4. *Thou ſhalt not make to thy ſelfe any grauen image, or the likeneſſe of any thing in heauen, &c.* The Papiſts ſay, the commandement is meant of the images of falſe GODS. But, will they nill they, it muſt bee vnderſtood of the images of the true Iehouah; and it forbids vs [*] to reſemble God, either in his nature, properties, or workes, or to vſe any reſemblance of him for any ſacred vſe: as to helpe the memorie, when wee are about to worſhip God. Thus much the holy Ghoſt, who is the beſt expounder of himſelfe, teacheth moſt plainely, Deut. 4. 15. 16. *Thou ſaweſt no image at all* (either of falſe or true God) *and therefore thou ſhalt not make any likenes of any thing*. And againe the prophet Eſai. 40. 18. reproouing idolaters, asketh *to whome they will liken God*: or, *what ſimilitude will they ſet vp vnto him*? and v. 21. *Know yee nothing? haue you not heard? hath it not beene* told *you* from the beginning? As if hee ſhould ſay: haue yee forgotten the ſecond commandement, that God gaue vnto your fathers? And thus he flatly reprooues all them that reſemble the true God in images. But they ſay further, that by *Images* in the ſecond commandement are meant *idols*, that is (ſay they) ſuch things as men worſhip for Gods. *Anſw.* If it were ſo wee ſhould confound the firſt and ſecond commandements. For the firſt, Thou ſhalt haue no other Gods before my face, forbids all falſe Gods, which man wickedly frames vnto himſelfe by giuing his heart and principall affections thereof, to them: and therefore idols alſo are here forbidden, when they are eſteemed as Gods. And the diſtinction they make, that an Image is the repreſentation of true things, an Idol of things ſuppoſed, is falſe:[a] Tertullian ſaith, that euerie *forme*, or preſentation is to be tearmed an *Idol*. And [b] Iſidore ſaith that the heathen vſed the names of *image* and *idol* indifferently in one and the ſame ſignification. And Saint Steuen in his apologie, Act. 7. 41. cals the golden calfe an *idol*. Hierome ſaith,[c] that Idols are images of dead men. Auncient diuines accord with all this which I haue ſaid. Lactantius ſaith, Inſt. lib. 2. cap. 19. *Where images are for religions ſake, there is no religion.* The Councill of Elibera, can. 36. decreed, that *nothing ſhould be painted on the walls of Churches, which is adored of the people.* [d] Origen. *We ſuffer not any to worſhippe Ieſus at altars, images, and temples:* becauſe it is written, *Thou ſhalt haue none other Gods. And* Epiphanius ſaith, *It is againſt the authoritie of the Scriptures to ſee the image of Chriſt or of any Saints hanging in the Church.* In the ſeuenth Councill of Conſtantinople, theſe wordes of Epiphanius are cited againſt the Encratitæ; *Be mindefull beloued children not to bring images into the Church, nor ſet them in the places where the Saints are buried,* but alwaies carie God in your hearts: *neither let them be ſuffered in any common houſe: for it is not meete that a Chriſtian ſhould be occupied by the eyes, but by the meditation of the minde.*

Arguments of the Papiſts.

The reaſons which they vſe to defend their opinions are theſe. I. In Salomons temple were erected Cherubins, which were images of Angels, on the Mercy-ſeat where God was worſhipped: and thereby was reſembled the Maieſtie of God: therefore it is lawfull to make images to reſemble God. *Anſw.* They were erected by ſpeciall commaundement from God, who preſcribed the very forme of them and the place where they muſt bee ſet: and thereby Moſes had a warrant to make them; otherwiſe hee had ſinned: let them ſhew the like warrant for their images if they can. Secondly, the Cherubins were placed in the holy of holies in the moſt inward place of the Temple, and conſequently were remooued from the ſight of the people, who onely heard of them: and none but the high Prieſt ſaw them, and that but once a yeare. And the Cherubins without the vayle, though they were to be ſeene, yet were they not to be worſhipped, Exod. 20. 4. Therefore they ſerue nothing at all to iuſtifie the images of the Church of Rome.

Obiect. II. God appeared in the forme of a man to Abraham, Gen. 18. 1. 13. and to Daniel, who ſaw the auncient of daies ſitting on a throne, Dan. 7. 9. Now as God appeared, ſo may he be reſembled: therefore (ſay they) it is lawfull to reſemble God in the forme of a man or any like image, in which he ſhewed himſelfe to men. *Anſ.* In this reaſon the propoſition is falſe: for God may appeare in whatſoeuer forme it pleaſeth his Maieſtie; yet doth it not follow, that men ſhould therefore reſemble God in thoſe formes: man hauing no libertie to reſemble him in any forme at all; vnleſſe he bee commanded ſo to doe. Againe, when God appeared in the forme of a man, that forme was a ſigne of Gods preſence onely for the time when God appeared and no longer; as the bread and wine in the Sacrament are ſignes of Chriſts body and blood, not for euer, but for the time of adminiſtration: for afterward they become againe as common bread and wine. And when the holy Ghoſt appeared in the likeneſſe of a doue, that likeneſſe was a ſigne of his preſence no longer then the holy Ghoſt ſo appeared. And therefore he that would in theſe formes repreſent the Trinitie, doth greatly diſhonour God, and doe that, for which hee hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, & therefore to make the image of God. *An.* A very cauil: for firſt, a man cannot be painted, as he is the image of God, which ſtands in the ſpiritual gifts of righteouſnes & true holineſſe. Againe, the image

[*] So ſaith Romane Catech. on 2. Command.

[a] de Idol. c. 3.

[b] Etym. l. 8.

[c] in Iſay. 37.

[d] contr. Celſ. lib. 7.

[e] Epiſt. ad Ioh. Hieruſ.

1. Kings. 6. 27.

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of a man may be painted for ciuill or hiſtoricall vſe, but to paint any man for this end to repreſent God, or in the way of religion, that we may the better remember and worſhip God, it is vnlawfull. Other reaſons which they vſe are of ſmall moment, and therefore I omit them.

II. *Differ.* They teach and maintaine, that images of God and of Saints may be worſhipped with religious worſhip, ſpecially the crucifixe. For [a] Thomas of Watering ſaith, *Seeing the croſſe doth repreſent Chriſt who died vpon a croſſe, and is to be worſhipped with diuine honour: it followeth that the croſſe is to be worſhipped ſo too.* Wee on the contrarie, hold they may not. Our principall ground is the ſecond commaundement, which containeth two parts: the firſt forbiddeth the making of images to reſemble the true God: the ſecond forbids the worſhipping of them, or God in them: in theſe words, *Thou ſhalt not bow downe to them.* Now there can be no worſhip done to any thing leſſe then the bending of the knee. Againe, the braſen ſerpent was a type or image of Chriſt crucified, Ioh.3.14. appointed by God himſelfe: yet when the people burned incenſe to it, 2.King.18.4. Hezechias brake it in pieces, and is therefore commended. And when the deuill bad our Sauiour Chriſt, but to bow down the knee vnto him, and he would giue him the whole world: Chriſt reiects his offer, ſaying, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue,* Matthew. 4.10. Againe, it is lawefull for one man to worſhip another with ciuill worſhip, but to worſhip man with religious honour is vnlawfull. For all religious worſhip is preſcribed in the firſt table: and the honour due to man is onely preſcribed in the ſecond table, and the firſt commaundement thereof, *Honour thy father,* which honour is therefore ciuill and not religious. Now the meaneſt man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuiſed by men. Auguſtine, and long after him Gregorie, in plain tearmes denieth images to be adored.

[a] Summ. part.3 quæ. 25.art.3.

De morib. eccleſ. cap. 35 lib.9. epiſt.9.

The Papiſts defend their opinions by theſe reaſons. I. Pſal.99.5. *Caſt downe your ſelues before his footſtoole. An.* The words are thus to be read: *Bowe at his footeſtoole:* that is, at the Arke & Mercyſeat, for there he hath made a promiſe of his preſence: the words therefore ſay not, *bowe to the Arke,* but to God at the Arke.

IV. *Obiect.* Exo.3.5. *God ſaid to Moſes, Stand a farre off and put off thy ſhooes, for the place is holy.* Now if holy places muſt be reuerenced, then much more holy images as the croſſe of Chriſt, and ſuch like. *Anſ.* God commaunded the ceremonie of the putting of the ſhooes, that hee might thereby ſtrike Moſes with a religious reuerence, not of the place, but of his owne Maieſtie, whoſe preſence made the place holy. Let them ſhew the like warrant for images.

V. *Obiect.* It is lawefull to kneele downe to a chaire of eſtate in the abſence of the King or Queene: therefore much more to the

A images of God and of Saints in heauen glorified being abſent from vs. *Anſ.* To kneele to the chaire of eſtate, is no more but a ciuil teſtimonie, or ſigne of ciuill reuerence, by which all good ſubiects when occaſion is offered, ſhew their loyaltie and ſubiection to their lawefull princes. And this kneeling beeing on this maner, & to no other end, hath ſufficient warrant in the word of God. But kneeling to the image of any Saint departed, is religious, and conſequently more then ciuil worſhip, as the Papiſts themſelues confeſſe. The argument then prooueth nothing, vnleſſe they will keepe themſelues to one and the ſame kind of worſhip.

III. *Difference.* The Papiſts alſo teach, B that God may be lawfully worſhipped in images, in which he hath appeared vnto men: as the Father in the image of an old man: the Sonne in the image of a man crucified: and the holy Ghoſt in the likeneſſe of a doue, &c. But wee hold it vnlawfull to worſhippe God, in, by, or at any image: for this is the thing which (as I haue prooued before) the ſecond commaundement forbiddeth. And the fact of the Iſraelites, Exod.32. in worſhipping the golden calfe is condemned as flat idolatry; albeit they worſhipped not the calfe, but God in the calfe; for v.5. Aaron ſaith, *To morrow ſhall be the ſolemnitie of Iehouah:* whereby he doth giue vs to vnderſtand, that the calfe was but a ſigne of Iehouah whom they worſhipped. *Obiect.* It ſeemes the Iſraelites worſhipped the C calfe. For Aaron ſaith, v.4. *Theſe be thy Gods (O Iſrael) that brought thee out of Egypt. Anſ.* Aarons meaning is nothing elſe, but that the golden calfe was a ſign of the preſence of the true God. And the name of the thing ſignified is giuen to the ſigne, as vpon a ſtage he is called a king that repreſents the king. And Auguſtine ſaith, that *images are wont to be called by the names of things whereof they are images,* as the counterfeit of Samuel is called Samuel. And we muſt not eſteeme them all as madde men, to thinke that a calfe made of their earings, beeing but one or two daies old, ſhould be the God that brought them out of Egypt with a mightie hand many daies before.

ad Simplic. lib.2.q.3.

And theſe are the points of difference touching Images; D wherein we muſt ſtand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeede an idol of the true God, and worſhipping another Chriſt then we doe; vnder new tearmes maintaining the idolatrie of the heathen. And therefore haue we departed from them: and ſo muſt we ſtill doe becauſe they are Idolaters; as I haue prooued.

The tenth point. Of reall preſence.

Our conſent.

I. We hold and beleeue a preſence of Chriſts bodie and blood in the ſacrament of the Lords ſupper:

A ſupper: and that no fained, but a true and reall preſence which muſt be conſidered two waies: firſt, in reſpect of the ſignes, ſecondly, in reſpect of the communicants. For the firſt, we hold and teach that Chriſts bodie and blood, are truely preſent with the bread and wine, beeing ſignes in the ſacrament: but how? not in reſpect of place or coexiſtence: but by Sacramentall relation on this manner. When a word is vttered, the ſound comes to the eare; and at the ſame inſtant, the thing ſignified comes to the minde; and thus by relation the word and the thing ſpoken of, are both preſent togither. Euen ſo at the Lords table bread and wine muſt not be conſidered barely, as ſubſiſtances and creatures, but as outward ſignes in relation to the B bodie and blood of Chriſt. And this relation, ariſing from the very inſtitution of the ſacrament, ſtands in this, that when the elements of bread and wine are preſent to the hand and to the mouth of the receiuer; at the very ſame time the bodie and blood of Chriſt are preſented to the minde: thus and no otherwiſe is Chriſt truly preſent with the ſignes. The ſecond preſence, is in reſpect of the communicants, to whoſe beleeuing harts he is alſo really preſent. It wil be ſaid, what kind of preſence is this? *An.* Such as the cõmunion in the ſacrament is, ſuch is the preſence, and by the communion muſt we iudge of the preſence. Now the communion is C on this maner. God the father according to the tenour of the Euangelicall couenant, giues Chriſt in his ſacrament as really and truly, as any thing can be giuen vnto man, not by part & peece-meale (as we ſay) but whole Chriſt God and man, on this ſort. In Chriſt there be two natures, the Godhead, and manhood. The Godhead is not giuen in regard of ſubſtance, or eſſence: but onely in regard of efficacie, merits, and operation conueied thence to the manhood. ad Simplic. lib. 2. q. 3. And further in this ſacrament Chriſts whole manhood is giuen both body and ſoule, in this order. Firſt of all, is giuen the very manhood in reſpect of ſubſtance, and that really: ſecondly, the merits and benefits thereof, as namely, the ſatiſfaction performed by and in the manhood to the iuſtice of God. D And thus the intire manhood with the benefits thereof, are giuen wholly and ioyntly togither. For the two diſtinct ſignes of bread and wine ſignifie not two diſtinct giuings of the bodie apart and the blood apart; but the full and perfect nouriſhment of our ſoules. Againe, the benefits of Chriſts manhood are diuerſly giuen, ſome by imputation, which is an action of God accepting that which is done by Chriſt as done by vs: and thus it hath pleaſed God to giue the paſſion of Chriſt and his obedience. Some againe are giuen by a kinde of propagation, which I cannot fitly expreſſe in tearmes, but I reſemble it thus. *As* one candle is lighted by another, and one torch or candle-light is conueied to twentie candles: euen ſo the inherent righteouſneſſe of euery beleeuer, is deriued from the ſtorehouſe of righteouſneſſe, which is in the manhood of Chriſt; for the righteouſneſſe of all the members, is but the fruit thereof, euen as the naturall corruption in all mankind, is but a fruit of that originall ſinne which was in Adam. Thus we ſee how God for his part giues Chriſt: and that really. To proceed, when God giues Chriſt, he giues withall at the ſame time the ſpirit of Chriſt, which ſpirit creates in the heart of the receiuer the inſtrument of true faith, by which the heart doth really receiue Chriſt giuen of God, by reſting vpon the promiſe which God hath made that he will giue Chriſt and his righteouſneſſe to euery true beleeuer. Now then, when God giues Chriſt with his benefits, and man for his part by faith receiues the ſame as they are giuen, there riſeth that vnion which is betweene euery good receiuer and Chriſt himſelfe. Which vnion is not forged, but a reall, true, and neare coniunction: nearer then which, none is or can bee: becauſe it is made by a ſolemne giuing and receiuing that paſſeth betweene God and man: as alſo by the bond of one and the ſame ſpirit. To come then to the point, conſidering there is a reall vnion, and conſequently a reall communion betweene vs and Chriſt, (as I haue prooued) there muſt needes bee ſuch a kind of preſence wherein Chriſt is truely and really preſent to the heart of him that receiues the ſacrament in faith. And thus farre do we cõſent with the Romiſh Church touching reall preſence.

The diſſent.

We differ not touching the preſence it ſelfe, but onely in the maner of preſence: For though wee hold a reall preſence of Chriſts body and blood in the ſacrament, yet doe we not take it to bee locall, bodily, or ſubſtantiall, but ſpirituall and myſticall, to the ſignes by ſacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines tranſubſtantiation, that is, a locall, bodily, & ſubſtantiall preſence of Chriſts bodie and blood, by a change and conuerſion of the bread and wine into the ſaid bodie and blood.

Our reaſons.

I. This corporall preſence ouerturnes ſundrie articles of faith. For wee beleeue that the bodie of Chriſt was made of the pure ſubſtance of the Virgin Marie, and that but once, namely, when he was conceiued by the holy Ghoſt, and borne. But this cannot ſtand, if the bodie of Chriſt be made of bread and his blood of wine, as they muſt needes be, if there be no ſucceſſion or annihilation, but a reall conuerſion of ſubſtances in the Sacrament: vnleſſe we muſt beleeue contrarieties, that his bodie was made of the ſubſtance of the Virgin, and not of the Virgin; made once, and not once but often. Againe, if his bodie and blood be vnder the

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formes of bread and wine, then is he not as yet aſcended into heauen, but remaines ſtill among vs. Neither can he be ſaid to come from heauen at the day of iudgement: for he that muſt come thence to iudge the quicke & dead, muſt be abſent from the earth. And this was the auncient faith. Auguſtine ſaith, that *Chriſt according to his maieſtie and prouidence & grace is preſent with vs to the ende of the world: but according to his* aſſumed fleſh hee is not *alwaies with vs.* Cyril ſaith, *Hee is* abſent in bodie *and preſent in vertue, whereby all things are gouerned.* Vigilius ſaith, *That he is* gone *from vs* according to his humanitie: *he hath left vs in his humanitie: in the forme of a ſeruant abſent from vs: when his fleſh was on earth, it was not in heauen: beeing on earth, he was not in heauen: and being now in heauen, hee is not on earth.* Fulgentius ſaith, *One and the ſame Chriſt according to his humane ſubſtance, was abſent frō heauen when he was on earth: and* left the earth *when hee aſcended into heauen.*

Tract.1.in Ioh.

Lib.9.in Ioh.c.21.
Contr.Eutich.l.1 &.4.

Lib.2.ad Thraſimundum.

Reaſon II. This bodily preſence ouerturnes the nature of a true bodie, whoſe common nature or eſſentiall propertie it is, to haue length, breadth, and thicknes, which beeing taken away, a bodie is no more a bodie. And by reaſon of theſe three dimenſions, a bodie can occupie but one place at once, as Ariſtotle ſaid, the propertie of a bodie is to be ſeated in ſome place, ſo as a man may ſay where it is. They therefore that hold the bodie of Chriſt to be in many places at once, doe make it no bodie at all; but rather a ſpirit, and that infinite. They alleadge that God is almightie: that is true indeede, but in this and like matters we muſt not diſpute what God can doe, but what he will doe. And I ſay further, becauſe God is omnipotent, therefore there be ſome things which he cannot doe, as for him to denie himſelſe, to lie, and to make the parts of a contradiction to be both true at the ſame time. To come to the point, if God ſhould make the verie bodie of Chriſt to be in many places at once, he ſhould make it to be no bodie while it remaines a bodie: and to be circumſcribed in ſome one place and not circumſcribed, becauſe it is in many places at the ſame time: to be viſible in heauen and inuiſible in the ſacrament; and thus ſhould he make contradictions to be true; which to doe, is againſt his nature, and argues rather impotencie then power. Auguſtine ſaith to this purpoſe, *If he could lie, deceiue, be deceiued, ſteale vniuſtly, he ſhould not be omnipotent.* And, *Therefore he is omnipotent, becauſe he cannot doe theſe things. Againe, He is called omnipotent by doing that which he will, and not by doing that which hee will not: which if it ſhould befall him he ſhould not be omnipotent.*

Cap.de.categor. quant.

De Symb. ad Catech. l.1.c.1.

Reaſon III. Tranſubſtantiation ouerturnes the verie Supper of the Lord. For in euerie ſacrament there muſt be a ſigne, a thing ſignified, and a proportion or relation betweene them both. But Popiſh reall preſence takes all away: for when the bread is really turned into Chriſts bodie, and the wine into his blood, then the ſigne is aboliſhed, and there remaines nothing but the outward formes or appearance of bread and wine. Againe, it aboliſheth the endes of the Sacrament, whereof one is to remember Chriſt till his comming againe, who being preſent in the ſacrament bodily, needes not to bee remembred becauſe helps of remembrance are of things abſent. Another end is to nouriſh the ſoule vnto eternall life: but by tranſubſtantiation the principall feeding is of the bodie and not of the ſoule, which is onely fedde with ſpirituall foode: for though the bodie may bee bettered by the foode of the ſoule, yet cannot the ſoule bee fedde with bodily foode.

Reaſon IV. In the ſacrament the bodie of Chriſt is receiued as it was crucified, and his blood as it was ſhedde vpon the croſſe: but now at this time Chriſts bodie crucified remaines ſtill as a bodie, but not as a bodie crucified; becauſe the act of crucifying is ceaſed. Therefore it is faith alone, that makes Chriſt crucified to bee preſent vnto vs in the ſacrament. Againe, that blood which ran out of the feete, and hands, and ſide of Chriſt vpon the croſſe, was not gathered vp againe and put into the veines: nay, the collection was needleſſe, becauſe after the reſurrection, he liued no more a naturall but a ſpirituall life: and none knows what is become of this blood. The Papiſts therefore cannot ſay it is preſent vnder the forme of wine locally: and we may better ſay it is receiued ſpiritually by faith whoſe property is to giue a beeing to things which are not.

Reaſon V. 1.Cor.10.3. The fathers of the old Teſtament did eat the ſame ſpiritual meat, and drinke the ſame ſpirituall drinke: for they dranke of the rocke which was Chriſt. Now they could not eate his bodie which was crucified, or drinke his blood ſhedde bodily, but by faith: becauſe then his bodie and blood were not in nature. The Papiſts make anſwer, that the fathers did eate the ſame meate, and drinke the ſame ſpirituall drinke with themſelues, not with vs. But their anſwer is againſt the text. For the Apoſtles intent is to prooue, that the Iewes were euery way equall to the Corinthians, becauſe they did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall drinke with the Corinthians; otherwiſe his reaſon prooues not the point which he hath in hand, namely that the Iſraelites were nothing inferiour to the Corinthians.

Reaſon VI. As it is ſaid, the ſabbath *was made for man, and not man for the Sabbath:* ſo it may be ſaid, that the ſacrament of the Lords Supper was made for man; and not man for it: and therefore man is more excellent then the ſacrament. But if the ſignes of bread and wine bee really turned into the bodie and blood of Chriſt, then is the ſacrament infinitely better then man, who in his beſt eſtate is onely ioyned to Chriſt, and made a member of his myſticall bodie: whereas the bread and wine are made verie Chriſt. But the ſacrament or out-

Mark.2.27.

outward elements indeede are not better then man: the end beeing alwaies better then the thing ordained to the end. It remaines therefore that Chriſts preſence is not corporall but ſpirituall. Againe, in the ſupper of the Lord, euery beleeuer receiueth whole Chriſt, God and man, though not the Godhead: now by this carnall eating, wee receiue not whole Chriſt, but onely a part of his manhood: and therefore in the ſacrament there is no carnal eating, and conſequently no bodily preſence.

Reaſon VII. The iudgement of the auncient Church. Theodoret ſaith, *The ſame Chriſt who called his naturall bodie food and bread, who alſo called himſelfe a vine, hee vouchſafed the viſible ſignes the name of his owne body,* not changing nature, *but putting grace to nature*, whereby he meanes conſecration. And *The myſticall ſignes after ſanctification looſe not their proper nature. For they* remaine in their firſt nature, *and keepe their firſt figure and forme: and as before, may bee touched and ſeene: and that which they are made, is vnderſtood, beleeued, and adored.* Gelaſius ſaith, *Bread and wine paſſe into the ſubſtance of the bodie and blood of Chriſt, yet ſo as the* ſubſtance or nature of bread and wine ceaſeth not. *And they are turned into the diuine ſubſtance, yet the bread and wine* remaine ſtill in the propertie of their nature. Lumbard ſaith, *If it be asked what conuerſion this is, whether formall or ſubſtantiall, or of another kind, I am not able to define.* And that the fathers held not tranſubſtantation, I prooue it by ſundrie reaſons. Firſt they vſed in former times [a] *to burne with fire that* which remained after the adminiſtratiō of the Lordes Supper. Secondly by the ſacramentall vnion of the bread and wine with the bodie and blood of Chriſt, they vſed to confirme the perſonall vnion of the manhood of Chriſt with the Godhead againſt heretickes: which argument they would not haue vſed, if they had beleeued a popiſh reall preſence. Thirdly it was a cuſtome in Conſtantinople, that if any parts of the ſacrament remained after the adminiſtration thereof was ended, *that yong children ſhould be ſent for from the ſchoole to eate them*; who neuertheleſſe were barred the Lords table. And this argues plainely that the Church in thoſe daies, tooke the bread after the adminiſtration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine ſhould be *conſecrated by dipping into it bread, which had beene conſecrated.* But this order cannot ſtand with the reall preſence, in which the bread is turned both into the bodie and blood. Nicholaus Cabaſilus ſaith, *After he hath vſed ſome ſpeech to the people, hee erects their mindes, and lifts their thoughts from earth, and ſaith,* Surſum corda *Let vs lift vp our hearts, let vs* thinke on things aboue, *and not on things that are vpon the earth. They conſent and ſay, that they lift vp their hearts thither, where is their treaſure, and where Chriſt ſits at the right hand of his father.*

Dialog. 1. immutab.

ſame Dialog.

Lib. de duab. nat. Chriſt.

Lib. 4, diſt. 11.

[a] Heſych lib. 2. cap. 8. in Leuit. The doret. dialog. 2.

Euag. l. 4. Niceph, l. 17. c. 25.

Amal. l. 2. l. de off. Eccleſ. c. 12. & 15.

Lib. de expoſ. Liturg. cap. 25.

Obiections of Papiſts.

I. Their firſt reaſon is, Ioh. 6. 55. *My fleſh is meate indeede, and my blood is drinke indeede:* therefore (ſay they) Chriſts bodie muſt be eaten with the mouth, and his blood drunke accordingly. *Anſ.* The chapter muſt be vnderſtood of a ſpirituall eating of Chriſt: his body is meate indeede, but ſpirituall meate, and his blood ſpirituall drinke, to be receiued not by the mouth, but by faith. This is the very point that Chriſt here intends to prooue, namely, that to beleeue in him, to eate his fleſh and to drinke his blood, are all one. Againe, this chapter muſt not be vnderſtood of that ſpeciall eating of Chriſt in the ſacrament: for it is ſaid generally, v. 53. *Except ye eate the fleſh of Chriſt, and drinke his blood, ye haue no life in you*: and if theſe very words (which are the ſubſtance of the chapter) muſt be vnderſtood of a ſacramentall eating, no man before the comming of Chriſt was ſaued: for none did bodily eate or drinke his bodie or blood, conſidering it was not then exiſting in nature, but onely was preſent to the beleeuing heart by faith.

II. *Obiect.* Another argument is taken from the words of the inſtitution, *This is my bodie. Anſw.* Theſe words muſt not be vnderſtood properly but by a figure: his bodie beeing put for the ſigne and ſeale of his bodie. It is obiected, that when any make their laſt wills and teſtaments, they ſpeake as plainely as they can; now in this ſupper Chriſt ratifies his laſt wil and teſtament: and therfore he ſpake plainly, without any figure. *An.* Chriſt here ſpeaketh plainly, and by a figure alſo; for it hath beene alwaies the vſuall maner of the Lord in ſpeaking of the ſacraments, to giue the name of the thing ſignified to the ſigne: as Gen. 17. 10. circumciſion is called *the couenant of God*: & in the next verſe in the way of expoſition, *the ſign of the couenant.* And Exod. 12. 11. the paſchall lambe is called the angels paſſing by or ouer the houſes of the Iſraelites whereas indeede it was but a ſigne thereof: and 1. Cor. 10. 4. *The rocke was Chriſt.* 1. Cor. 5. 7. *The paſſeouer was Chriſt.* And the like phraſe is to be found in the inſtitution of this ſacrament concerning the cup, which the Papiſts themſelues confeſſe to be figuratiue: when it is ſaid, Luk. 22. 20. *This cup is the new teſtamēt in my blood*, that is, a ſigne, ſeale, and pledge therof. Againe, the time when theſe words were ſpoken muſt be conſidered, and it was before the paſſion of Chriſt, whereas yet his bodie was not crucified nor his blood ſhed: and conſequently neither of them could be receiued in bodily maner, but by faith alone. Againe, Chriſt was not onely the authour, but the miniſter of this ſacrament at the time of the inſtitution therof: & if the bread had beene truely turned into his bodie, and the wine into his blood, Chriſt with his owne hand ſhould haue taken his owne bodie and blood, and haue giuen it to his Diſciples, nay, which is more, he ſhould with his owne hands, haue taken his owne fleſh, and drunken his owne blood, and haue eaten himſelfe. For Chriſt himſelfe did eate the bread and drinke the wine, that he

Luk. 22. 19.

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might with his owne perſon conſecrate his laſt ſupper, as he had conſecrated baptiſme before. And if theſe words ſhould be properly vnderſtood, euery man ſhould be a manſlaier in his eating of Chriſt. Laſtly, by meanes of popiſh reall preſence, it comes to paſſe, that our bodies ſhould be nouriſhed by naked qualities without any ſubſtance, which in all philoſophie is falſe and erroneous. To helpe this & the like abſurdities, ſome Papiſts make nine wonders in the ſacrament. *The first, that Chriſts bodie is in the Eucharist in as large a quantitie as he was vpon the croſſe and is now in heauen, and yet excludes not the quantitie of the bread. The ſecond, that there be accidents without a ſubiect. The third, that bread is turned into the body of Chriſt, & yet it is not the matter of the body, nor reſolued to nothing. The fourth, that the bodie increaſeth not by conſecration of many hoſts, and is not diminiſhed by often receiuing. The fifth, that the bodie of Chriſt is vnder many conſecrated hoſts. The ſixt, that when the hoſt is deuided, the bodie of Chriſt is not deuided, but vnder euerie part thereof is whole Chriſt. The ſeauenth, that when the Prieſt holds the hoſt in his hand, the bodie of Chriſt is not felt by it ſelfe nor ſeene, but the formes of bread and wine. The eight, that when the formes of bread and wine ceaſe, the bodie and blood of Chriſt ceaſeth alſo to be there. The ninth, that the accidents of bread and wine haue the ſame effects with the bread and wine it ſelfe, which are to nouriſh and fill.* On this manner it ſhall be eaſie for any man to defend the moſt abſurd opinion that is or can be, if he may haue libertie to anſwer the arguments alleadged to the contrarie by wonders.

Io. de Combis comp. Theolog. l. 6. cap. 14.

To conclude ſeeing there is a reall communion in the ſacrament betweene Chriſt and euery beleeuing heart, our dutie therefore is, to beſtow our hearts on Chriſt, endeauouring to loue him, and to reioyce in him, and to long after him aboue all things: all our affiance muſt be in him, and with him; we beeing nowe on earth muſt haue our conuerſation in heauen. And this is the true reall preſence, which the auncient Church of God hath commended vnto vs: for in all theſe liturgies theſe words are vſed, & are yet extant in the Popiſh-maſſe, *Lift vp your hearts: we lift them vp vnto the Lord.* By which words the communicants were admoniſhed to direct their mindes and their faith to Chriſt ſitting at the right hand of God. Thus ſaid Auguſtine, *If we celebrate the aſcenſion of the Lord with deuotion, let vs aſcend with him, and lift vp our hearts.* Againe, *they which are alreadie riſen with Chriſt in faith and hope are inuited to the great table of heauen, to the table of angels,* where is the bread.

Serm. de Aſcenſ. 1.

Serm. 14. 2. fer. paſcæ.

The eleuenth point. Of the ſacrifice in the Lords Supper, which the Papiſts call the ſacrifice of the Maſſe.

Touching this point, firſt, I will ſet downe what muſt bee vnderſtood by the name Sa-
A crifice. A ſacrifice is taken properly, or improperly. Properly, it is a ſacred or ſolemne action, in which man offereth and conſecrateth ſome outward bodily thing vnto God for this end, to pleaſe and honour him thereby. Thus all the ſacrifices of the old teſtament, and the oblation of Chriſt vpon the croſſe in the new teſtament are ſacrifices. Improperly, that is, onely by the way of reſemblance, the duties of the morall law are called ſacrifices. And in handling this queſtion, I vnderſtand a ſacrifice both properly and improperly by way of reſemblance.

Our conſent.

B Our conſent I propound in two concluſions. *Concluſ.* I. That the ſupper of the Lord is a ſacrifice, and may truly be ſo called as it hath beene in former ages; & that in three reſpects. I. Becauſe it is a memoriall of the reall ſacrifice of Chriſt vpon the croſſe, and containes withal a thankſgiuing to God for the ſame, which thankſgiuing is the ſacrifice and *calues of our lips*, Heb. 13. 15. II. Becauſe euery communicant doth there preſent himſelf body & ſoule a liuing, holy, & acceptable ſacrifice vnto God. For as in this ſacrament God giues vnto vs Chriſt, with his benefits: ſo we anſwerably giue our ſelues vnto God as ſeruants to walke in the practiſe of all dutifull obedience. III.
C It is called a ſacrifice in reſpect of that which was ioyned with the ſacrament, namely, the almes giuen to the poore as a teſtimonie of our thankefulneſſe vnto God. And in this regard alſo, the auncient fathers haue called the ſacrament, *an vnbloodie ſacrifice*: and the table, *an altar*; and the miniſters, *prieſts*: and the whole action an *oblation*, not to God but to the congregation, and not by the prieſt alone but by the people. A canon of a certaine Councill ſaith, *We decree that euerie Lords day the oblation of the altar be offered of euerie man and woman both for bread and wine.* And Auguſtine ſaith, that *women offer a ſacrifice at the altar of the Lord, that it might be offered by the prieſt to God.* And vſually in auncient writers the com-
D munion of the whole bodie of the congregation is called the ſacrifice or oblation.

Concil. Matiſc. 2. c. 4. Epiſt. 122.

Concluſ. II. That the very bodie of Chriſt is offered in the Lords ſupper. For as wee take the bread, to be the bodie of Chriſt ſacramentally by reſemblance and no otherwiſe: ſo the breaking of bread is ſacramentally the ſacrificing or offering of Chriſt vpon the croſſe. And thus the fathers haue tearmed the Euchariſt an immolation of Chriſt, becauſe it is a cōmemoration of his ſacrifice vpon the croſſe. Aug. Epiſt. 23. *Neither doth he lie which ſaith Chriſt was offered. For if ſacraments had not the reſemblance of things whereof they are ſacraments, they ſhould in no wiſe be ſacraments: but from a reſemblance, they often take their names.* Againe, Chriſt is ſacrificed in the laſt ſupper, in regard of the faith of the cōmunicants, which makes a thing

Lib.2.
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Ad Rom.Li.
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Ad Damaſ.

thing paſt and done as preſent. Auguſtine ſaith, *When we beleeue in Chriſt he is offered for vs daily.* And, *Chriſt is then ſlaine for euery one, when he beleeues that he is ſlaine for him.* Ambroſe ſaith, *Chriſt is ſacrificed daily in the mindes of beleeuers, as vpon an altar.* Hierome ſaith, *He is alwaies offered to the beleeuers.*

II. *The difference.*

They make the Euchariſt to be a reall, externall, or bodily ſacrifice offered vnto God: holding and teaching, that the miniſter is a prieſt properly: and that in this ſacrament he offers Chriſts bodie and blood to God the Father really and properly vnder the formes of bread and wine. Wee acknowledge no reall, outward, or bodily ſacrifice for the remiſſion of ſinnes, but onely Chriſts oblation on the croſſe once offered. Here is the maine difference betweene vs, touching this point: and it is of that waite and moment, that they ſtiffely maintaining their opinion (as they doe) can be no Church of God. For this point raſeth the foundation to the very bottome. And that it may the better appeare that we auouch the truth, firſt, I wil confirme our doctrine by Scripture, and ſecondly, confute the reaſons which they bring for themſelues.

III. *Our reaſons.*

Reaſon I. Heb. 9. 15. and 26. and c. 10. 10. the holy Ghoſt ſaith, Chriſt offered himſelfe but once. Therfore not often: and thus there can be no reall or bodily offering of his bodie and blood in the ſacrament of his ſupper: the text is plaine. The Papiſts anſwer thus: The ſacrifice of Chriſt (ſay they) is one for ſubſtance, yet in regard of the manner of offering it is either bloody or vnbloody, and the holy Ghoſt ſpeakes onely of the bloodie ſacrifice of Chriſt: which was indeede offered but once. *Anſ.* But the author of this epiſtle takes it for graunted, that the ſacrifice of Chriſt is onely one, and that bloodie ſacrifice. For he ſaith, Heb. 9. 25. *Chriſt did not offer himſelfe often, as the high prieſts did*: and verſ. 26. *For then he muſt haue often ſuffered ſince the foundation of the world: but now in the end he hath appeared once to put away ſinne by the ſacrifice of himſelfe.* and verſ. 22. without ſhedding of blood *is no remiſſion of ſinnes.* By theſe words it is plaine, that the Scripture neuer knew the two-fold manner of ſacrificing of Chriſt. And euery diſtinction in diuinitie not founded in the written word, is but a forgerie of mans brain. And if this diſtinction be good, how ſhall the reaſon of the Apoſtle ſtand. He did not offer himſelfe but once, becauſe he ſuffered but once.

Reaſon. II. The Romiſh Church holds that the ſacrifice in the Lords ſupper is all one for ſubſtãce, with the ſacrifice which he offered on the croſſe: if that be ſo, then the ſacrifice in the Euchariſt, muſt either be a continuance of that ſacrifice which was begunne on the croſſe, or A els an alteratiõ or repetition of it. Now let them chooſe of theſe twaine which they will: if they ſay it is a continuance of the ſacrifice on the croſſe, Chriſt beeing but the beginner and the prieſt the finiſher thereof, they make it imperfect: for to continue a thing till it be accompliſhed, is to bring perfection vnto it: but Chriſts ſacrifice on the croſſe was then fully perfected, as by his own teſtimonie it appeares, when he ſaid, *Conſummatum eſt, it is finiſhed.* Again, if they ſay, it is a repetition of Chriſts ſacrifice, thus alſo they make it imperfect: for that is the reaſon which the holy Ghoſt vſeth to prooue that the ſacrifices of the old Teſtament were imperfect, becauſe they were repeated.

Reaſon III. A reall and outward ſacrifice in a ſacrament, is againſt the nature of a ſacrament and eſpecially the ſupper of the Lord: B for one end thereof is to keepe in memorie the ſacrifice of Chriſt. Now euery remembrãce muſt be of a thing abſent, paſt, and done: and if Chriſt be daily and really ſacrificed, the ſacrament is no fit memoriall of his ſacrifice. Again, the principall end for which the Sacrament was ordained, is that God might giue & we receiue Chriſt with his benefits: and therefore to giue and take, to eat and drinke, are here the principall actions. Now in a reall ſacrifice God doth not giue Chriſt & the Prieſt receiue him of God; but contrariwiſe he giues and offers Chriſt vnto God, & God receiues ſome thing of vs. To helpe the matter they ſay, that this ſacrifice ſerues not properly to make any ſatisfaction to God, but rather to apply vnto vs the ſatisfaction of Chriſt beeing alreadie made. C But this anſwer ſtill maketh againſt the nature of a ſacrament, in which God giues Chriſt vnto vs: whereas in a ſacrifice God receiues from man, and man giues ſomething to God: a ſacrifice therefore is no fit meanes to applie any thing vnto vs, that is giuen of God.

Reaſon IV. Hebr. 7. 24, 25. The holy Ghoſt makes a difference betweene Chriſt the high Prieſt of the new Teſtament, and all Leuiticall prieſts in this, that they were many, one ſucceeding another: but he is onely one, hauing an eternall prieſthood, which cannot paſſe from him to any other. Now if this difference be good, then Chriſt alone in his owne very perſon muſt be the Prieſt of the new teſtament, D and no other with, or, vnder him: otherwiſe in the new Teſtament there ſhould be more prieſts in number then in the old. If they ſay, that the whole action remaines in the perſon of Chriſt, and that the Prieſt is but an inſtrument vnder him (as they ſay,) I ſay againe it is falſe; becauſe the whole oblation is acted or done by the prieſt himſelfe: & he which doth all, is more then a bare inſtrument.

Reaſon V. If the Prieſt doe offer to God Chriſts reall bodie and blood for the pardon of our ſinnes, then man is become a mediatour betweene God and Chriſt. Now the Church of Rome ſaith, that the prieſt in his maſſe is a prieſt properly, and his ſacrifice a reall ſacrifice,

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differing onely in the manner of offering from the Sacrifice of Chriſt vpon the croſſe: and in the very canon of the maſſe they inſinuate thus much, when they requeſt *God to accept their gifts and offerings*, namely, Chriſt himſelfe offered, as he did the ſacrifices of Abel and Noe. Now it is abſurd, to thinke that any creature ſhould be a mediatour betweene Chriſt and God. Therefore Chriſt cannot poſsibly bee offered by any creature vnto God.

Tolet. Concil. 12. c. 5.

Reaſon VI. The iudgement of the auncient Church. A certaine Councill held at Toledo in Spaine, reprooueth the Miniſters that they offered ſacrifice often the ſame day without the holy communion. The wordes of the Canon are theſe: *Relation is made vnto vs that certaine prieſts doe not ſo many times receiue the grace of the holy communion, as they offer ſacrifices in one day: but in one day, if they offer many ſacrifices to God, in all the oblations, they* ſuſpend *themſelues form the communion* ——. Here marke, that the ſacrifices in auncient Maſſes were nothing elſe but formes of diuine ſeruice; becauſe none did communicate, no not the prieſt himſelfe. And in another Councill the *name* of the Maſſe is put onely for a forme of praier. *It hath pleaſed vs, that praiers, ſupplioations, Maſſes, which ſhall be allowed in the Councill* ——, *be vſed.* And in this ſenſe it is taken when ſpeach is vſed of the making or compounding of Maſſes: for the ſacrifice propitiatorie of the bodie and blood of Chriſt admits no compoſition. Abbat Paſchaſius ſaith, *Becauſe we ſinne daily Chriſt is ſacrificed for vs* myſtically, *and his paſſion is giuen in myſterie.* Theſe his wordes are againſt the reall ſacrifice: but yet hee expoundes himſelfe more plainely, cap. 10. *The blood is drunke in* myſterie ſpiritually: and, *it is all* ſpirituall *which we eate.* and, cap. 12. *The prieſt* —— *diſtributes to euery one not as much as the outward ſight giueth, but as much as* faith receiueth. cap. 13. *The* full *ſimilitude is outwardly, and the immaculate fleſh of the lambe is* faith inwardly ——, *that the truth be not wanting to the ſacrament, and it be not ridiculous to Pagans that we drinke the blood of a killed man.* cap. 6. *One eates the fleſh of Chriſt ſpiritually and drinkes his blood, another ſeemes to receiue not ſo much as a morſell of bread from the hand of the prieſt*: his reaſon is, becauſe they come vnprepared. Now then conſidering in all theſe places he makes no receiuing but ſpirituall, neither doth hee make any ſacrifice but ſpirituall.

Milevet. c. 12. Concil. Tol. 4. cap. 12. &c. Iacob. de conſecr. diſt. 1.

Lib. de corpor. & ſang. dom. cap. 9.

VI. Obiect. of Papiſts.

I. Gen. 14. v. 18. When Abraham was comming from the ſlaughter of the kings, Melchizedech mette him, and brought forth bread and wine: and he was a prieſt of the moſt high God. Nowe this bread and wine (ſay they) he brought forth to offer for a ſacrifice; becauſe it is ſaid, he was a prieſt of the moſt high God: and they reaſon thus. Chriſt was a prieſt after the order of Melchizedek: therfore as Melchizedek offered bread & wine, ſo Chriſt vnder the formes of bread and wine offers himſelfe in ſacrifice vnto God. *Anſw.* Melchizedek was no type of Chriſt in regard of the act of ſacrificing, but in regard of his perſon, and things pertaining thereto, which all are fully expounded, Heb. 7. the ſumme whereof is this: I. Mechizedek was both king and prieſt: ſo was Chriſt. II. He was a prince of peace and righteouſnes: ſo was Chriſt. III. He had neither father nor mother: becauſe the Scripture in ſetting downe his hiſtorie makes no mention of either beginning or ending of his daies: and ſo Chriſt had neither father nor mother: no father, as he was man: no mother, as he was God. IV. Melchizedek beeing greater then Abraham bleſſed him, and Chriſt by vertue of his prieſthood bleſſeth, that is, iuſtifieth and ſanctifieth all thoſe that be of the faith of Abraham. In theſe things onely ſtands the reſemblance, and not in the offering of bread and wine. Againe, the end of bringing forth the bread and wine, was not to make a ſacrifice, but to refreſh Abraham and his ſeruants that came from the ſlaughter of the Kings. And he is called there a prieſt of the moſt high God, not in regard of any ſacrifice; but in conſideratiõ of his bleſſing of Abraham, as the order of the words teacheth, *And he was the prieſt of the moſt high God, and therefore he bleſſed him.* Thirdly, though it were graunted, that he brought forth bread and wine to offer in ſacrifice, yet will it not follow, that in the ſacrament Chriſt himſelfe is to be offered vnto GOD vnder the naked formes of bread and wine. Melchizedeks bread and wine were abſurd types of no-bread and no-wine, or of formes of bread and wine in the Sacrament.

II. *Obiect.* The paſchall lambe was both a ſacrifice and a ſacarment: now the Euchariſt comes in roome thereof. *Anſw.* The paſchall lambe was a ſacrament, but no ſacrifice. Indeed Chriſt ſaith to his diſciples, *Goe and prepare a place to ſacrifice the Paſſeouer in,* Mark. 14. 12. but the words *to offer,* or *to ſacrifice,* doe often ſignifie no more but *to kill.* As when Iacob and Laban made a couenant, it is ſaid, *Iacob ſacrificed beaſts, and called his brethren to eate bread,* Gen. 31. 54. Which words muſt not be vnderſtood of killing for ſacrifice, but of killing for a feaſt: becauſe he could not in good conſcience inuite them to his ſacrifice, that were out of the couenant, beeing (as they were) of another religion: ſecondly, it may be called a ſacrifice, becauſe it was killed after the maner of a ſacrifice. Thirdly, when Saul ſought his fathers aſſes, and asked for the Secr, a maide bids him goe vp in haſt: *for* (ſaith ſhee) *there is an offering of the people this day in the high place,* 1. Sam. 9. 12. where the feaſt that was kept in Rama, is called a ſacrifice: in all likelihood becauſe at the beginning thereof, the prieſt offered a ſacrifice to God: and ſo the Paſſeouer may bee called a ſacrifice, becauſe ſacrifices were offered within the compaſſe

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of the appointed feaſt or ſolemnity of the paſſeouer: & yet the thing it ſelfe was no more a ſacrifice then the feaſt in Rama was. Againe, if it were graunted that the Paſſeouer was both, it will not make much againſt vs: for the ſupper of the Lord ſucceeds the Paſſeouer onely in regard of the maine end thereof, which is the increaſe of our communion with Chriſt.

III. *Obiect.* Malac. 1. 11. The prophet foretelleth of a cleane ſacrifice that ſhall be in the new teſtament: & that (ſay they) is the ſacrifice of the Maſſe. *An.* This place muſt be vnderſtood of a ſpirituall ſacrifice, as we ſhall plainely perceiue if we compare it with 1. Tim. 2. 8. where the meaning of the Prophet is fitly expounded. *I will* (ſaith Paul) *that men pray in all places,* lifting vp pure hands, *without wrath or doubting.* And this is the cleane ſacrifice of the Gentiles. Thus Iuſtin Martyr ſaith, *That ſupplications & thanksgiuing are the* onely *perfect ſacrifices pleaſing God, and that Chriſtians haue learned to* offer them alone. And Tertullian ſaith, *We ſacrifice for the health of the Emperour* ____ : *as God hath commanded with pure prayer.* And Ireneus ſaith, that this cleane offering to be offered in euery place, is the prayers of the Saints.

Dialog. cum Triph.

Ad Scapulam.

Lib. 4. c. 35.

IV. *Obiect.* Hebr. 13. 10. *We haue an altar, whereof they may not eate, which ſerue in the tabernacle.* Now (ſay they) if we haue an altar, then we muſt needs haue a prieſt; and alſo a reall ſacrifice. *Anſ.* Here is meant not a bodily, but a ſpirituall altar, becauſe the altar is oppoſed to the materiall Tabernacle; and what is meant thereby is expreſſed in the next verſe, in which he prooues that we haue an altar: *The bodies of the beaſtes, whoſe blood was brought into the holy place by the high prieſt for ſinne, were burnt without the campe: ſo Chriſt Ieſus, that he might ſanctifie the people with his owne tblood, ſuffered without the gate.* Now lay the reaſon or proofe to the thing that is prooued, and we muſt needes vnderſtand Chriſt himſelfe, who was both the altar, the prieſt, and the ſacrifice.

verſ. 11. 12.

V. *Obiect.* Laſtly, they ſay, where alteration is both of law and couenant, there muſt needes be a new prieſt and a new ſacrifice. But in the new teſtament there is alteration both of law and couenant: and therefore there is both new prieſt and new ſacrifice. *Anſ.* Al may be graunted: in the new Teſtament there is both new prieſt, & ſacrifice: yet not any popiſh prieſt, but onely Chriſt himſelfe both God and man. The ſacrifice alſo is Chriſt as he is man: & the altar, Chriſt as he is God, who in the new teſtament offered himſelfe a ſacrifice to his Father for the ſinnes of the world. For though he were the Lambe of God ſlain from the beginning of the world, in regard of the purpoſe of God, in regard of the value of his merit, and in regard of faith which maketh things to come, as preſent, yet was he not actually offered till the fulneſſe of time came; and once offering of himſelfe, he remaineth a prieſt for euer, and all other prieſts beſide him are ſuperfluous: his one offering once offered, being al-ſufficient.

The twelfth point: Of Faſting.

Our conſent.

Our conſent may be ſet downe in three concluſions. I. We doe not condemne faſting, but maintaine three ſorts thereof: to wit, a morall, ciuil, and a religious faſt. The firſt beeing moral, is a practiſe of ſobrietie or temperance, when as in the vſe of meates and drinkes, the appetite is reſtrained, that it doe not exceede moderation. And this muſt be vſed of all Chriſtians in the whole courſe of their liues. The ſecond beeing ciuill, is when vpon ſome particular and politike conſiderations men abſtaine from certaine meates: as in this our commonwealth the law inioynes vs to abſtaine from fleſh-meate at certaine ſeaſons of the yeare, for theſe ſpeciall ends; to preſerue the breed of cattell, and to maintaine the calling of the fiſhermen. The third, namely a religious faſt, is when the duties of religion, as the exerciſe of prayer and humiliation are practiſed in faſting. And I doe now ſpecially intreat of this kind.

Concluſ. II. We ioyne with them in the allowance of the principall and right ends of a religious faſt, and they are three. The firſt is, that thereby the mind may become attentiue in meditation of the duties of godlines to be performed. The ſecond is, that the rebellion of the fleſh may be ſubdued: for the fleſh pampered becomes an inſtrument of licentiouſneſſe. The third, and (as I take it) the chiefe end of a religious faſt is, to profeſſe our guiltineſſe, and to teſtifie our humiliation before God for our ſinnes: and for this end in the faſt of Niniuie, the verie beaſt was made to abſtaine.

Concluſ. III. We yeeld vnto them, that faſting is an helpe and furtherance to the worſhip of God; yea, and a good worke alſo if it be vſed in a good manner. For though faſting in it ſelfe beeing a thing indifferent, as eating and drinking are, is not to be tearmed a good work; yet beeing applyed, and conſidered in relation to the right ends before ſpoken of, and practiſed accordingly, it is a worke allowed of God, and highly to be eſteemed of all the ſeruants and people of God.

The difference or diſſent.

Our diſſent from the Church of Rome in the doctrine of faſting ſtands in three things. They appoint and preſcribe ſet times of faſting, as neceſſary to be kept; but we hold and teach that to preſcribe the time of a religious faſt, is in the libertie of the Church & the gouernours thereof, as ſpeciall occaſion ſhall be offered. When the diſciples of Iohn asked Chriſt, why they & the Phariſies faſted often, but his diſciples faſted not, he anſwered, *Can the childrē of the mariage chamber mourn as long as the bridegroome is with them? but the daies will come when the bride-*

groome

A *groome ſhall be taken away from them,*& then ſhall they faſt, Math.9.15. where he giues them to vnderſtand,that they muſt faſt, as occaſions of mourning are offered. Where alſo I gather, that a ſet time of faſting is no more to be enioyned then a ſet time of mourning. It was the opinion of Auguſtine, that *neither Chriſt nor his Apoſtles appointed any times of faſting.* And Tertullian ſaith, *that they of his time faſted of their owne accordes freely, without law or commandement, as occaſion and time ſerued.* And Euſebius ſaith,that *Montanus was the firſt that made lawes of faſting.* It is obiected, that there is a ſet time of faſting preſcribed Leuit.16.29. *Anſw.* This ſet and preſcribed faſt was commaunded of God as a part of the Legall worſhip which had this ende in the death of Chriſt. Therefore it doth not iuſtifie a ſet time of faſting in the new Teſtament, where God hath left man to his owne libertie without giuing the like commandement. It is againe alleadged,that Zacharie 7.5. there were ſet times appointed for the celebration of religious faſts vnto the Lord, the fifth and the ſeauenth moneths. *Anſw.* They were appointed vpon occaſiō of the preſent afflictions of the Church in Babylon,and they ceaſed vpon their deliuerance. The like vpon like occaſion may we appoint. It is further obiected, that ſome Churches of the Proteſtants obſerue ſet times of faſting. *Anſw.* In ſome Churches there be ſet daies and times of faſting, not vpon the neceſſitie or for conſcience or religions ſake, but for politicke or ciuill regards, whereas in the Romiſh Church it is held a mortall ſinne to deferre the ſet time of faſting till the next day following.

Epiſt.86.

Cont.Pſychicos.

Hiſt.l.5.c.17.

Secondly, wee diſſent from the Church of Rome touching the manner of keeping a faſt. For the beſt learned among them allow the drinking of wine,water,electuaries, and that [a] often within the compaſſe of their appointed faſt: yea,they allow the eating of one meale on a faſting day at none tide,& vpon a reaſonble cauſe,one houre before: the time of faſting not yet ended. But this practiſe indeede is abſurde, and contrarie to the practiſe of the olde Teſtament: yea it doth fruſtrate the end of faſting. For the bodily abſtinence is an outward meanes and ſigne whereby we accknowledge our guiltineſſe & vnworthines of any of the bleſſings of God. Againe, they preſcribe a difference of meates,as whit-meate onely to be vſed on their faſting dayes,and that of neceſſity,and for conſcience ſake in moſt caſes. But we hold this diſtinction of meates, both to be fooliſh and wicked. Fooliſh, becauſe in ſuch meates as they preſcribe, there is as much filling & delight,as in any other meats:as namely in fiſh,fruits, wine,&c. which they permit. And it is againſt the end of a religious faſt to vſe any refreſhing at all;ſo far as neceſſitie of health & comelineſſe will permit. Thus the Church in times paſt vſed to abſtaine not onely from meate and drinke, but from all delights whatſoeuer,euen from ſoft apparell & ſweete oyntments. Ioel. 2.15. ——*Sanctifie a faſt*——: *let the* bridegroome goe forth of his chamber, *& the bride out of her bride chamber.* Dan.10.3. *I eate no* pleaſant *bread, neither came* fleſh nor wine *within my mouth, neither did I annoint my ſelfe at all,till three weekes of daies were fulfilled.* 1. Cor.7. 5. *Defraud not one another,*except *it be with conſent for a time,that ye may giue your ſelues to faſting and prayer.*

Mola.tract 3.c.11.

[a] Navar. c. 21.num. 27.

Iud 20.26.
2.Sam.1.12.

Againe we holde this practiſe to be wicked, becauſe it taketh away the libertie of Chriſtians:by which,*vnto the pure all things are pure.* And the Apoſtle, Gal. 5.1. biddes vs to *ſtand faſt in this liberty,* which the Church of Rome would thus aboliſh. B For the better vnderſtanding of this, let vs conſider how the Lord himſelfe hath from the beginning kept in his owne handes, as a maſter in his owne houſe, the diſpoſition of his creatures for the vſe of man, that he might depend on him and his word for temporall bleſſings. In the firſt age, he appointed vnto him for meate euery hearb of the earth bearing ſeede, and euery tree wherein there is the fruite of a tree bearing ſeed,Gen.1.29. And as for fleſh,whether GOD gaue vnto him liberty to eate or not to eate, we hold it vncerten. After the flood the Lord renewed his graunt of the vſe of the creatures, and gaue his people libertie to eate the fleſh of liuing creatures: yet ſo as hee made ſome C things vncleane,& forbad the eating of them: among the reſt,the eating of blood. But ſince the comming of Chriſt he hath inlarged his word,and giuen libertie to all both Iewes and Gentiles, *to eate of all kindes of fleſh.* This word of his we reſt vpon; holding it a doctrine of diuills,for men to commaund an abſtinence from meats for conſcience ſake; which the Lord himſelfe hath created to be receiued with thankſgiuing. Socrates a Chriſtian hiſtoriographer ſaith,*that the Apoſtles left it free to euery one to vſe what kinde of meate they would on faſting daies and other times.* Spiridion *in Lent dreſſed ſwines fleſh,& ſet it before a ſtranger,eating himſelfe and bidding the ſtranger alſo to eate: who refuſing and profeſſing himſelfe to be a Chriſtian, therefore(ſaith he)the rather muſt thou doe it: for* D *to the pure all things are pure, as the word of God teacheth vs.*

Act.10.13.15.
1.Tim.4.4.

Trip.hiſt.l. 9.cap.38.
Hiſt.trip.l.1. c.10.

But they obiect, Ier. 35.6. where Ionadab commanded the Rechabites to abſtaine from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore(ſay they)ſome kinde of meates may lawfully be forbidden. *Anſw.* Ionadab gaue this commandement not in awe of religion, or merit, but for other wiſe and politicke regardes. For he inioyned his poſteritie not to drinke wine,nor to build houſes, not to ſow ſeede, or plant vineyards, or to haue any in poſſeſſion:but to liue in tents; to the ende they might be prepared to beare the calamities,that ſhould befall them in time to come. But the popiſh abſtinence from certaine

meates,

meates, hath reſpect to conſcience and religion, and therefore is of an other kind, and can haue no warrant thence.

II. *Obiect.* Dan. 10.3. Daniel beeing in heauines for three weekes of daies, abſtained from fleſh: and his example is our warrant. *Anſ.* It was the maner of the holy men in auncient times, when they faſted many daies togither of their owne accords freely to abſtaine from ſundrie things; and thus Daniel abſtained from fleſh. But the popiſh abſtinence from fleſh is not free, but ſtands by commandement, & the omitting of it, is mortall ſinne. Againe, if they wil follow Daniel in abſtaning from fleſh, why doe they not alſo abſtaine from all pleaſant bread and wine; yea from oyntments: and why will they eate any thing in the time of their faſt; where as they can not ſhew that Daniel ate any things at all till euening? And Molanus hath noted that our ancetours abſtained from wine and dainties, and that ſome of them ate nothing for two or three daies together.

Tract.3.c.11. conc.8.

Thirdly, they alleadge the diet of Iohn Baptiſt, whoſe meate was Locuſts and wild honie: and of Timothy, who abſtained from wine. *An.* Their kind of diet, and that abſtinence which they vſed, was onely for temperance ſake; not for conſcience, or to merit any thing thereby: let them prooue the contrarie if they can.

Thirdly and laſtly, wee diſſent from them touching certaine ends of faſting. For they make abſtinence it ſelfe in a perſon fitly prepared, to be a part of the worſhip of God: but we take it to be a thing indifferent in it ſelfe, and therefore no part of Gods worſhip: and yet with all: beeing well vſed, we eſteeme it as a proppe or furtherance of the worſhip, in that wee are made the fitter by it to worſhip God. And hereupon ſome of the more learned ſort of them ſay: Not the worke of faſting done, but the deuotion of the worker, is to be reputed the ſeruice of God. Againe, they ſay, that faſting in, or, with deuotion, is a worke of ſatisfaction to Gods iuſtice for the temporall puniſhment of our ſinnes. Wherein we take it they doe blaſphemouſly derogate from Chriſt our Sauiour, who is the whole and perfect ſatisfaction for ſinne both in reſpect of fault and puniſhment. Here they alleadge the example of the Nineuites, and Achabs faſting, whereby they turned away the iudgements of God denounced againſt them by his Prophets. We anſwer, that Gods wrath was appeaſed towards the Nineuites, not by their faſting, but by faith laying hold on Gods mercie in Chriſt, and thereby ſtaying his iudgement. Their faſting was onely a ſigne of their repentance: their repentance a fruit and ſigne of their faith, whereby they beleeued the preaching of Ionas. As for Ahabs humiliation, it is nothing to the purpoſe: for it was in hypocriſie: if they get any thing thereby, let them take it to themſelues. To conclude, we for our parts doe not condemne this exerciſe of faſting, but the abuſe of it: and it were to be wiſhed, that faſting were more vſed of al Chriſtians in all places: conſidering the Lord doth daily giue vs new and ſpeciall occaſions of publike and priuate faſting.

Mark.7.6.

Mat.12.14.

The XIII. point. Of the ſtate of perfection.

Our conſent.

Our conſent I will ſet downe in two concluſions. I. *All* true beleeuers haue a ſtate of true perfection in this life, Math. 5.48. *Be you perfect as your father in heauen is perfect.* Gen. 6.9. *Noah was a iuſt and perfect man in his time, and walked with God.* Gen. 17.1. *Walke before me and be perfect.* *And* ſundrie kings of Iudah are ſaid to walke vprightly before God with a perfect heart, as Dauid, Ioſias, Hezekias, &c. and Paul accounteth himſelfe with the reſt of the faithfull to be perfect, ſaying, *Let vs all that are perfect be thus minded.* Phil. 3. 15. Now this perfection hath two parts. The firſt is, imputation of Chriſts perfect obedience, which is the ground and fountaine of all our perfection whatſoeuer. Heb. 10. 14. *By one offering,* that is, by his obedience in his death and paſſion, *hath he conſecrated,* or made perfect, *for euer them that beleeue.* The ſecond part of Chriſtian perfection is ſynceritie, or, vprightnes, ſtanding in two things. The firſt is, to acknowledge our imperfection and vnworthineſſe in reſpect of our ſelues: and hereupon, though Paul had ſaid he was perfect, yet he addeth further, *he did account of himſelfe, not as though he had attained to perfection: but did forget the good things behinde, and indeauoured himſelfe to that which was before.* Here therefore it muſt be remembred, that the perfection whereof I ſpeake, may ſtand with ſundrie wants and imperfections. It is ſaid of *Aſa,* that his *heart was perfect with God all his daies,* and yet *he pulled not downe the high places,* and beeing diſeaſed in his feete, *he put his truſt in the phyſitians and not in the Lord.* Secondly, this vprightnes ſtands in a conſtant purpoſe, endeauour, and care to keepe not ſome fewe, but all and euery commaundement of the law of God, as Dauid ſaith, Pſalm. 119. 6. *Then ſhall I not be confounded, when I haue reſpect to all thy commaundements.* *And* this indeauour is a fruite of perfection, in that it proceedes from a man regenerate. For as all men through *Adams* fall, haue in them by nature the ſeedes of all ſinne, none excepted, no not the ſinne againſt the holy Ghoſt: ſo by grace of regeneration through Chriſt, all the faithfull haue in them likewiſe the ſeedes of all vertues needfull to ſaluation: and hereupon they both can and doe indeauour to yeeld perfect obedience vnto God, according to the whole law. *And* they may be tearmed perfect, as a child is called a perfect man: though it want perfection of age & ſtature & reaſon: yet

Phil.3.13. and 15.

1.Kin.15.14. 2.Chr.15.17. and 16.12.

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hath it perfection of parts: becauſe it hath all and euery part and facultie both of bodie and ſoule that is required to a perfect man.

Concluſ. II. There be certaine workes of ſupererrogation: that is, ſuch workes as are not onely anſwerable to the law and thereupon deſerue life euerlaſting; but goe beyond the law, and merit more then the law by it ſelfe can make any man to merit. But where may we find theſe works? not in the perſon of any meere man, or angel, nor in all men and angels: but onely in the perſon of Chriſt God & man: whoſe workes are not onely anſwerable to the perfection of the law, but goe farre beyond the ſame. For firſt the obedience of his life conſidered alone by it ſelfe, was anſwerable euen to the rigour of the lawe: and therefore the ſuffering of his death and paſſion, were more then the law could require at his hand: conſidering it requireth no puniſhment of him, that is a doer of all things contained therein. Secondly, the very rigour of the lawe requireth obedience onely of them that are meere men: but the obedience of Chriſt was the obedience of a perſon that was both God and man. Thirdly, the lawe requires perſonall obedience, that is, that euery man fulfill the law for himſelfe, and it ſpeakes of no more. *Chriſt obeyed the law for himſelfe*, not becauſe he did by his obedience merit his owne glorie: but becauſe he was to be a perfect and pure high prieſt, not onely in nature but alſo in life; and as he was a creature, he was to bee conformable to the law. Now the obedience which Chriſt performed, was not for himſelfe alone, but it ſerueth alſo for all the elect: and conſidering it was the obedience of God (as Act.20.28. Paul ſignified when he ſaid, feede the Church of God, which *he* purchaſed *with his blood*) it was ſufficient for manie thouſand worlds: and by reaſon the law requireth no obedience of him that is God: this obedience therefore may truely be tearmed a worke of ſupererrogation. This one we acknowledge, and beſide this we dare acknowledge none. And thus farre we agree with the Church of Rome, in the doctrine of the eſtate of perfection; and further we dare not goe.

The difference.

The Papiſts hold (as the writings of the learned among them teach) that a man beeing in the ſtate of grace, may not onely keepe all the commandements of the lawe, and thereby deſerue his owne ſaluation; but alſo goe beyond the law and doe works of ſupererrogation which the law requireth not: as to performe the vow of ſingle life, and the vow of regular obedience, &c. And by this meanes (they ſay) men deſerue a greater degree of glorie then the law can affoard. Of perfection they make two kinds: one they call *neceſſarie perfection*, which is the fulfilling of the law in euery commandement, whereby eternall life is deſerued. The ſecond, is *profitable perfection*, when men doe not onely ſuch things as the Law requires, but ouer and beſides, they make certaine vowes, and performe certaine other duties which the law inioynes not: for the doing whereof they ſhall bee rewarded with a greater meaſure of glorie, then the law deſigneth. This they make plaine by compariſon: Two ſouldiers fight in the fielde vnder one and the ſame captaine: the one onely keepes his ſtanding, and thereby deſerues his pay: the other in keeping of his place, doth alſo winne the enemies ſtandard, or doe ſome other notable exploit: now this man beſides his pay deſerues ſome greater reward. And thus (ſay they) it is with all true Catholikes in the ſtate of grace: they that keepe the law ſhall haue life eternall, but they that doe more then the law, as workes of ſupererrogation, ſhall bee crowned with greater glorie. This is their doctrine. But we on the contrarie teach, that albeit wee are to ſtriue to a perfection as much as we can, yet no man can fulfill the law of God in this life: much leſſe doe workes of ſupererrogation: for the confirmation whereof, theſe reaſons may be vſed.

I. In the morall law two things are commanded. Firſt, the loue of God and man. Secondly, the manner of this loue: now the manner of louing God, is to loue him with all our heart and ſtrength. Luk. 10. 27. *Thou ſhalt loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy thought, &c.* As Bernard ſaid, *The meaſure of louing God, is to loue God without meaſure*, and that is, to loue him with the greateſt perfection of loue that can befall a creature. Hence it followes, that in louing God no man can poſſibly doe more then the law requireth: and therefore the performance of all vowes whatſoeuer, and all like duties, comes ſhort of the intention or ſcope of the law.

II. Reaſon. The compaſſe of the law is large, and comprehendeth in it more then the mind of man can at the firſt conceiue: for euery commandement hath two parts, the negatiue, and the affirmatiue. In the negatiue is forbidden not onely the capitall ſinne named, as murther, theft, adulterie, &c. but all ſinnes of the ſame kind, with all occaſions and prouocations thereto. And in the affirmatiue is commanded not onely the contrarie vertues, as the loue of God, and the loue of our neighbours honour, life, chaſtitie, goods, good name, but the vſe of all helpes and meanes, whereby the ſaid vertues may be preſerued, furthered and practiſed. Thus hath our Sauiour Chriſt himſelfe expounded the law, Math. 5. Vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the liſt of ſome morall commandement. And that the Papiſts making their workes of ſupererrogation meanes to further the loue of God and man, muſt needes bring them vnder the compaſſe of the law. Vnder which, if they be, they cannot poſſibly goe beyond the ſame.

Reaſon. III. Luke. 17. 10. *When we haue done all thoſe things that are commaunded vs, we are vnprofitable ſeruants : we haue done that which was our dutie to doe.* The Papiſts anſwer, that we are vnprofitable to GOD, but not to our ſelues: but this ſhifth of theirs is beſide the very intent of the place. For a ſeruant in doing his dutie is vnprofitable euen to himſelfe, and doth not ſo much as deſerue thanks at his maſters hand, as Chriſt ſaith, v. 9. *Doth he thanke that ſeruant?* Secondly they anſwer, that we are vnprofitable ſeruants in doing things commaunded: yet when wee doe things preſcribed in the way of counſell, we may profit our ſelues, and merit thereby. But this anſwer doth not ſtand with reaſon. For things commaunded, in that they are commaunded, are more excellent then things left to our libertie; becauſe the will and commaundement of God giues excellencie and goodneſſe vnto them. Againe, counſells are thought to be harder then the commaundements of the law: and if men cannot profit themſelues by obedience of morall precepts, which are more eaſie; much leſſe ſhall they be able to profit themſelues by counſels which are of greater difficultie.

Reaſon IV. If it be not in the abilitie and power of man to keepe the law, then much leſſe he is able to doe any worke that is beyond and aboue all the law requireth: but no man is able to fulfill the law, and therefore no man is able to ſupererogate. Here the Papiſts denie the propoſition: for (ſay they) though wee keepe not the law, yet we may doe things of counſell aboue the law, and thereby merit. But by their leaues, they ſpeake abſurdly: for in common reaſon, if a man faile in the leſſe, he cannot but faile in the greater. Now (as I haue ſaid) in popiſh doctrine, it is eaſier to obey the morall law then to performe the counſells of perfection.

Obiections of Papiſts.

I. Iſa. 56. 4. The Lord ſaith *vnto Eunuches that keepe his ſabbath, and chooſe the thing that pleaſeth him, wil he giue a place & name better then the ſons & daughters.* Now (ſay they) an Eunuch is one that liues a ſingle life, & keepes the vow of chaſtitie, and hereupon he is ſaid to deſerue a greater meaſure of glory. *Anſ.* If the words be well conſidered, they prooue nothing leſſe: for honour is promiſed to Eunuches, not becauſe they make and performe the vow of ſingle life, but becauſe (as the text ſaith) they obſerue the Lords Sabbath, and chooſe the thing that pleaſeth God, and keepe his couenant, which is, to beleeue the word of God, and to obey the commaundements of the morall law.

Obiect. II. Matth. 19. 12. Chriſt ſaith, *There are ſome which haue made themſelues chaſt for the kingdome of heauen:* therefore the vowe of ſingle life is warrantable, and is a worke of ſpeciall glorie in heauen. *Anſ.* The meaning of the text is, that ſome hauing receiued the gift of continencie, doe willingly content themſelues with ſingle eſtate, that they may with more libertie without diſtraction further the good eſtate of the Church of God, or, the kingdome of grace in themſelues and others. This is that can be gathered out of this place; hence therefore cannot be gathered the merit of euerlaſting glory by ſingle life.

Obiect. III. Matth. 19. 21. Chriſt ſaith to the young man, *If thou wilt be perfect, goe ſell that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen.* Therefore ſay they, a man by forſaking all may merit not onely heauen, but alſo treaſure there, that is, an exceeding meaſure of glorie. *Anſ.* This young man beeing in likelihood a ſtrickt Phariſie, thought to merit eternall life by the workes of the law, as his firſt queſtion importeth, *Good maſter, what ſhall I doe to be ſaued?* and therefore Chriſt goeth about to diſcouer vnto him the ſecret corruption of his heart. And hereupon the words alleadged are a commaundement of trial not common to all, but eſpecially to him. The like commaundement gaue the Lord to Abraham ſaying, *Abraham take thine onely ſonne Iſaac, and offer him vpon the mountaine which I ſhal ſhew thee,* Geneſis. 22. 2.

IV. *Obiect.* 1. Cor. 7. 8. Paul ſaith, *It is good for to be ſingle as he was:* and verſe. 38. he ſaith, *It is better for virgins not to marrie:* and, *this he ſpeakes by permiſſion not by commaundement,* v. 25. *Anſ.* Here the ſingle life is not preferred ſimply, but onely in reſpect of the preſent neceſſity, becauſe the Church was then vnder perſecution; and becauſe ſuch as liue a ſingle life, are freed from the cares and diſtractions of the world.

V. *Obiect.* 1. Corin. 9. 15. 17. 18. Paul preached the Goſpell freely, and that was more then he was bound to doe: and for ſo doing he had a reward. *Anſ.* It was generally in Pauls libertie to preach the Goſpell freely or not to doe it: but in Corinth vpon ſpeciall circumſtances, he was bound in conſcience to preach it freely as hee did; by reaſon of the falſe teachers, who would otherwiſe haue taken occaſion to diſgrace his miniſterie, and haue hindred the glorie of God. Now it was Pauls dutie by all meanes to preuent the hinderances of the Goſpell and the glorie of God: and if he had not ſo done, *he had abuſed* his libertie. v. 18. Therefore he did no more in that caſe then the law it ſelfe required. For an action indifferent or an action in our libertie, ceaſeth to be in our libertie, and becomes morall in the caſe of offence. What is more free and indifferent then to eate fleſh? yet in the caſe of offence Paul ſaid, *he would not eate fleſh as long as the world ſtood,* 1. Cor. 8. 13.

The XIV. point. Of the *worſhipping of Saints, ſpecially of Inuocation.*

Our conſent.

Concluſ. I. The true Saints of GOD, as Prophets, Apoſtles, and Martyrs, and ſuch like, are

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A to be worſhipped and honoured, and that three waies: I. by keeping a memorie of them in godly manner. Thus the Virgin Mary as a Propheteſſe foretelleth, that *all nations ſhall call her bleſſed*, Luk. 1.48. When a certaine woman powred a boxe of oyntment, on the head of Chriſt, he ſaith, *this fact ſhall be ſpoken of in remembrance of her, whereſoeuer that Goſpell ſhould be preached throughout the world.* Mark. 14.9. This dutie alſo was practiſed by Dauid towardes Moſes, Aaron, Phineas, and the reſt that are commended, Pſal. 105. and 106. and by the author of the epiſtle to the Ebrewes, vpon the chap. 11. Patriarkes and Prophets, and many others that excelled in faith in the times of the olde and new teſtament. II. They are to be honoured by B giuing of thankes to God for them, and the benefits that God vouchſafed by them vnto his Church. Thus Paul ſaith, that when the Churches heard of his conuerſion, they *glorified God for him*, or, *in him.* Gal. 1.23. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meekeneſſe, repentance, the feare of God, and all good vertues wherein they excelled. For this cauſe the examples of godly men in the old and new Teſtament, are called a *cloud of witneſſes* by alluſion: for as the cloud did guide the Iſraelites through the wilderneſſe to the land of Canaan: ſo the faithfull now are to be guided to the heauenly Canaan by the examples of good men, that haue C beleeued in God before vs, and haue walked the ſtrait way to life euerlaſting.

Concluſ. II. Againe, their *true Reliques*, that is, their vertues and good examples left to all poſteritie to bee followed, we keepe and reſpect with due and reuerence. Yea, if any man can ſhew vs the bodily relique of any true Saint: and prooue it ſo to be, though we will not worſhip it, yet will we not deſpiſe it, but keepe it as a monument, if it may conueniently be done without offence. And thus farre wee conſent with the Church of Rome. Further wee muſt not goe.

The diſſent.

D Our difference ſtandes in the manner of worſhipping of Saints. The Papiſts make two degrees of religious worſhippe. The higheſt they call *Latria*, whereby God himſelfe is worſhipped, and that alone. The ſecond lower then the former is called *Doulia*, whereby the Saints & Angels that be in the ſpeciall fauour of God, and glorified with euerlaſting glorie in heauen, are worſhipped. This worſhippe they place in outward adoration, in bending of the knee, and bowing of the bodie to them beeing in heauen: in inuocation whereby they call vpon them: in dedication of Churches and houſes of religion vnto them: in ſabbaths and feſtiuall dayes: laſtly, in pilgrimages vnto their reliques and images. We likewiſe diſtinguiſh adoration or worſhip: for it is either religious or ciuill. Religious worſhip, is that which is done to him that is Lord of all things, the ſearcher and trier of the heart, omnipotent, euery where preſent, able to heare and helpe them that call vpon him euery where, the author and firſt cauſe of euerie good thing: and that ſimply for himſelfe, becauſe he is abſolute goodneſſe it ſelfe. And this worſhip is due to God alone, beeing alſo commaunded in the firſt and ſecond commandement of the firſt table. Ciuil worſhip is the honour done to men ſet aboue vs by God himſelfe, either in reſpect of their excellent gifts, or in reſpect of their offices and authoritie whereby they gouerne others. The right end of this worſhip is, to teſtifie and declare that we reuerence the gifts of God, and that power which he hath placed in thoſe that be his inſtruments. And this kind of worſhip is commaunded onely in the ſecond table and in the firſt commandement thereof, *Honour thy father and mother.* Vpon this diſtinction we may iudge, what honour is due to euery one. Honour is to be giuen to God and to whome he commaundeth. He commaundeth that inferiours ſhould honour or worſhip their betters. Therefore the vnreaſonable creatures, and among the reſt images are not to be worſhipped, either with ciuill or religious worſhip: beeing indeede farre baſer then man himſelfe is. Againe, vncleane ſpirits the enemies of God, muſt not be worſhipped: yea, to honour them at all is to diſhonour God. Good Angels, becauſe they excell men both in nature and gifts, when they appeared were lawfully honoured: yet ſo, as when the leaſt ſignification of honour was giuen that was proper to God, they refuſed it. And becauſe they appeare not now as in former times, not ſo much as ciuill adoration in any bodily geſture is to be done vnto them. Laſtly, gouernours and Magiſtrates haue ciuill adoration as their due: and it cannot be omitted without offence. Thus Abraham worſhipped the Hittites, Gen. 23. and Ioſeph his brethren, Gen. 50. To come to the very point, vpon the former diſtinction, we denie againſt the Papiſts that any ciuill worſhip in the bending of the knee or proſtrating of the bodie, is to be giuen to the Saints, they beeing abſent from vs: much leſſe any religious worſhip, as namely, inuocation ſignified by any bodily adoration. For it is the honour of God himſelfe: let them call it *latria*, or *doulia*, or by what name they will.

Our reaſons.

Reaſon. I. All true inuocation and praier made according to the wil of God, muſt haue a double foundation: a commaundement, and a promiſe. A commandement, to mooue vs to pray: and a promiſe, to aſſure vs that we ſhal be heard. For all and euery prayer muſt be made in faith: and without a commaundement or promiſe there is no faith. Vpon this vnfallible

ground

ground I conclude, that we may not pray to Saints departed: for in the Scripture there is no word, either commanding vp to pray vnto them, or aſſuring vs that we ſhall be heard when we pray. Nay we are commaunded, onely to call vpon God; *him onely ſhalt thou ſerue.* Math. 4. 10. And, *How ſhall we call vpon him in whome wee haue not beleeued?* Rom. 10. 14. And we haue no promiſe to be heard but for Chriſts ſake. Therefore prayers made to Saints departed are vnlawfull. Anſwer is made, that inuocation of Saints, is warranted by miracles and reuelations which are anſwerable to commaundements and promiſes. *Anſ.* But miracles & reuelations had an end before this kind of inuocation tooke any place in the Church of God: and that was about three hundred yeares after Chriſt. *A*gaine, to iudge of any point of doctrine by miracles, is deceitfull; vnleſſe three things concurre: the firſt is, doctrine of faith and pietie to be confirmed: the ſecond is, prayer vnto God, that ſomthing may be done for the ratifying of the ſaid doctrine: the third, is the manifeſt edification of the Church by the two former. Where any of theſe three are wanting, miracles may be ſuſpected: becauſe otherwhiles falſe prophets haue their miracles to trie men whether they will cleaue vnto God or no, Deut. 13. 1. 3. *A*gaine, miracles are not done, or to be done for them that beleeue, but for infidels that beleeue not: as Paul ſaith, 1. Cor. 14. 22. *Tongues are a ſigne not to them that beleeue, but to vnbeleeuers.* And to this agree Chryſoſtome, *A*mbroſe, and Iſidore, who ſaith, *Behold a ſigne is not neceſſarie to beleeuers which haue already beleeued, but to infidels that they may be conuerted.* Laſtly, our faith is to be confirmed not by reuelations and apparitions of dead men, but by the writings of the *A*poſtles and *P*rophets, Luk. 16. 29.

Reaſon. II. To pray vnto Saints departed, to bowe the knee vnto them while they are in heauen, is to aſcribe that vnto them which is proper to God himſelfe: namely, to know the heart, with the inward deſires and motions thereof: and to know the ſpeeches and behauiours of all men in all places vpon earth at all times. The Papiſts anſwer, that Saints in heauen ſee and heare all things vpon earth, not by themſelues (for that were to make them Gods) but in God, and in the glaſſe of the Trinitie, in which they ſee mens prayers reuealed vnto them. I anſwer firſt, that the Saints are ſtill made more then creatures; becauſe they are ſaid, to know the thoughts and all the doings of all men at all times, which no created power can well comprehend at once. Secondly I anſwer, that this glaſſe in which all things are ſaid to be ſeene, is but a forgerie of mans braine: and I prooue it thus. The *A*ngels themſelues, who ſee further into God, then man can doe, neuer knew all things in God: which I confirme on this manner. In the temple vnder the law, vpon the arke were placed two Cherubins, ſignifying the good *A*ngels of God: and they looked downeward vpon the mercie-ſeate couering the arke, which was a figure of Chriſt; and their looking downward figured their deſire to ſee into the myſterie of Chriſts incarnation and our redemption by him: as Peter alluding, no doubt, to this type in the old Teſtament ſaith, 1. Pet. 1. 12. *which things the Angels deſire to behold*: and Paul ſaith, Eph. 3. 10. *The manifold wiſedome of God is reuealed by the Church vnto principalities and powers in heauenly places*, that is, to the *A*ngels: but how & by what means? *by the Church*; and that two waies, firſt, by the Church as by an example, in which the *A*ngels ſaw the endleſſe wiſedome and mercie of God in calling the Gentiles. Secondly, by the Church, as it was founded and honoured by the preaching of the Apoſtles. For it ſeemes that the Apoſtolicall miniſterie in the new teſtament reuealed things touching Chriſt, which the *A*ngels neuer knew, before that time: thus Chryſoſtome vpon occaſion of this text of Paul ſaith, *that the Angels learned ſome thing by the preaching of Iohn Baptiſt.* Againe, Chriſt ſaith, that they know not *the houre of the laſt iudgement*, Math. 24. 36. much leſſe doe the Saints know all things in God. And hence it is that they are ſaid to be vnder the altar, where they crie: *How long Lord holie and true! wilt thou not auenge our blood?* as beeing ignorant of the day of their full deliuerance. And the Iewes in affliction confeſſe Abraham was ignorant of them and their eſtate, Iſa. 63. 16.

Prolog. in Ioh.

Reu. 6. 10.

Reaſon. III. Math. 4. 10. Chriſt refuſed ſo much as to bow the knee to Sathan vpon this ground, becauſe *it was written, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.* Hence it was, that Peter would not ſuffer Cornelius ſo much as to kneele vnto him, though Cornelius intended not to honour him as God. Therefore neither Saint nor Angell is to be honoured ſo much as with the bowing of the knee: if it carrie but the leaſt ſignification of diuine or religious honour.

Reaſon. IV. The iudgement of the auncient Church. *Auguſt. We honour the Saints with charitie, and not by ſeruitude: neither doe wee erect Churches to them.* And, *Let it* not be religion *for vs to worſhip dead men.* And, *They are to be honoured for imitation, and not to be adored for religion.* Epiphan. *Neither Tecla, nor any Saint is to be* adored, *for that auncient errour may not ouerrule vs, that we ſhould leaue the liuing God, and adore things made by him. Againe, Let Marie be in honour: let the Father, Sonne and the holy Ghoſt be adored: let* none adore Marie; *I meane neither woman nor man. Againe, Marie is beautifull, holy, and honoured, yet* not to adoration. When Iulian obiected to the Chriſtians that they worſhipped their Martyrs as God, Cyrill graunts the memorie and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambr. on Rom. 1. *Is any ſo mad that he will giue to the Earle the honour of the King* ——? *yet*

de vera relig. cap. 35.

Hær. 79.

Lib. 9. & 10.

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*theſe men doe not thinke themſelues guiltie, who giue the honour of Gods name to a creature, and leauing the Lord,*adore their fellow ſeruants,*as though there were any thing more reſerued for God.*

Obiections of Papiſts.

I.Gen.48.16.*Let the Angel that kept me Bleſſe thy children.*Here(ſay they)is a praier made to Angels.*Anſw.* By the Angell is meant Chriſt, who is called the Angell of the couenant, Malac.3.1.and the Angell that guided Iſraell in the wildernes,1.Cor.10.9. compared with Exod.23.20.

*Obiect.*II.Exod.32.13.Moſes praieth that God would reſpect his people, for Abrahams ſake,and for Iſaac & Iſraell his ſeruants, which were not then liuing.*Anſw.*Moſes praieth God to be mercifull to the people, not for the interceſſion of Abraham, Iſaac,and Iacob, but for his couenants ſake which he had made with them,Pſal.132.10.11.Againe by popiſh doctrine,the fathers departed knew not the eſtate of men vpon earth, neither did they pray for them:becauſe then they were not in heauen but in *Limbo Patrum.*

III.*Obiect.* One liuing man makes interceſſion to God for another:therefore much more doe the Saints in glorie, that are filled with loue pray to God for vs; and we pray to them no otherwiſe then we deſire liuing men to pray for vs.*Anſ.*The reaſon is naught: for we haue a commandement, one liuing man to pray for another, and to deſire others to pray for vs:but there is no warrant in the word of God,for vs to deſire the prayers of men departed.Secondly,there is a great difference betweene theſe two:To requeſt our friend either by word of mouth or by letter to pray for vs: and by Inuocation to requeſt them that are abſent from vs and departed this life to pray for vs:for this is indeed a worſhip, in which is giuen vnto them a power to heare and helpe all that call vpon them,at what place or time ſoeuer, yea though they be not preſent in the place in which they are worſhipped: and conſequently the ſeeing of the heart, preſence in all places,and infinite power to helpe all that pray vnto them, which things agree to no creature but GOD alone.Thirdly,when one liuing man requeſts an other to pray for him, he onely makes him his companion and fellow member in his praier made in the name of our mediatour Chriſt:but when men inuocate Saints in heauen,they being then abſent, they make them more then fellow members, euen mediatours betweene Chriſt and them.

The XV. point: Of interceſsion of Saints.

Our conſent.

Our conſent with them I will ſet downe in two concluſions.*Concluſ.*I.The Saints departed A pray vnto God,by giuing of thanks vnto him for their owne redemption, and for the redemption of the whole Church of God vpon earth,Reuel. 5. 8. *The foure beaſts,and the foure and twentie elders fell downe before the Lambe,—— 9.and they ſung a new ſong, Thou art worthie to take the booke, and to open the ſeales thereof,becauſe thou waſt killed,and haſt redeemed vs to God——.13.And all the creatures which are in heauen——,heard I ſaying,Praiſe and honour and glorie and power be vnto him that ſitteth vpon the throne,and vnto the Lambe for euermore.*

II. *Concluſ.* The Saints departed pray generally for the ſtate of the whole Church. Reu.6.9.*And I ſaw vnder the altar, the ſoules of them that were killed for the word of God——,* and B they cried, 10. *How long Lord holy and true! doeſt thou not iudge and auenge our blood on them that dwell on the earth?* whereby we ſee they deſire a finall deliuerance of the Church, and a deſtruction of the enemies thereof; that they themſelues with all the people of God might be aduanced to fulneſſe of glorie in bodie and ſoule:yea,the dumbe creatures, Rom. 8.23.are ſaid to *grone and ſigh,waiting for the adoption, euen the redemption of our bodies:* much more then doe the Saints in heauen deſire the ſame.And thus farre we conſent.

C

The diſſent or difference.

They hold and teach,that the Saints in heauen,as the Virgin Marie,Peter, Paul, &c.doe make interceſſion to God for particular men, according to their ſenerall wants:and that hauing receiued particular mens praiers, they preſent them vnto God. But this doctrine we flatly renounce vpon theſe grounds & reaſons.

I. Iſa.63.16.*The Church ſaith to God,doubtleſſe thou art our father,though* Abraham be ignorant of vs,*and Iſrael* know vs not.Now if Abraham knew not his poſteritie, neither Marie, nor Peter, nor any other of the Saints departed know vs and our eſtate: and conſequently they cannot make any particular interceſſion for vs.If they ſay that Abraham & Iacob were then in *Limbo,* which they will haue to be a part of hell: what ioy could Lazarus haue in D Abrahams boſome?Luk.16.25.and with what comfort could Iacob ſay on his death bed: *O Lord,I haue waited for thy ſaluation?* Gen.49.18.

II.Reaſon.2.King.22.20. Huldah the Propheteſſe telleth Ioſias,*he muſt be gathered to his fathers,and put in his graue in peace,that his eyes may not ſee all the euill which God would bring on that place.* Therefore the Saints departed ſee not the ſtate of the Church on earth,much leſſe doe they know the thoughts & praiers of men. This cõcluſion Auguſtine confirmeth at large.

III.Reaſon.Noe creature,Saint, or Angell can be a mediatour for vs to God, ſauing Chriſt alone, who is indeede the onely Aduocate of his Church. For in a true and ſufficient Mediatour there muſt be three properties.Firſt of all,the word of God muſt reueale and pro-

A pound him vnto the Church, that we may in conſcience be aſſured that praying to him, and to God in his name, we ſhall be heard. Now there is no Scripture that mentioneth either Saints or Angels as Mediatours in our behalfe, ſaue Chriſt alone. Secondly, a mediatour muſt be perfectly iuſt, ſo as no ſinne be found in him at all, 1. Ioh. 2. 1. *If any man ſinne we haue an aduocate with the father, Ieſus Chriſt the righteous.* Now the Saints in heauen, howſoeuer they be fully ſanctified by Chriſt, yet in themſelues they were conceiued & borne in ſinne: and therefore muſt needes eternally ſtand before God by the mediation and merit of another. Thirdly, a mediatour muſt be a propitiatour, that is, bring ſomething to God, that B may appeaſe and ſatisfie the wrath and iuſtice of God for our ſinnes: therefore Iohn addeth, *and he is a* propitiation *for our ſinnes.* But neither Saint nor Angell can ſatisfie for the leaſt of our ſinnes: Chriſt onely is the propitiation for them all. The virgin Marie and the reſt of the Saints beeing ſinners, could not ſatisfie ſo much as for themſelues.

IV. *Reaſon.* The iudgement of the Church. Auguſtine, *All Chriſtian men commended each other in their praiers to God.* And, *who* praies for all, *and for whome* none praies, *he is that one and true mediatour.* And, *This ſaith thy Sauiour, thou haſt* no whither *to goe but to me, thou haſt no way to goe but by me.* Chryſoſtome, *Thou haſt* no C neede of Patrons *to God, or much diſcourſe that thou ſhouldeſt ſooth others: but though thou be alone & want a Patron, and by thy ſelfe pray vnto God, thou ſhalt obtaine thy deſire.* And on the ſaying of Iohn, *If any ſinne, &c. Thy prayers haue no effect vnleſſe they be ſuch as* the Lord commends *vnto thy father.* And *Auguſtine* on the ſame place hath theſe words, *He being ſuch a man ſaid not, ye haue an Aduocate, but if any ſinne we haue: hee ſaid not, ye haue, neither ſaid he,* ye haue me.

Lib. 3. contr. Parmen. c. 3
Tract. in Ioh. 22.

De perfectu Euang.

Obiections of Papiſts.

I. Reuel. 5. 8. 9. *The foure and twentie elders fall downe before the Lambe, hauing euery one harpes and golden vyals full of odours, which are the praiers of the Saints.* Hence the Papiſts gather, D that the Saints in heauen receiue the praiers of men on earth, and offer them vnto the father. *Anſw.* There by praiers of the Saints, are meant their owne praiers, in which they ſing praiſes to God and to the Lambe, as the verſes following plainely declare. *And* theſe praiers are alſo preſented vnto God onely from the hand of the *Angell*, which is Chriſt himſelfe.

chap. 8. 4.

II. *Obiect.* Luk. 16. 27. Diues in hell praieth for his brethren vpon earth, much more doe the Saints in heauen pray for vs. *Anſw.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and ſcope thereof: for by the ſame reaſon it may as well be gathered, that the ſoule of Diues beeing in hell had a tongue. Againe, if it were true which they gather, we may gather alſo that the wicked in hell haue compaſſion and loue to their brethren on earth, and a zeale to Gods glorie: all which are falſe.

III. *Obiect.* The Angels in heauen kow euery mans eſtate: they know when any ſinner *repenteth, and reioyce thereat:* and pray for particular men: therefore the Saints in heauen doe the like, for they are equall to the good Angels, Luk. 20. 36. *Anſw.* The place in Luke is to be vnderſtood of the eſtate of holy men at the day of the laſt iudgement: as appeares, Mat. 22. 30. where it is ſaid, that the ſeruants of God *in the reſurrection* are as the Angels in heauen. Secondly they are like the Angels not in office and miniſtery, by which they are miniſtring ſpirits for the good of men: but they are like them in glorie.

Luk. 15. 10.

Secondly, we diſſent from the Papiſts becauſe they are not content to ſay that the Saints departed pray for vs in particular: but they adde further, that they make interceſſion for vs by there merits in heauen. Newe Ieſuits denie this: but let them heare Lumbard, *I thinke* (ſaith he, ſpeaking of one that is but of meane goodneſſe) *that he as it were paſſing by the fire ſhall be ſaued by the* merits *and interceſſions of the heauenly Church: which doe alwaies make interceſſion for the faithfull by requeſt and merit, till Chriſt ſhall be compleate in his members* And the Romane Catechiſme ſaith as much. *Saints are ſo much the more to be worſhipped and called vpon, becauſe they make praier daily for the ſaluation of men: and God for their merit and fauour beſtowes many benefits vpon vs.* We denie not, that men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed ſhewed, when they were in this life. For God ſhewes mercie on them that keepe his commandements to a thouſand generations. *And* Auguſtine ſaith, it was good for the Iewes, that they were loued of Moſes, whome God loued. But we vtterly denie that we are helped by merits of Saints either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits, if they could merit: and therfore there is nothing further that they can merit.

Lib. 4. diſt. 45. p. 6.

On the ſecond commandment.

q. 149. ſuper Exod.

The 16. point: of Implicite
or infolded faith.

Our Conſent.

We hold that there is a kind of implicite, or vnexpreſſed faith: yea, that the faith of euery man in ſome part of his life, as in the time of his conuerſiō, and in the time of ſome grieuous temptation or diſtreſſe, is implicite or infolded. The *Samaritans* are ſaid to *beleeue*, Ioh. 4. 41. becauſe they tooke Chriſt for the Meſſias, and thereupon were content to learne and obey the glad tidings of ſaluation. *And* in the ſame place, v. 53. the Ruler with his

A family is ſaid to beleeue, who did no more but generally acknowledge that Chriſt was the Meſſias, and yeelded himſelfe to beleeue and obey his holy doctrine; beeing mooued thereunto by a miracle wrought vpon this young ſonne. And Rahab, Heb.11.13. is ſaid to beleeue, yea, ſhe is commended for faith euen at the time when ſhe receiued the ſpies. Now in the word of God we cannot find, that ſhe had any more but a confuſed, generall, or infolded faith, whereby ſhe beleeued that the God of the Hebrewes was the true God, and his word to be obeyed. And this faith (as it ſeemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby ſhe was mooued to ioyne B her ſelfe vnto the people of God, and to beleeue as they did. By theſe examples then it is manifeſt, that in the very ſeruants of God, there is and may be for a time an implicite faith. For the better vnderſtanding of this point, it is to be conſidered that faith may be infolded two waies: firſt, in reſpect of knowledge of things to be beleeued: ſecondly, in reſpect of the apprehenſion of the obiect of faith, namely, Chriſt and his benefits. Now faith is infolded in reſpect of knowledge, when as ſundrie things that are neceſſarie to ſaluation are not as yet diſtinctly knowne. Though Chriſt commended the faith of his Diſciples, for ſuch a faith againſt which C the gates of hell ſhould not preuaile; yet was it vnexpreſſed or wrapped vp in regard of ſundrie points of religion: for firſt of all, Peter that made confeſſion of Chriſt in the name of the reſt, was at that time ignorant of the particular meanes whereby his redemption ſhould be wrought. For after this, he went about to diſſwade his maſter from the ſuffering of death at Ieruſalem, whereupon Chriſt ſharpely rebuked him, ſaying, *Come behind me Sathan, thou art an offence vnto me.* Againe, they were all ignorant of Chriſts reſurrection, till certaine women, who firſt ſaw him after he was riſen againe, had told them: and they by experience in the perſon of Chriſt had learned the truth. Thirdly, they were ignorant of the aſcenſion: for they dreamed of an D earthly kingdome at the very time when he was about to aſcend: ſaying, *Wilt thou at this time reſtore the kingdome of Iſrael?* Act.1.6. And after Chriſts aſcenſion, Peter knew nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better ſchooled him in a viſion, Act. 10 14. And no doubt, we haue ordinarie examples of this Implicite faith in ſundrie perſons among vs. For ſome there be, which are dull and hard both for vnderſtanding and memorie, and thereupon make no ſuch proceedings in knowledge as many others doe: and yet for good affection and conſcience in their doings, ſo farre as they know, they come not ſhort of any; hauing withall a continuall care to increaſe in knowledge, and to walke in obedience according to that which they know. And ſuch perſons, though they be ignorant in many things, yet haue they a meaſure of true faith: and that which is wanting in knowledge, is ſupplied in affection: and in ſome reſpects they are to be preferred before many that haue the glib tongue, and the braine ſwimming with knowledge. To this purpoſe Melancthon ſaid well, *We muſt acknowledge the great mercie of God, who puts a difference betweene ſinnes of ignorance, and ſuch as are done wittingly; and forgiues manifold ignorances to them, that knowe but the foundation and be teacheable; as may be ſeene by the Apoſtles, in whom there was much want of vnderſtanding before the reſurrection of Chriſt. But as hath bin ſaid. he requires that we be teacheable, and he will not haue vs to be hardened in our ſluggiſhneſſe and dulneſſe. As it is ſaid,* Pſal.1. *hee meditateth in his law day and night.*

Math.16.18.

Math.16.23.

Epitom. phil. moral de grad. delict.

The ſecond kind of implicite faith is in regard of *Apprehenſion*; when as a man cannot ſay diſtinctly and certenly, *I beleeue the pardon of my ſinnes*, but *I doe vnfainedly deſire to beleeue the pardon of them all, and I deſire to repent.* This caſe befalls many of Gods children, when they are touched in conſcience for their ſinnes. But where men are diſpleaſed with themſelues for their offences, and doe withall conſtantly from the heart deſire to beleeue, and to be reconciled to God, there is faith and many other graces of God infolded: as in the litle and tender budde, is infolded the leafe, the bloſſome, and the fruit. For though a deſire to repent and to beleeue be not faith and repentance in nature, yet in Gods acceptation it is. God accepting the will for the deede. Iſa.42.3. Chriſt will not *quench the ſmoaking flaxe*, which as yet by reaſon of weakeneſſe giues neither light nor heate. Chriſt ſaith, Math.5.6. *Bleſſed are they that* hunger and thirſt *after righteouſneſſe, for they ſhall be ſatiſfied:* where by perſons hungring and thirſting are meant all ſuch, as feele with griefe their owne want of righteouſneſſe, and withall deſire to be iuſtified and ſanctified. Rom.8.26. God heares and regards the verie groanes and ſighes of his ſeruants: yea, though they be vnſpeakable by reaſon they are oftentimes litle, weake, and confuſed: yet God hath reſpect vnto them, becauſe they are the worke of owne ſpirit. Thus then we ſee, that in a touched heart deſiring to beleeue, there is an infolded faith. And this is the faith which manie of the true ſeruants of God haue: and our ſaluation ſtandes not ſo much in our apprehending of Chriſt, as in Chriſts comprehending of vs: and therefore Paul ſaith, Phil. 3. 12. *he followeth*, namely, after perfection, *if that he might comprehend that, for whoſe ſake he is comprehended of Chriſt.* Now if any ſhall ſay, that without a liuely faith in Chriſt none can be ſaued: I anſwer, that God accepts the deſire to beleeue for liuely faith, in the time of temptation, & in the time of our firſt conuerſion, as I haue ſaid. Put caſe, a man that neuer yet repented falls into ſome grieuous ſickeneſſe, and then beginnes to be touched in conſcience for his ſinnes, and to be truely humbled: hereupon he is exhorted to beleeue his owne reconciliation with God in Chriſt, & the pardon of his owne ſinnes. And as he is exhorted, ſo he endeauoureth according to the meaſure of grace receiued, to beleeue, yet after much ſtriuing he cannot reſolue himſelfe, that he doth diſtinctly and certenly beleeue the pardon of his owne ſinnes: onely this he can ſay, that he doth heartily deſire to beleeue: this he wiſheth aboue all things in the world: and he eſteemes all things as dongue for Chriſt: and thus he dies. I demand now, what ſhall we ſay of him? ſurely, we may ſay nothing, but that he died the child of God, and is vndoubtedly ſaued. For howſoeuer it were an happie thing if men could come to that fulneſſe of faith which was in Abraham, and many ſeruants of God: yet certen it is, that God in ſundrie caſes accepts of this deſire to beleeue, for true faith indeed. And looke as it is in nature, ſo is it in grace: in nature ſome die when they are children, ſome in olde age, and ſome in full ſtrength, and yet all die men: ſo againe, ſome die babes in Chriſt, ſome of more perfect faith: and yet the weakeſt hauing the ſeedes of grace, is the child of God; and faith in his infancie is faith. All this while, it muſt be remembred, I ſay not, there is a true faith without all apprehenſion, but without a diſtinct apprehenſion for ſome ſpace of time: for this verie deſire, by faith to apprehend Chriſt and his merits, is a kind of apprehenſion. And thus we ſee the kinds of implicite or infolded faith.

This doctrine is to be learned for two cauſes: firſt of all, it ſerues to rectifie the conſciences of weake ones, that they be not deceiued touching their eſtate. For if we thinke that no faith can ſaue, but a full perſwaſion, ſuch as the faith of Abraham was, many truely bearing the Name of Chriſt muſt be put out of the role of the children of God. Wee are therefore to know, that there be differences and degrees of true faith, and the leaſt of them all is this infolded faith. This in effect is the doctrine of M. Caluin: that, when we beginne by faith to know ſomewhat, and haue a deſire to learne more, this may be tearmed an vnexpreſſed faith. Secondly this point of doctrine ſerues to rectifie and in part to expound ſundrie Catechiſmes, in that they ſeeme to propound faith vnto men at ſo high a reach, as few can attaine vnto it: defining it to be a certaine and ful perſwaſion of Gods loue and fauour in Chriſt; whereas, though euery faith be for his nature a certen perſwaſion, yet onely the ſtrong faith is the full perſwaſion. Therefore faith is not onely in generall tearmes to be defined, but alſo the degrees and meaſures thereof are to bee expounded, that weake ones to their comfort may be truely informed of their eſtate. And though we teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none muſt hereupon take an occaſion to content themſelues therewith, but labour to increaſe and goe on from faith to faith: and ſo indeede will euery one doe that hath any beginnings of true faith, be they neuer ſo litle. And he which thinks he hath a deſire to beleeue, and contents himſelfe therewith; hath indeed no true deſire to beleeue.

The difference.

The pillars of the Romiſh Church laie downe this ground: that faith in his owne nature, is not a knowledge of things to be beleeued; but a reuerent aſſent vnto them whether they be knowne or vnknowne. Hereupon they build: that if a man know ſome neceſſarie points of religion, as the doctrine of the Godhead, of the Trinitie, of Chriſts incarnation, and of our redemption, &c. it is needleſſe to know the reſt by a particular or diſtinct knowledge, and it ſufficeth to giue his conſent to the Church, & to beleeue as the Paſtours beleeue. Behold a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleeued, and knowledge is of the nature of faith: and nothing is beleed that is not knowne, Iſa. 53. 11. *The knowledge of my righteous ſeruant, ſhall iuſtifie many.* And Ioh. 17. 3. *This is eternall life, to know thee the eternall God, and whome thou haſt ſent Ieſus Chriſt.* In theſe places, by knowledge is meant faith grounded vpon knowledge, whereby we know and are aſſured that Chriſt and his benefits belong vnto vs. Secondly, this kind of aſſent is the mother of ignorance. For when men ſhall be taught, that for ſundrie points of religion they may beleeue as the Church beleeues:[a] that the ſtudie of the Scriptures is not to be required of them: yea, that to their good they may be barred the reading of them, ſo be it they know ſome principall things contained in the articles of faith: that [b] common beleeuers are not bound expreſſely to beleeue all the articles of the Apoſtles Creede:[c] that it ſufficeth them to beleeue the articles by an implicite faith, by beleeuing as the Church beleeueth: fewe or none will haue care to profit in knowledge. And yet Gods commandement is that we ſhould growe in knowledge, and that his word ſhould dwell plenteouſly in vs, Col. 3. 16. Againe, the Papiſts ſay, that the deuotion of the ignorant, is often ſeruice better accepted then that which is done vpon knowledge. *Such* (ſay they) *as pray in latin, pray with as great conſolation of ſpirit, with as litle tediouſnes, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any ſchiſmaticke or heretick in his owne language.* To conclude, they teach that ſome articles of faith are beleeued generally of the whole Church onely

Inſtit. lib. 3. c. 2. §. 5.

[a] *Mol. tract.* 3. c. 27. concluſ. 15.

[b] Bonau. & Durand.

[c] Banneſ. q. 2. art. 7. aſcribes this opinion to Gul. Pariſienſis, & to Altiſiodoranſis.

Rhem. Teſtam. 1. Cor. 14.

Mol. tract. 5. c. 30. concluſ. 32.

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by a ſimple or implicite faith, which afterward by the authoritie of a generall counſell are propounded to be beleeued of the Chuch by expreſſe faith. Roffenſis againſt Luther giues an example of this, when he confeſſeth that Purgatorie was litle knowne at the firſt, but was made knowne partly by Scripture, and partly by reuelation in proceſſe of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners neceſſarie to ſaluation, are plainely expreſſed in Scripture, and accordingly to be beleeued.

Contra aſſer. Lut. art. 8.

The 17. point. Of Purgatorie.

Our conſent.

We hold a Chriſtian Purgatorie, according as the word of God hath ſet downe the ſame vnto vs. And firſt of all, by this Purgatorie we vnderſtand the afflictions of Gods children here on earth. Ier. 3. The people afflicted ſay, *thou haſt ſent a fire into our bones.* Pſal. 66. 12. *We haue gone through water and fire.* Mal. 3.3. The children of Leui muſt be *purified in a purging fire* of affliction. 1. Pet. 1. 7. Afflictions are called *the fierie triall*, whereby men are clenſed from their corruption, as gold from the droſſe by the fire. Secondly, the blood of Chriſt is a Purgatorie of our ſinnes. 1. Iohn. 1. 7. *Chriſts blood* purgeth *vs from all our ſinnes.* Heb. 9. 14. *It* purgeth *our conſciences* from dead workes. And Chriſt baptizeth with the holy Ghoſt *and with fire*: becauſe our inward waſhing is by the blood of Chriſt: and the holy Ghoſt is as fire to conſume and aboliſh the inward corruption of nature. To this effect ſaith Origen, *Without doubt, we ſhall feele the vnquenchable fire, vnleſſe we ſhall now intreat the Lord to ſend downe* from heauen a purgatorie fire *vnto vs, whereby worldly deſires may be vtterly conſumed in our mindes.* Auguſt. *Suppoſe the* mercie *of God is* thy purgatorie.

Mat. 3.11.

in Leuit. l. 9. apud Cyril.

de Act. Fœlic. cap. 21.

The difference or diſſent.

We differ from the Papiſts touching purgatorie in two things. And firſt of all, for the place. They hold it to bee a part of hell into which an entrance is made onely after this life: we for our parts denie it, as hauing no warrant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the twofold condition thereof, ioy and torment, Luke. 16. 25, 26. Ioh. 3. 36. Apoc. 23. 14. 15. and 21. 7. 8. Matthew. 8. 11. Nay, wee finde the contrarie, Reu. 14. 13. they that die in the Lord are ſaid *to reſt from their labours:* which cannot be true, if any of them goe to purgatorie. And to cut off all cauills: it is further ſaid, *their workes*, that is, the reward of their works, *follow them*, euen at the heeles, as an Acoluth or ſeruant doth his maſter. Auguſtine ſaith well, *After this life there remaines no compunction or* ſatisfaction. And, *Here is all remiſſion of ſinne: here be temptations that mooue vs to ſin: laſtly, here is the euill from which we deſire to be deliuered: but there is none of all theſe.* And, *We are not here without ſinne, but we ſhall* goe hence without ſinne. Cyrill ſaith, *They which are once dead can adde nothing to the things which they haue done, but ſhall* remaine as they were left, *and waite for the time of the laſt iudgement.* Chryſoſtom. *After the end of this life there be* no occaſions *of merits.*

Hom. 50. tom. 10. Enchir. cap. 115.

de verb. Apoſt. ſerm. 31.

lib. 3. in. Eſ.

ad pop. Antioch. hom. 22.

Secondly, we differ from them touching the meanes of Purgation. They ſay, that men are purged by ſuffering paine in Purgatorie, wherby they ſatisfie for their veniall ſinnes, and for the temporall puniſhment of their mortall ſinnes. We teach the contrarie, holding that nothing can free vs from the leaſt puniſhment of the ſmalleſt ſinne, but the ſufferings of Chriſt, and purge vs from the leaſt taint of corruption, ſauing the blood of Chriſt. Indeed they ſay, that our ſufferings in themſelues conſidered, doe not purge and ſatisfie, but as they are made meritorious by the ſufferings of Chriſt: but to this I oppoſe one text of Scripture, Hebr. 1. 3. where it is ſaid, that *Chriſt hath purged our ſinnes by himſelfe*: where the laſt clauſe cuts the throate of all humane ſatisfactions and merits: and it giueth vs to vnderſtand, that whatſoeuer thing purgeth vs from our ſinnes, is not to be ſound in vs but in Chriſt alone: otherwiſe it ſhould haue bin ſaid, that Chriſt purgeth the ſinnes of men by themſelues, as well as by himſelfe: and he ſhould merit by his death, that we ſhould become our owne Sauiours in part.

To this place I may well referre prayer for the dead: of which I wil propound two concluſions affirmatiue, and one negatiue. *Concluſ.* I. We hold that Chriſtian charitie is to extend it ſelfe to the very dead: and it muſt ſhew it ſelfe in their honeſt buriall, in the preſeruation of their good names, in the helpe and releefe of their poſteritie, as time and occaſion ſhall be offered. Ruth. 1. 8. Ioh. 19. 40.

II. *Concl.* We pray further in generall maner for the faithfull departed, that God would haſten their ioyfull reſurrection, & the faithful accompliſhment of their happines, both for the body & the ſoule: & thus much we aske in ſaying, *Thy kingdome come*, that is, not onely the kingdome of grace, but alſo the kingdome of glorie in heauen. Thus farre we come: but nearer the gates of Babylon we dare not approch.

III. *Concluſ.* To pray for particular men departed, and to pray for their deliuerance out of Purgatorie, we thinke it vnlawfull: becauſe we haue neither promiſe, nor commaundement ſo to doe.

The eighteenth point. Of the Supremacie in cauſes Eccleſiaſticall.

Our conſent.

Touching the point of Supremacie Eccleſiaſticall,

ſiaſticall, I will ſet downe how neere we may come to the Romane Church in two concluſions. *Concluſ.* I. For the founding of the Primitiue Church, the miniſterie of the word was diſtinguiſhed by degrees not onely of order, but alſo of power, and Peter was called to the higheſt degree. Eph. 4. 11. Chriſt *aſcended vp on high and gaue gifts vnto men*, for the good of his Church: *as ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtours and Doctours.* Now howſoeuer one *A*poſtle, be not aboue another, or one Euangeliſt aboue an other, or one Paſtour aboue an other: yet an *A*poſtle was aboue an Euangeliſt: and an Euangeliſt aboue all Paſtours and teachers. *A*nd Peter was by calling an *A*poſtle, & therefore aboue all Euangeliſts and Paſtours, hauing the higheſt roome in the miniſtery of the new teſtament both for order and authoritie.

Concluſ. II. *A*mong the twelue *A*poſtles Peter had a threefold priuiledge or prerogatiue. I. The prerogatiue of authoritie II. Of primacie. III. Of principalitie. For the firſt, by the priuiledge of authoritie, I meane a preheminence in regard of eſtimation, whereby hee was had in reuerence aboue the reſt of the twelue *A*poſtles, for Cephas with Iames and Iohn *are called Pillars*, and *ſeemed to be great*, Gal. 2. 6. 9. *A*gaine, he had the preheminence of primacie, becauſe he was the firſt named, as the foreman of the queſt. Math. 10. 2. *The names of the twelue Apoſtles are theſe, the* firſt *is Simon, called Peter, &c.* Thirdly he had the preheminence of principality among the twelue, becauſe in regard of the meaſure of grace, he excelled the reſt: for when Chriſt asked his diſciples whome they ſaid he was, Peter as beeing of greateſt abilitie and zeale, anſwered for them all, Math. 16. 16. I vſe this clauſe *among the twelue*, becauſe Paul excelled *Peter* euerie way, in learning, zeale, vnderſtanding, as far as *Peter* excelled the reſt. And thus neere we come to popiſh ſupremacie.

The difference.

The Church of Rome giues to *Peter* a ſupremacie vnder Chriſt aboue all cauſes and perſons; that is, full power, to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This ſupremacie ſtandes (as they teach) in a power or iudgement, to determine of the true ſenſe of all places of Scripture: to determine all cauſes of faith: to aſſemble general Councels: to ratifie the decrees of the Councels: to excommunicate any man vpon earth, that liues within the Church, euen princes and nations; properly to abſolue and forgiue ſinnes: to decide cauſes brought to him by appeale from all the parts of the earth: laſtly, to make lawes that ſhall binde the conſcience. This fulnes of power with one conſent is aſcribed to *Peter*, and the Biſhops of *Rome* that follow him in a ſuppoſed ſucceſſion. Now we hold on the contrary, that neither *Peter*, nor any Biſhop of *Rome* hath any ſupermacie ouer the Catholike Church: but that all ſupremacie vnder Chriſt is pertaining to kings and princes within their dominions. *A*nd that this our doctrine is good, and theirs falſe & forged, I will make it manifeſt by ſundrie reaſons.

I. Chriſt muſt be conſidered of vs as a king two waies. Firſt as he is God: and ſo is he an abſolute king ouer all things in heauen and earth, with the Father and the holy Ghoſt by the right of creation. *S*econdly, he is a king as he is a redeemer of mankind: and by the right of redemption he is a ſoueraigne king ouer the whole Church, and that in ſpeciall manner. Now as Chriſt is God with the Father and the holy Ghoſt, he hath his deputies on earth to gouerne the world: as namely kinges and princes, who are therefore in Scripture called *Gods*. But as Chriſt is Mediatour, and conſequently a King ouer his redeemed ones, he hath neither fellow, nor deputie. No fellow: for then he ſhould be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome and ſtead of Chriſt that which he himſelfe doth: becauſe euery worke of the Mediatour is a compound worke, ariſing of the effects of two natures concurring in one and the ſame action, namely, the Godhead and the manhood: and therefore to the effecting of the ſaid worke there is required an infinite power, which farre exceeds the ſtrength of any created nature. *A*gaine, Heb. 7. 24. Chriſt is ſaid to haue a Prieſthood which cannot paſſe from his perſon to any other: whence it followes, that neither his kingly nor his propheticall office can paſſe from him to any creature, either in whole or in part: becauſe the three offices of mediation in this regard be equall. Nay, it is a needeleſſe thing for Chriſt to haue a deputie, to put in execution any part of his Mediatourſhip: conſidering a deputie onely ſerueth to ſupply the abſence of the principall, whereas Chriſt is alwaies preſent with his Church by his Word and Spirit: for where two or three be gathered together in his name, he is in the midſt among thē. It may be ſaid, that the Miniſters in the worke of the miniſtery are deputies of Chriſt. I anſwer, that they are no deputies, but actiue inſtruments. For in the preaching of the Word there be two actions: the firſt is, the vttering or propounding of it to the eare: the ſecond is, the inward operation of the holy Ghoſt in the heart: which indeed is the principall, and belongs to Chriſt alone: the action of ſpeaking in the miniſter beeing onely inſtrumentall. Thus likewiſe the Church of God in cutting off any member by excommunication, is no more but an inſtrument performing a miniſterie in the name of Chriſt, and that is to teſtifie and pronounce whom Chriſt himſelfe hath cutte off from the kingdome of Heauen: whome he alſo will haue for this cauſe, to

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be ſeuered from the company of his own people till he repent. *A*nd ſo it is in all eccleſiaſticall actions. Chriſt hath no deputie, but onely inſtruments : the whole entire action beeing perſonall in reſpect of Chriſt. This one concluſion ouerthrowes not onely the Popes ſupremacie, but alſo many other points of poperie.

Reaſon. II. All the *A*poſtles in regard of power and authority were equall: for the commiſſion *A*poſtolicall both for right and execution was giuen equally to them all, as the very words import, Matth. 28.19. *Goe teach all nations, baptizing them, &c.* And the promiſe, *I will giue to thee the keyes of the kingdome of heauen*, is not priuate to Peter, but is made in his perſon to the reſt, according as his confeſſion was in the name of the reſt. Thus ſaith in *Mar.* 16. Theophylact, *They haue the power of committing and binding that receiue the gift of a Biſhop as Peter.* in Pſal. 38. *A*nd *A*mbr. ſaith, *What is ſaid to Peter is ſaid to the Apoſtles.* Therefore Peter had no ſupremacie ouer the reſt of the *A*poſtles in reſpect of right to the commiſſion : which they ſay belongeth to him onely, and the execution thereof to the reſt. But let all be graunted, that *P*eter was in commiſſion aboue the reſt, for the time of his life : yet hence may not any ſuperioritie be gathered for the Biſhops of Rome : becauſe the authoritie of the Apoſtles was perſonall, and conſequently ceaſed with them, without beeing conueiued to any other: becauſe the Lord did not vouchſafe the like honour to any after them. For firſt of all, it was the priuiledge of the *A*poſtles to be called immediately, and to ſee the Lord Ieſus. Secondly, they had power to giue the gift of the holy Ghoſt by the impoſition of hands. Thirdly, they had ſuch a meaſure of the aſſiſtance of the ſpirit, that in their publike ſermons, and in writing of the word, they could not erre: and theſe things were all denied to thoſe that followed after them. *A*nd that their authoritie ceaſed in their perſons, it ſtands with reaſon alſo, becauſe it was giuen in ſo ample a manner for the founding of the Church of the new Teſtament : which beeing once founded, it was needfull onely, that there ſhould be paſtours and teachers for the building of it vp vnto the end of the world.

Reaſon. III. When the ſonnes of Zebedeus ſued vnto Chriſt for the greateſt roomes of honour in his kingdome (deeming he ſhould be an earthly king) Chriſt anſwers them againe, Mat. 20. 25. 26. *Yee know that the Lords of the Gentiles haue dominion, and they that are great, exerciſe authoritie ouer them : but it ſhall not be ſo with you.* Bernard applieth theſe verie words to Pope Eugenius on this manner. De conſider. ad Eug. l. 2. *It is plaine*, ſaith he; *that here dominion is forbidden the Apoſtles. Goe to then: dare if you will, to take vpon you ruling and Apoſtleſhip, or in your Apoſtleſhip rule or dominion: if you will haue both alike, you ſhall looſe both. Otherwiſe you muſt not thinke your ſelfe exempted from the number of them, of whom the Lord complaineth thus : they haue raigned but not of me: they haue beene, but I haue not knowne them.*

Reaſon. IV. Eph. 4. 11. Mention is made of gifts which Chriſt gaue to his Church after his aſcenſion, whereby ſome were Apoſtles, ſome Prophets, ſome Euangeliſts, ſome paſtours and teachers. Now if their had beene an office in which men as deputies of Chriſt ſhould haue gouerned the whole Church to the end of the world, the calling might here haue beene named fitly with a gift thereto pertaining: and Paul (no doubt) would not here haue concealed it, where he mentioneth callings of leſſer importance.

Reaſon. V. The *P*opes ſupremacie was iudged by ſentences of *S*cripture, & condemned long before it was manifeſt in the world: the ſpirit of propheſie foreſeeing and foretelling the ſtate of things to come. 2. Theſſ. 2. 3, 4. *The man of ſinne* (which is that Antichriſt) *ſhall exalt himſelfe aboue all that is called God, &c.* Now this whole chapter with all the circumſtances thereof, moſt fitly agrees to the Sea of of Rome and the Head thereof: and the thing which then ſtaied the reuealing of the man of ſin. v. 6. is of the moſt expounded to be the Romane Emperour. I will alleadge one teſtimony in the roome of many. *C*hryſoſt. ſaith on this place, *As long as the Empire ſhall be had in awe, no man ſhall ſtraightly ſubmit himſelfe to Antichriſt: but after that the Empire ſhall be diſſolued, Antichriſt ſhall inuade the ſtate of the Empire ſtanding void, and ſhal labour to pull vnto himſelfe the Empire both of man and God.* And this we find now in experience to be true: for the Sea of Rome neuer flouriſhed, til the Empire decaied, and the ſeate thereof was remooued from the citie of Rome. Again, Reu. 13. mention is made of two beaſts, one comming out of the ſea, whom the *P*apiſts confeſſe to be the heatheniſh Romane Emperour: the ſecond comming out of the earth ; which doth all that the firſt beaſt could doe before him: and this fitly agreeth to the *P*opes of Rome, who doe and haue done all things that the Emperour did or could doe, and that in his verie ſight.

*R*eaſon. VI. The iudgement of the ancient Church. *C*yprian ſaith, De ſimplicit. Prælat. *Doubtleſſe the ſame were the reſt of the Apoſtles that Peter was: indued with* equall *fellowſhippe both of honour and of* power : *but a beginning is made of vnitie, that the Church may appeare to be one.* Gregorie ſaith, In regiſtro l. 6. cap. 118. *If one be called vniuerſall Biſhop, the vniuerſall Church goeth to decaie.* *A*nd, chap. 144. *I ſay boldly, that whoſoeuer calleth or deſireth to call himſelfe vniuerſall prieſt, in his pride is a* forerunner of *A*ntichriſt. *And, behold, in the preface of the Epiſtle which ye directed vnto me, you cauſed to be ſet* Lib. 7. c. 30. *a* proud title, *calling me vniuerſall Pope.* Bernard. Ad. Eugen. lib. 3. *Conſider that thou art not a Lord of Biſhops, but one of them. Churches are* maimed, *in that the Romane Biſhoppe draweth all power to himſelfe.* *A*gaine, Gregorie himſelfe beeing *P*ope ſaith to the Emperour, I *which*

A am ſubiect to your commaundement.——; *haue euery way diſcharged that which was due, in that I haue performed mine* allegiance to the Emperour, *and haue not concealed what I thought on GODS behalfe*. And Pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour Lotharius for *his soueraigne prince*, and profeſſed obedience without gainſaying to his imperiall commaundements.

C. de capitulis. diſt. 10.

To conclude, whereas they ſay, that there is a double head of the Church, one imperiall, which is Chriſt alone, the other miniſteriall, which is the Pope, gouerning the whole Church vnder Chriſt; I anſwer, this diſtincti- B on robbeth Chriſt of his honour, becauſe in ſetting vp their miniſteriall head, they are faine to borrowe of Chriſt thinges proper vnto him, as the priuiledge to forgiue ſinnes [a] properly, and the power to gouerne the whole earth by making of lawes, that ſhall as truely bind conſcience as the lawes of God, &c.

[a] Allens booke of prieſthood.

The nineteenth point. Of the efficacie of the Sacraments.

Our conſent.

Concluſ. I. We teach and beleeue that the ſacraments are ſignes to repreſent Chriſt with his benefits vnto vs.

Concluſ. II. We teach further, that the Sacraments are indeede inſtruments whereby C God offereth and giueth the foreſaid benefits vnto vs. Thus farre we conſent with the Romane Church.

The difference.

The difference betweene vs ſtands in ſundrie points. Firſt of all, the beſt learned among them teach, that Sacraments are *phyſicall inſtruments*, that is, true and proper inſtrumentall cauſes, hauing force and efficacie in them to produce and giue grace. They vſe to expreſſe their meaning by their compariſons: When the ſcriuener takes the pen into his hand and writes, the action of writing comes from the D penne, mooued by the hand of the writer: and in cutting of wood or ſtone, the diuiſion comes from the ſawe, mooued by the hand of the workeman: euen ſo the grace (ſay they) that is giuen by God, is conferred by the Sacrament it ſelfe. Now we for our parts hold, that ſacraments are not phyſicall, but meere voluntarie inſtruments. Voluntarie, becauſe it is the will and appointment of God, to vſe them as certaine outward meanes of grace. Inſtruments; becauſe when we vſe them aright according to the inſtitution, God then anſwerably conferres grace from himſelfe. In this reſpect onely take we them for inſtruments and no otherwiſe.

Bellarm. de Sacram. l. 2. cap. 11.

The ſecond difference is this. They teach that the very action of the miniſter diſpenſing the ſacrament as it is the *worke done*, giues grace immediately, if the partie be prepared: as the very waſhing or ſprinkling of water in baptiſme, and the giuing of bread in the Lords ſupper: euen as the orderly mouing of the pen vpon the paper by the hand of the writer cauſeth writing. We hold the contrarie: namely, that no action in the diſpenſation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very ſacramentall action it ſelfe, though ordained of GOD: but for two other waies. Firſt, by the ſignification thereof. For God teſtifies vnto vs his will and good pleaſure partly by the word of promiſe, and partly by the ſacrament: the ſignes repreſenting to the eyes that which the word doth to the eares: beeing alſo types and certaine images of the very ſame things, that are promiſed in the word and no other. Yea, the elements are not generall and confuſed, but particular ſignes to the ſeuerall communicants, and by the vertue of the inſtitution: for when the faithfull receiue the ſignes from God by the hands of the Miniſter, it is a much as if God himſelfe with his owne mouth ſhould ſpeake vnto them ſeuerally, and by name promiſe to them remiſſion of ſinnes. And things ſaid to men particularly, doe more affect, and more take away doubting, then if they were generally ſpoken to an whole companie. Therefore ſignes of grace are as it were an applying and binding of the promiſe of ſaluation to euery particular beleeuer: and by this meanes, the oftner they are receiued, the more they helpe our infirmitie, and confirme our aſſurance of mercie.

Againe, the ſacrament conferres grace, in that the ſignes thereof confirmes faith as a pledge, by reaſon it hath a promiſe annexed to it. For when God commands vs to receiue the ſignes in faith, and withall promiſeth to the receiuers to giue the thing ſignified, he binds himſelfe, as it were in bond vnto vs, to ſtand to his own word; euen as men bind themſelues in obligations, putting to their hands and ſeales, ſo as they cannot goe backe. And when the ſignes are thus vſed as pledges, and that often, they greatly increaſe the grace of God; as a token ſent from one friend to another, renewes and confirmes the perſwaſion of loue.

Theſe are two principall waies whereby the ſacraments are ſaide to conferre grace, namely, in reſpect of their ſignification, and as they are pledges of Gods fauour vnto vs. And the very point here to be conſidered is, in what order and manner they confirme. And the manner is this: The ſignes and viſible elements affect the ſenſes outward and inward: the ſenſes conuey their obiect to the mind: the mind directed by the holy Ghoſt reaſoneth on this manner, out of the promiſe annexed to the ſacrament: He that vſeth the elements aright, ſhal receiue the grace therby: but I vſe the elements aright in faith & repentance,

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A ſaith the mind of the beleeuer: therefore ſhall I receiue from God increaſe of grace. Thus then, faith is confirmed not by the worke done, but by a kind of reaſoning cauſed in the minde, the argument or proofe whereof is borrowed from the elements, beeing ſignes and pledges of Gods mercie.

The third difference. The Papiſts teach that in the Sacrament by the worke done, the very grace of iuſtification is conferred. We ſay no: becauſe a man of yeares muſt firſt beleeue and be iuſtified; before he can be a meete partaker of any ſacrament. And the grace that is conferred, is onely the increaſe of our faith, hope, ſanctification, &c.

B *Our reaſons:*

Reaſon I. The word preached and the ſacraments differ in the manner of giuing Chriſt and his benefits vnto vs: becauſe in the word the ſpirit of God teacheth vs by a voice conueied to the minde by the bodily eares: but in the ſacraments annexed to the word, by certaine ſenſible and bodilie ſignes viewed by the eye. [a] Sacraments are nothing but viſible wordes and promiſes. Otherwiſe for the giuing it ſelfe they differ not. Chriſt himſelfe ſaith, that in the verie word, *is eaten his owne fleſh, which he was to giue for the life of the world*: and what can be ſaid more of the Lords ſupper? *Auguſtine* ſaith, that *beleeuers are partakers of the bodie and blood of Chriſt in baptiſme*: and C Hierome to Edibia, *that in baptiſme we eate & drinke the bodie and blood of Chriſt*. If thus much may be ſaid of baptiſme, why may it not alſo be ſaid of the word preached? Againe, Hierome vpon Eccleſiaſtes ſaith, *It is profitable to be filled with the bodie of Chriſt and drinke his blood, not onely in myſterie but in knowledge of holy Scripture*. Now vpon this it followes, that ſeeing the worke done in the word preached conferres not grace, neither doth the worke done in the ſacrament conferre any grace.

[a] Aug.l.19. contra. Fauſt.cap. 16.

Serm.ad infant. ad altar de. Sacr.

cap.3.

Reaſon II. Matth.3.11. *I baptize you with water to repentance: but he that commeth after me is ſtronger then I ——, he ſhall baptize you with the holy Ghoſt and with fire*. Hence it is manifeſt, that grace in the ſacrament proceedes D not from any action in the ſacrament: for Iohn, though he doe not diſioyne himſelfe and his action from Chriſt, and the action of his ſpirit, yet doth he diſtinguiſh them plainly in number, perſons, and effect. To this purpoſe Paul, who had ſaid of the Galatians, that he *trauelled of them* and *begat them by the Goſpel*, ſaith of himſelfe, that *he is not any thing*, not onely as he was a man, but as he was a faithfull Apoſtle: thereby excluding the whole Euangelicall miniſterie whereof the Sacrament is a part, from the leaſt part of diuine operation, or efficacie in conferring of grace.

Gal.4.19.

1.Cor.3.7.

Reaſon III. The bleſſed Angels, nay the very fleſh of the ſonne of God hath not any quickning vertue from it ſelfe; but all this efficacie or vertue is in and from the Godhead of the Sonne: who by meanes of the fleſh apprehended by faith, deriueth heauenly and ſpirituall life from himſelfe to the members. Now if there be no efficacie in the fleſh of Chriſt, but by reaſon of the hypoſtaticall vnion: how ſhal bodilie actions about bodilie elements confer grace immediately?

Reaſon IV. Paul, Rom.4. ſtands much vpon this, to prooue that iuſtification by faith is not conferred by the ſacraments. And from the circumſtance of time he gathereth that *A*braham was firſt iuſtified, and then afterward receiued circumciſion, the ſigne and the ſeale of his righteouſneſſe. Now we know, that the generall condition of al ſacraments is one and the ſame, and that baptiſme ſucceeded circumciſion. And what can be more plaine then the example of Cornelius, Act.10. who before Peter came vnto him, had the commendation of the feare of God, and was indued with the ſpirit of prayer: and afterward when Peter by preaching opened more fully the way of the Lord, he and the reſt receiued the holy Ghoſt. And after all this they were baptiſed. Now if they receiued the holy Ghoſt before baptiſme, then they receiued remiſſion of ſins, and were iuſtified before baptiſme.

Reaſon V. The iudgement of the auncient Church. Baſil, *If there be any grace in the water, it is not from the nature of the water, but from* the preſence of the Spirit. Hierome ſaith, *Man giues water, but God giues the holy Ghoſt*. Auguſt. ſaith, *Water toucheth the bodie, and waſheth the heart*: but he ſhewes his meaning elſe where. *There is one water* (ſaith he) *of the ſacrament, another of the ſpirit: the water of the Sacrament is viſible, the water of the ſpirit inuiſible. That waſheth the bodie*, and ſignifieth *what is done in the ſoule; By this the ſoule is purged and healed.*

Lib.de Spir.ſan. cap.15.

In Eſa.14.

Tract.6.in epiſt.Ioh.

Obiect. Remiſſion of ſins, regeneratiō, & ſaluation, is aſcribed to the ſacrament of baptiſme, Act. 22.16. Eph.5.26. Gal.3.27. Tit.3.5. *Anſ.* Saluation and remiſſion of ſinnes is aſcribed to baptiſme and the Lords ſupper, as to the word; which is the power of God to ſaluation to all that beleeue: & that, as they are inſtruments of the holy Ghoſt to ſignifie, ſeale, & exhibite to the beleeuing minde the foreſaid benefits: but indeede the proper inſtrument whereby ſaluation is apprehended, is faith, and ſacraments are but proppes of faith furthering ſaluation two waies: firſt, becauſe by their ſignification they helpe to nouriſh and preſerue faith: ſecondly, becauſe they ſeale grace and ſaluation to vs: yea God giues grace and ſaluation when we vſe them well: ſo be it we beleeue the word of promiſe made to the ſacrament, whereof alſo they are ſeales. And thus we keepe the middle way, neither giuing too much, nor too litle to the *S*acraments.

The XX. point. Of ſauing faith: or, the way to life.

Our conſent.

Concluſ. I. They teach it to be the propertie of faith, to beleeue the whole word of God, and eſpecially the redemption of mankind by Chriſt.

Concluſ. II. They auouch that they beleeue and looke to be ſaued by Chriſt and by *Chriſt alone*, and by the *meere mercie* of God in Chriſt.

Concluſ. III. Thirdly, the moſt learned among them hold and confeſſe, that the obedience of Chriſt is imputed vnto them for the ſatisfaction of the law, and for their reconciliation with God.

Concluſ. IV. They auouch that they put their whole truſt and confidence in Chriſt, and in the meere mercie of God, for their ſaluation.

Concluſ. V. Laſtly, they hold that euerie man muſt applie the promiſe of life euerlaſting by Chriſt vnto himſelfe: and this they graunt we are bound to doe. And in theſe fiue points doe they and we agree, at leaſt in ſhew of wordes.

By the auouching of theſe fiue concluſions, papiſts may eaſily eſcape the handes of many magiſtrates. And vnleſſe the myſterie of popiſh doctrine be well knowne, any common man may eaſily be deceiued, and take ſuch for good proteſtants that are but popiſh prieſts. To this end therefore, that we may the better diſcerne their guile, I will ſhew wherein they faile in each of their concluſions, and wherein they differ from vs.

The difference.

Touching the firſt concluſion, they beleeue indeede all the written word of God, and more then all: for they alſo beleeue the bookes Apocryphall, which antiquitie for many hundred yeares hath excluded from the canon: yea they beleeue vnwritten traditions receiued (as they ſay) from Councils, the writings of the Fathers, and the determinations of the Church: making them alſo of equall credit with the written word of God, giuen by inſpiration of the ſpirit. Now we for our parts deſpiſe not the Apocrypha, as namely, the bookes of the Macchabees, Eccleſiaſticus, and the reſt, but wee reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue beene approoued by an vniuerſall conſent of the Church: yet we thinke them not meete to be receiued into the Canon of holy Scripture, and therefore not to be beleeued, but as they are conſenting with the written word. And for this our doing, we haue direction from Athanaſius, Origen, Hierome, and the Councell of Laodicea. As for the vnwritten Traditions, they come not within the compaſſe of our faith, neither can they: becauſe they come vnto vs by the hands of men, that may deceiue and be deceiued. And we hold and beleeue, that the right Canon of the bookes of the old and new Teſtament, containes in it ſufficient direction for the Church of God to life euerlaſting, both for faith and manners. Here then is the point of difference, that they make the obiect of faith larger then it ſhould be, or can be: and we keepe our ſelues to the written word; beleeuing nothing to ſaluation out of it.

In the ſecond concluſion, touching ſaluation by Chriſt alone, there is a maniſeſt deceit: becauſe they craftily include and couch their owne workes vnder the name of Chriſt. For (ſay they) workes done by men regenerate, are not there owne, but Chriſts in them; and as they are the workes of Chriſt; they ſaue, and no otherwiſe. But we for our parts looke to be ſaued onely by ſuch workes as Chriſt himſelfe did in his owne perſon: and not by any worke at al done by him in vs. For all workes done, are in the matter of iuſtification and ſaluation, oppoſed to the grace of Chriſt: Rom. 11.6. *Election is of grace, not of workes: if it be of workes, it is no more of grace.* Againe, whereas they teach that we are ſaued by the workes of Chriſt, which he worketh in vs, and maketh vs to worke; it is flat againſt the word. For Paul ſaith, *Wee are not ſaued by ſuch workes as God hath ordained that men regenerate ſhould walke in*, Eph. 2. 10. And he ſaith further, *that he counted* all things, euen after his conuerſion, *loſſe vnto him, that he might be found in Chriſt, not hauing his owne righteouſneſſe which is of the law*, Philip. 3.8. Againe, Heb. 1.3. *Chriſt waſhed away our ſinnes by himſelfe:* which laſt words exclude the merit of all workes done by Chriſt within man. Thus indeede the papiſts ouerturne all that which in word they ſeeme to hold touching their iuſtification and ſaluation. We confeſſe with them that good workes in vs are the workes of Chriſt: yet are they not Chriſts alone, but ours alſo, in that they proceede from Chriſt by the minde and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; euen ſo the minde and will of man defiled by the remnants of ſinne, defile the works, which as they come from Chriſt, are vndefiled. Hence it is, that the works of grace, which we doe by Chriſt, or Chriſt in vs, are defectiue: and muſt be ſeuered from Chriſt in the act of iuſtification, or ſaluation.

The third concluſion is touching the imputation of Chriſts obedience, which ſome of the moſt learned among them acknowledge, and the difference betweene vs ſtands on this manner. They hold that Chriſts obedience is imputed onely to make ſatisfaction for ſinne, and not to iuſtifie vs before God. We hold & beleeue that the obedience of Chriſt is imputed to vs euen for our righteouſneſſe before God. Paul ſaith, 1. Cor. 1.30. *Chriſt is made vnto vs of God, wiſedome,* righteouſneſſe, ſanctification, *and redemption.* Hence I reaſon thus. If Chriſt be both our ſanctification, and our righteouſnes; then he is not onely vnto vs inherent righteouſnes, but alſo righteouſneſſe im-

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imputed. But he is not onely our ſanctification (which the Papiſts themſelues expound of inherent or habituall righteouſneſſe) but alſo our righteouſnes: for thus by Paul are they diſtinguiſhed. Therefore he is vnto vs both inherent and imputed righteouſneſſe. And very reaſon teacheth vs thus much. For in the end of the world at the barre of Gods iudgement, we muſt bring ſome kind of righteouſnes for our iuſtification, that may ſtand in the rigour of the law according to which we are to be iudged But our inherent righteouſnes is imperfect and ſtained with manifold defects, and ſhall be as long as we liue in this world, as experience tels vs: and conſequently it is not ſutable to the iuſtice of the law: and if we goe out of our ſelues, we ſhall finde no righteouſnes ſeruing for our turnes either in men or Angels, that may or can procure our abſolution before God and acceptation to life euerlaſting. We muſt therefore haue recourſe to the perſon of Chriſt, and his obedience imputed vnto vs muſt ſerue not onely to be a ſatisfaction to God for all our ſinnes, but alſo for our perfect iuſtification, in that GOD is content to accept of it for our righteouſnes, as if it were inherent in vs, or performed by vs.

Touching the fourth concluſion, they hold it the ſafeſt and the ſureſt courſe to put their truſt and confidence in the mercie of God alone for their ſaluation: yet they condeſcend, that men may alſo [a] put their confidence in the merit of their owne workes, and in the merits alſo of other men, ſo it be in ſobrietie. But this doctrine quite marres the concluſion; becauſe, by teaching that men are to put confidence in the creature, they ouerturne all confidence in the Creatour. For in the very firſt commaundement we are taught to make choice of the true God for our God, which thing we do when we giue to God our hearts: and we giue our hearts to God, when we put our whole confidence in him for the ſaluation of our ſoules. Now then to put confidence in men, or in workes, is to make them our Gods. The true and auncient forme of making confeſſion was on this manner: *I beleeue in God the Father, in Ieſus Chriſt, and in the holy Ghoſt*, without mention making of any confidence in workes or creatures: the auncient Church neuer knew any ſuch confeſſion or confidence. Cyprian ſaith, *He beleeueth not in God, who putteth not affiance concerning his ſaluation in God alone.* And indeed the Papiſts themſelues when death comes, forſake the confidence of their merits, and flie to the meere mercie of God in Chriſt. And for a confirmation of this, I alleadge the teſtimonie of one *Vlinbergius* of Colen, who writeth thus. There was a booke found in the Veſtry of a certaine pariſh of Colen, written in the Dutch tongue in the yeare of our Lord 1475. which the prieſts vſed in viſiting of the ſicke. And in it theſe queſtions be found. [b] *Doeſt thou beleeue that thou canſt not be ſaued but by the death of Chriſt? The ſicke perſon anſwered, Yea. Then it is ſaid vnto him, Goe too then, while breath remaines in thee, put thy confidence in this* death *alone: haue affiance in nothing elſe: commit thy ſelfe wholly to this death: with it alone couer thy ſelfe: diue thy ſelfe in euery part into this death: in euery part pierce thy ſelfe with it: infold thy ſelfe in this death: and if the Lord will iudge thee, ſay: Lord, I put the death of our Lord Ieſus Chriſt betweene me and thy iudgement,* and by no other meanes *I contend with thee. And if he ſhall ſay vnto thee, that thou art a ſinner, ſay: Lord the death of my Lord Ieſus Chriſt, I put betweene thee and my ſinnes. If he ſhall ſay vnto thee, that thou haſt deſerued damnation, ſay: Lord, I oppoſe the death of our Lord Ieſus Chriſt betweene thee and my euill merits, and* I offer his merit for the merit which I ſhould haue, and haue not. *If he ſhall ſay, that he is angrie with thee, ſay: Lord, I oppoſe the death of our Lord Ieſus Chriſt betweene me and thine anger.* Here we ſee, what Papiſts doe and haue done in the time of death. And that which they hold and practiſe, when they are dying; they ſhould hold and practiſe euery day while they are liuing.

[a] Bellar. l. 5. c. 7. de iuſtific.

De duplici Martyr.

Lib. de cauſis cur Euang. p. 436.

[b] Suppoſed to be queſtions of Anſelme.

In the laſt concluſion they teach, that we muſt not onely beleeue in generall, but alſo applie vnto our ſelues the promiſes of life euerlaſting. But they differ from vs in the very manner of applying. They teach, that the promiſe is to be applied, not by faith aſſuring vs of our owne ſaluation: but onely by hope, in likelihood coniecturall. We hold that we are bound in dutie to apply the promiſe of life by faith without making doubt thereof, and by hope to continue the certentie after the apprehenſion made by faith. We doe not teach that all and euery man liuing within the precincts of the Church, profeſſing the name of Chriſt, is certen of his ſaluation, and that by faith: but that he ought ſo to be, and muſt indeauour to attaine thereto. And here is a great point in the myſterie of iniquitie to be conſidered: for by this vncerten application of the promiſe of ſaluation, and this wauering hope, they ouerturne halfe the doctrine of the Goſpell. For it inioynes two things: firſt, to beleeue the promiſes therof to be true in themſelues: ſecondly to beleeue, and by faith to apply them vnto our ſelues. And this latter part, without which the former is void of comfort, is quite ouerturned. The reaſons which they alleadge againſt our doctrine, I haue anſwered before: now therefore I let them paſſe.

To conclude, though in coloured tearmes they ſeeme to agree with vs in doctrine concerning faith; yet indeede they denie and aboliſh the ſubſtance thereof, namely, the particular and certen application of Chriſt crucified and his benefits vnto our ſelues. Againe they faile, in that they cut off the principall dutie and office of true ſauing faith, which is to apprehend and to apply the bleſſing promiſed.

The 21.point. Of Repentance.

Our conſent.

Concluſ. I. That,repentance is the conuerſion,of a ſinner.There is a two-fold conuerſion,paſſiue,and actiue:paſſiue, is an action of God whereby he conuerteth man beeing as yet vnconuerted. Actiue,is an action whereby man beeing once turned of God, turnes himſelfe:and of this latter muſt this concluſion be vnderſtood. For the firſt conuerſion, conſidering it is a worke of God turning vs vnto himſelfe, is not the repentance whereof the Scripture ſpeaketh ſo oft,but it is called by the name of regeneration:and repentance, whereby we beeing firſt turned of God doe turne our ſelues,and doe good workes , is the fruit thereof.

Concluſ. II. That,repentance ſtands ſpecially for practiſe,in contrition of heart,confeſſion of mouth, and ſatisfaction in worke, or deed. Touching contrition there be two kinds thereof:Legal, and Euangelicall. Legal contrition is nothing but a remorſe of conſcience for ſinne in regard of the wrath and iudgement of God, and it is no grace of God at all : nor any part, or cauſe of repentance: but onely an occaſion thereof, and that by the mercie of God: for of it ſelfe, it is the ſting of the law,and the very entrance into the pit of hell. Euangelicall contrition is, when a repentant ſinner is grieued for his ſinnes, not ſo much for feare of hell, or any other puniſhment; as becauſe he hath offended and diſpleaſed ſo good and mercifull a GOD. This contrition is cauſed by the miniſterie of the Goſpel, and in the practiſe of repentance it is alwaies neceſſarie, and goes before as the beginning thereof.Secondly we hold and maintaine,that confeſſion is to be made,and that in ſundrie reſpects;firſt to God,both publikely in the congregation, and alſo priuately in our ſecret and priuate prayers.Secondly to the Church,when any perſon hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly,to our priuate neighbour, when we haue vpon any occaſion offended and wronged him.Mat.5.23. *If thou bring thy gift to the altar,and there remembreſt that thy brother hath ought againſt thee,go firſt and be reconciled to him*: now reconciliation preſuppoſeth confeſſion. Laſtly, in all true repentance, we hold and acknowledge there muſt be ſatisfaction made; firſt to GOD, and that is, when we intreat him in our ſupplications to accept the death and paſſion of Chriſt,as a full, perfect, and ſufficient ſatisfaction for all our ſins.Secōdly,it is to be made vnto the Church, after excommunication for the publike offences; and it ſtandes in duties of humiliation that fitly ſerue to teſtifie the truth of our repentance.Thirdly,ſatisfaction is to be made to our A neighbour : becauſe if he be wronged, he muſt haue recompence and reſtitution made, Luk.19.8. and there repentance may iuſtly be ſuſpected, where no ſatisfaction is made if it lie in our power.

Concluſ. III. That , in repentance we are to bring outward fruites worthie amendment of life: for repentance it ſelfe is in the heart, and therefore muſt be teſtified in all manner of good workes: whereof the principall is, to indeauour day by day, by Gods grace to leaue and renounce all and euery ſin, and in all things to doe the will of God. And here let it be remembred,that we are not patrons of licentiouſneſſe and enemies of good workes.For though we exclude them from the B act of our iuſtification and ſaluation : yet we maintaine a profitable and neceſſarie vſe of them in the life of euery Chriſtian man. This vſe is three-fold, in reſpect of God, of man, of our ſelues. Workes are to be done in reſpect of God, that his commandements may be obeyed, 1.Ioh.3.22. that his will may be done,1.Theſſ.4.3.that we may ſhew our ſelues to be obedient children to God our Father, 1.Pet.1.14. that we may ſhew our ſelues thankfull for our redemption by Chriſt, Tit.2.14. that we might not grieue the ſpirit of God, Eph.4.30. but walke according to the ſame. Gal.5.22. that God by our good workes may be glorified, Math.5.16.that we may be good C followers of God, Eph.5.1. *A*gaine,workes are to be done in regard of men : that our neighbour may be helped in worldly things, Luk.6.38. that he may be won by our example to godlines, 1.*Pet*.3.14.that we may preuent in our ſelues the giuing of any offence, 1.*Cor*.10.32. that by doing good, we may ſtop the mouthes of our aduerſaries. Thirdly and laſtly, they haue vſe in reſpect of our ſelues: that we may ſhew our ſelues to be new creatures, 2.*Cor*. 5.17.that we may walke as the children of light, Eph.5.8. that we may haue ſome aſſurance of our faith and of our ſaluation,2.Pet.1.8.10. that we may diſcerne dead and counterfeit faith, from true faith, Iam.2.17.that faith and the giſtt of God may be exerciſed D and continued vnto the end, 2.Tim.1.6.that the puniſhments of ſinne both temporall and eternall may be preuented, Pſal.89.32.that the reward may be obtained, which God freely in mercie hath promiſed to men for their good workes,Gal.6.9.

The difference,

We diſſent not from the Church of Rome in the doctrine of repentance it ſelfe, but in the damnable abuſes thereof;which are of two ſorts, generall and ſpeciall . Generall, are thoſe which concerne repentance wholly conſidered; and they are theſe. The firſt is, that they place the beginning of repentance partly in the holy Ghoſt, or, in the power of their naturall freewill beeing helped by the

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A holy Ghoſt: whereas Paul indeede aſcribeth his worke, wholly vnto God. 2.Tim. 2.25. *Prooving if God at any time will giue them repentance.* And men that are not weake, but dead in treſpaſſes and ſinnes, cannot doe any thing that may further their conuerſion, though they be helped neuer ſo much: no more then dead men in their graues, can riſe from thence. The ſecond abuſe is, that they take penance, or rather repentance for that publike diſcipline and order of correction that was vſed againſt notorious offenders in the open congregation. For the Scripture ſets downe but one repentance, and that common to all men without exception: and to be practiſed in euery part of our liues for the neceſſarie mortification of
B ſinne: whereas open Eccleſiaſticall correction pertained not to all and euery man within the compaſſe of the Church, but to them alone that gaue any open offence. The *third* abuſe is, that they make repentance to be not onely a vertue, but alſo a Sacrament: whereas for the ſpace of a thouſand yeares after Chriſt, and vpward, it was not reckoned among the Sacraments: yea, it ſeemes that Lumbard was one of the firſt that called it a Sacrament: and the ſchoolemen after him diſputed of the matter and forme of this Sacrament; not able any of them certenly to define, what ſhould be the outward element. The *fourth* abuſe is touching the effect and efficacie of repentance: for they
C make it a meritorious cauſe of remiſſion of ſinnes, and of life euerlaſting, flat againſt the word of GOD. Paul ſaith notably, Rom. 3. 24. *Wee are iuſtified freely by his grace through the redemption which is in Chriſt Ieſus, whom God hath ſent to be a reconciliation by faith in his blood.* In theſe words theſe formes of ſpeach, *redemption in Chriſt, reconciliation in his blood, by faith, freely by grace,* muſt be obſerued and conſidered: for they ſhew plainely that no part of ſatisfaction or redemption is wrought in vs, or by vs: but out of vs onely in the perſon of Chriſt. And therefore we eſteeme of repentance onely as a fruit of faith; and the effect, or efficacie of it, is to teſtifie remiſſion of our ſinnes, and our reconciliation before God. It will be ſaid, that remiſſion of ſinnes and life euerlaſting, are promiſed to repentance. *Anſ.*
D It is not to the worke of repentance, but to the perſon which repenteth, and that not for his owne merits or worke of repentance, but for the merits of Chriſt, which he applieth to himſelfe by faith. And thus are we to vnderſtand the promiſes of the Goſpell, in which workes are mentioned; preſuppoſing alwaies in them the reconciliation of the perſon with God, to whome the promiſe is made. Thus we ſee wherefore we diſſent from the Romane Church touching the doctrine of repentance.

Speciall abuſes doe concerne Contrition, Confeſſion, and Satisfaction. The firſt abuſe cōcerning contrition is, that they teach it muſt be ſufficient and perfect. They vſe now to helpe the matter by a diſtinction: ſaying, that the ſorrow in contrition, muſt be in the higheſt degree in reſpect of [a] value and eſtimation. Yet the opinion of [b] Adrian was otherwiſe, that in true repentance a man ſhould be grieued according to all his indeauour. And the Romane Catechiſme ſaith as much, [c] that *the ſorrow conceiued of our ſinnes muſt be ſo great, that* none can be conceiued to be greater: *that we muſt be contrite in the ſame manner we loue God, and that is with all our heart and ſtrength, in a moſt* vehement ſorrow: *and that the hatred of ſinne muſt be not onely the greateſt, but alſo* moſt vehement *and perfect, ſo as it may exclude all ſloth and ſlacknes.* Indeede afterward it followes that true contrition may be effectuall though it be imperfect: but how can this ſtand, if they will not onely commend but alſo preſcribe and auouch, that contrition muſt be moſt perfect and vehement. We therefore onely teach, that GOD requires not ſo much the meaſure, as the truth of any grace: and that it is a degree of vnfained contrition to be grieued becauſe we cannot be grieued for our ſinnes as we ſhould. The ſecond abuſe is, that they aſcribe to their contrition the merit of congruitie. But this cannot ſtand with the all-ſufficient merit of Chriſt. And an auncient Councell ſaith, God *inſpires into vs firſt of all the faith and loue of himſelfe,* no merits going before, *that we may faithfully require the Sacrament of baptiſme, and after baptiſme doe the things that pleaſe him.* And wee for our parts hold, that God requires contrition at our hands, not to merit remiſſion of ſinnes; but that we may acknowledge our owne vnworthines and be humbled in the ſight of God, and diſtruſt all our owne merits: and further, that we may make the more account of the benefits of Chriſt, whereby we are receiued into the fauour of God: laſtly, that we might more carefully auoid all ſinnes in time to come, whereby ſo many paines and terrours of conſcience are procured. And we acknowledge no contrition at all to be meritorious, ſaue that of Chriſt: whereby he was broken for our iniquities. The third abuſe is, that they make imperfect contrition or attrition ariſing of the feare of hell, to be good and profitable: and to it they apply the ſaying of the Prophet, *The feare of God is the beginning of wiſdome.* Psal.111.10. But ſeruile feare of it ſelfe is the fruit of the law, which is the miniſterie of death and condemnation: and conſequently it is the way to eternall deſtruction, if God leaue men to themſelues: and if it turne to the good of any, it is onely by accident: becauſe God in mercie makes it to be an occaſion going before, of grace to be giuen: otherwiſe remorſe of conſcience for ſinne is no beginning of repentance, or the reſtrainement of any ſinne: but rather is, and that properly, the beginning of vnſpeakable horrours of conſcience, and euerlaſting death, vnleſſe God ſhew mercie. And yet this feare of puniſhment, if it be tempered and delaied

[a] Appretiativè non intensivè.

[b] q.1. de pœnit. art. 2. & quodlib. 5. art. 3.

[c] cap. de Sacr. pœnit.

with other graces and gifts of God in holy men, it is not vnprofitable; in whom there is not onely a ſorrow for puniſhment, but alſo, and that much more, for the offence. And ſuch a kind of feare, or ſorrow is commanded. Malac. 1. 6. *If I be a father, where is my honour? If I be a Lord, where is my feare?* And Chryſoſtome ſaith, *that the feare of hell in the heart of a iuſt man, is a ſtrong man armed againſt theeues and robbers, to driue them from the houſe.* And Ambroſe ſaith, *that Martyrs in the time of their ſufferings, confirmed themſelues againſt the crueltie of perſecutors by ſetting the feare of hell before their eyes.*

Abuſes touching Confeſſion are theſe. The firſt is, that they vſe a forme of confeſſion of their ſinnes vnto God, vttered in an vnknowne language, beeing therefore fooliſh and ridiculous, withall requiring the aide and interceſſion of dead men and ſuch as be abſent: whereas, there is but one Mediatour betweene God and man the man Ieſus Chriſt. The ſecond is, that they in practiſe make confeſſion of their ſinnes not onely to God but to the Saints departed: in that they make praier to them in which they aske their interceſſion for the pardon of their ſinnes: and this is, not onely to match them with God in ſeeing and knowing the heart, but alſo to giue a part of his diuine worſhip vnto them. The third and principall abuſe is, that they haue corrupted Canonicall confeſſion by turning it into priuate auricular confeſſion: binding all men in conſcience by a law made, to confeſſe all their mortall ſinnes, with all circumſtances that change the kinde of the ſinne (as farre as poſſibly they can remember) once euerie yeare at the leaſt, and that to a prieſt, vnleſſe it be in the caſe of extreame neceſſitie. But in the word of God there is no warrant for this confeſſion, nor in the writings of Orthodox antiquitie for the ſpace of many hundred yeares after Chriſt, as one of their owne ſide auoucheth. And the commandement of the holy Ghoſt, *Confeſſe one to another, and pray one for an other,* Iames. 5. 16. bindes as well the prieſt to make confeſſion vnto vs, as any of vs to the prieſt. And whereas it is ſaid, Math. 3. 6. that *many were baptized confeſſing their ſinnes:* and Act 19. 18. *many that beleeued came and confeſſed and ſhewed their workes,* the confeſſion was voluntarie & not conſtrained: it was alſo generall and not particular of all and euery ſinne, with the neceſſarie circumſtances thereof. And in this libertie of confeſſion the Church remained 1200. yeares till the Councill of Lateran; in which the law of auricular confeſſion was firſt inacted: beeing a notable inuention ſeruing to diſcouer the ſecrets of men, and to inrich that couetous and ambitious See, with the reuenewes of the world. It was not knowne to Auguſtine when he ſaid, *What haue I to doe with men that they ſhould heare my confeſſions, as though they ſhould heale my diſeaſes?* nor to Chryſoſtome, when he ſaith, *I doe not compell thee to confeſſe thy ſinnes to others.* And *If thou be aſhamed to confeſſe them to any man, becauſe thou haſt ſinned, ſay them daily in thine owne mind I doe not bid thee confeſſe them to thy fellow ſeruant, that he ſhould mocke thee: confeſſe them to God that cureth thee.*

Beatus Rhemanus on Tertul. lib. de pœnit.

Confeſſ. lib. 10. c. 3. De Dei nat. hom. 5. tom. 5.

Hom. 2. in Pſal. 50.

The abuſe of Satiſfaction is, that they haue turned canonicall ſatiſfaction, which was made to the congregation by open offendours, into a ſatiſfaction of the iuſtice of God for the temporall puniſhment of their ſinnes. Behold here a moſt horrible prophanation of the whole Goſpel, and eſpecially of the ſatiſfaction of Chriſt, which of it ſelfe without any ſupply is ſufficient euery way for the remiſſion both of fault and puniſhment. But of this point I haue ſpoken before.

Hitherto I haue handled & prooued by induction of ſundrie particulars, that we are to make a ſeparation from the preſent *C*hurch of *R*ome, in reſpect of the foundation and ſubſtance of true religion. Many more things might be added to this very purpoſe, but here I conclude this firſt point: adding onely this one caueat, that we make ſeparation from the Romane religion without hatred of the perſons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion ([a] though they deſerue it) but for the treaſons which they intend and enterpriſe: we are readie to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts in many of them: we pray for them, wiſhing their repentance and eternall ſaluation.

[a] Deut. 13. 5.

Now I meane to proceede, and to touch briefly other pointes of doctrine contained in this portion of Scripture, which I haue now in hand. In the ſecond place therefore out of this commandement, *Goe out of her my people*, I gather, that the true Church of God is and hath beene in the preſent Romane Church, as corne in the heape of chaffe. Though Poperie raigned and ouerſpread the face of the earth for many hundred yeares; yet in the midſt thereof, God reſerued a people vnto himſelfe, that truely worſhipped him: and to this effect the holy Ghoſt ſaith, that the Dragon, which is the deuill, cauſed the woman, that is, the Church, to flie into the wilderneſſe, where he ſought to deſtroy her, but could not, *and ſhee ſtill retaines a* remnant of her ſeede, *which kepe the commandements of God, and haue the teſtimonie of Ieſus Chriſt.* Now this which I ſpeake of the Church of *R*ome, cannot be ſaid in like manner of the congregation of Turks and other infidels, that the hidden *C*hurch of GOD is preſerued among them; becauſe there is no meanes of ſaluation at all: whereas the Church of *R*ome hath the Scriptures, though in a ſtraunge language: and baptiſme, for the outward forme: which helpes God in all ages preſerued that his elect might be gathered out of the midſt of *B*abylon. This ſerues to

Reu. 12. 17.

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ſtoppe the mouthes of Papiſts, which demand of vs, where our Church was foureſcore yeares agoe, before the dayes of Luther: whereby they would inſinuate to the world, that our Church and religion is greene or newe: but they are anſwered out of this very text, that our Church hath euer beene ſince the dayes of the Apoſtles, and that in the verie midſt of the papacy. It hath beene alwaies a Church, and did not firſt begin to be in Luthers time: but onely then began to ſhew it ſelfe, as hauing beene hid by an vniuerſall Apoſtaſie, for many hundred yeares togither. Againe, we haue here occaſion to conſider the dealing of God with his owne Church and people. He will not haue them for externall ſocietie to be mixed with their enemies, and that for ſpeciall purpoſe: namely, to exerciſe the humilitie and patience of his few ſeruants. 1.King.19.4. When Elias ſaw idolatrie ſpread ouer all Iſraell, he went apart into the wilderneſſe, and in griefe deſired to die. And Dauid cried out: *Woe is me that I am conſtrained to dwell in Meſheck, and to haue my habitation in the tents of Kedar*, Pſal.120.5. And iuſt Lot muſt haue his righteous ſoule vexed with ſeeing and hearing the abominations of Sodom.

Thirdly, by this commaundement we are taught what opinion to carrie of the preſent Church of Rome. It is often demanded, whether it be a Church or no; and the anſwer may hence be formed on this manner. If by this Church be vnderſtood a ſtate or regiment of the people, whereof the Pope is head, and the members are all ſuch as doe acknowledge him to be their head, and doe beleeue the doctrine eſtabliſhed in the councill of Trent; we take it to be no Church of God. Becauſe Babylon, which I haue prooued to be the Church of Rome, is here oppoſed to the Church or people of GOD: and becauſe we are commanded to come out of it: whereas we may not wholly forſake any people till they forſake Chriſt. Some will happily ſay, the Church of Rome hath the Scriptures and the Sacrament of baptiſme. I anſwer firſt of all, they haue indeede the bookes of holy Scripture among them: but by the reſt of their doctrine they ouerthrow the true ſenſe thereof in the foundation, as I haue prooued before. And though they haue the outward forme of baptiſme, yet they ouerturne the inward baptiſme, which is the ſubſtance of all, ſtanding in the iuſtification and ſanctification of a ſinner. Againe I anſwer, that they haue the word and baptiſme, not for themſelues, but for the true Church of God among them: like as the lanterne holdeth the candle, not for it ſelfe but for others. Secondly, it may be and is alleadged, that if the Pope be Antichriſt, he then ſits in the temple, that is, the Church of GOD, 2.Theſſ.2.4. and by this meanes the Romane Church ſhall be the true Church. *Anſw*. He ſits in the temple of God, but marke further howe: *as God*, that is, not as a member, but as a manifeſt vſurper: like as the theefe ſits in the true mans houſe. For the popiſh Church and Gods Church are mingled like chaffe and corne in one heape: and the Church of Rome may be ſaid to be in the Church of God, and the Church of God in the Church of Rome, as wee ſay the wheat is among the chaffe, and the chaffe in the wheat. Againe, he is ſaid to ſit in in the Temple of GOD; becauſe the Romane Church, though falſly, takes vnto it ſelfe the title of the true Catholike Church. Some goe about to delay and qualifie the matter, by comparing this Church to a man lying ſicke full of ſoares, hauing alſo his throat cutte, yet ſo as a bodie and ſoule are ioyned together, and life is remaining ſtill. But all things well conſidered, it is rather like a dead carkaſſe, and is void of all ſpirituall life; as the popiſh errours in the foundation doe manifeſt. Indeede a knowne harlot may afterward remaine a wife and be ſo tearmed; yet after the bill of diuorcement is giuen, ſhee ceaſeth to be a wife, though ſhe can ſhew her mariage ring: now that Church hath receiued the bill of her diuorcement in the written Word, namely, 2.Theſſ.2. and Reu.13.11.12.&c.

Furthermore in this commandement we may ſee a liuely portraiture of the ſtate of all mankind. Here we ſee two ſorts of men: ſome are pertaining to Babylon, a people running on to their deſtruction: ſome againe are a people of God ſeuered from Babylon, and reſerued to life euerlaſting. If any aske the cauſe of this diſtinction; I anſwer, it is the verie will of God vouchſafing mercie to ſome, and forſaking others by withdrawing his mercie from them, for the better declaration of his iuſtice. Thus ſaith the Lord, Rom.11.4. I haue reſerued *ſeuen thouſand that neuer bowed the knee to Baal*: and the Prophet Eſai ſaith, *Vnles the Lord had reſerued a remnant, we had beene as Sodome and Gomorrha*. Iſai.1.9. By this diſtinction we are taught aboue all things to ſeeke to be of the number of Gods people, and to labour for aſſurance of this in our owne conſciences. For if all ſhould be ſaued, leſſe care would ſuffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Laſtly, here I note the ſpeciall care that God hath ouer his owne children. He firſt giueth them warning to depart, before he begin to execute his iudgement vpon his enemies, with whom they liue: that they might not be partakers of their ſinnes or puniſhments. Thus before God would puniſh Hieruſalem, Ezek.9.4. an Angell is ſent to marke them in the forehead that mourned for the abhominations of the people. And in the deſtruction of the firſt borne of Egypt, the Angell paſſed ouer the houſes of the Iewes, that had their poſts Exod.12.23. ſprinkled with the blood of the paſchall lambe: and this paſſing ouer betokeneth ſafety and preſeruation in the common deſtruction to thoſe that haue their hearts ſprinkled with the blood of Chriſt. This bleſſing of protection ſhould mooue vs all, to become true and hearty ſeruants of GOD. Men vſually become members of thoſe ſocieties and corporations, where they may inioy many freedomes and priuiledges. Well, behold: in the ſocietie of the Saints of God, which is the true Church, there is the freedome from danger in all common deſtructions and from eternall vengeance at the laſt day. When Heſter had procured ſafetie for the Iewes, and libertie to reuenge themſelues vpon their enemies, it is ſaid, that many of the people of the land *became Iewes*: Euen ſo, conſidering Chriſt hath procured freedome from hell, death, and damnation for all that beleeue in him: we ſhould labour aboue all things to become new creatures, ioyning our ſelues alwaies to the true Church of God.

Sinnes of the Church of Rome.

Hitherto I haue ſpoken of the commandement: now followeth the reaſon thereof drawne from the end, *that they be not partakers of her ſinnes: and that they receiue not of her plagues.* Here I might ſtand long to ſhew what be the ſinnes of the Church of Rome: but I will onely name the principall. The firſt ſinne is *Atheiſme*: and that I prooue on this manner. *Atheiſme* is two-fold, open, coloured. Open Atheiſme is, when men both in word and deede deny God and his word. Coloured Atheiſme is not ſo manifeſt: and it hath two degrees. The firſt is, when men acknowledge God the creatour and gouernour of heauen and earth, and yet deny the Father, Sonne and holy Ghoſt. Thus the Epheſians before they receiued the Goſpell, are ſaid to be *without God*, whom in their naturall iudgement they acknowledged; becauſe they denied Chriſt, and conſequently worſhipped an idol of their owne braine, in that they worſhipped God out of Chriſt. And in this reſpect though the Samaritans worſhipped the GOD of Abraham, yet our Sauiour Chriſt ſaith, *they worſhipped they knew not what*. And the Pſalmiſt ſaith of the Gentiles, that *their Gods are Idols*. In this degree of Atheiſme are placed Turkes and Iewes at this daie: the Anti-Trinitaries, and Arians, and all that conceiue and worſhip God out of the Trinitie. The ſecond degree is, when men doe rightly acknowledge the vnitie of the Godhead in the Trinitie of perſons: yet ſo, as by other neceſſarie conſequents partly of their doctrine, and partly of the ſeruice of God, they ouerturne that which they haue well maintained. And thus I ſay, that the very religion of the Church of Rome is a kinde of Atheiſme. For whereas it makes the merit of the workes of men to concurre with the grace of God, it ouerthrowes the grace of God. Rom.11. In word they acknowledge the infinite iuſtice, & mercie of God: but by conſequent both are denied. How can that be infinite iuſtice, which may any way be appeaſed by humane ſatisfaction? And how ſhall Gods mercie be infinite, when we by our ſatisfactions muſt adde a ſupply to the ſatisfaction of Chriſt? Againe, *He that hath not the Sonne, hath not the Father*: & he that hath neither father nor ſonne, denies God. Now the preſent Romane religion hath not the Sonne, that is, Ieſus Chriſt, God and man, the Mediatour of mankind: but hath transformed him into a fained Chriſt. And I ſhew it thus. For one Ieſus Chriſt, in all things like vnto vs in his Humanitie, ſinne onely excepted; they haue framed a Chriſt, to whom they aſcribed two kinds of exiſting: one naturall, whereby he is viſible, touchable, and circumſcribed in heauen: the other not onely aboue, but alſo againſt nature; by which, he is ſubſtantially according to his fleſh in the hands of euery prieſt, in euery hoſt, and in the mouth of euery communicant, inuiſible, vntouchable, vncircumſcribed. And thus in effect they aboliſh his manhood. Yea they diſgrade him of his offices. For one Ieſus Chriſt, the onely king, lawgiuer, and head of the Church, they ioyne vnto him the Pope, not onely as a Vicar, but alſo as a fellow: in that they giue vnto him power to make lawes binding conſcience, to reſolue & determine vnfallibly the ſenſe of holy Scripture, properly to pardon ſin both in reſpect of fault & temporall puniſhment, to haue authority ouer the whole earth and a part of hell: to depoſe Kings, to whom vnder Chriſt euery ſoule is to be ſubiect, to abſolue ſubiects from the oath of allegiance, &c. For one Ieſus Chriſt the onely reall prieſt of the new teſtament, they ioyne many ſecondarie prieſts vnto him, which offer Chriſt daily in the maſſe for the ſinnes of the quicke and the dead. For one Ieſus Chriſt the al-ſufficient Mediatour of interceſſion, they haue added many fellowes vnto him to make requeſt for vs, namely, as many Saints as be in the Popes kalender. Laſtly, for the onely merits of Chriſt, in whom alone the Father is well pleaſed, they haue deuiſed a Treaſurie of the Church, containing beſide the merits of Chriſt, the ouerplus of the merits of Saints to be diſpenſed to men, at the diſcretion of the Pope. And thus we ſee, that Chriſt, and conſequently God himſelfe to be worſhipped in Chriſt, is transformed into a phantaſie or idol of mans conceit. Againe, there is alwaies a proportion betweene the worſhip of God, and our perſwaſion of him: and men in giuing vnto God any worſhip, haue reſpect to his nature, that both may be ſutable, & he well pleaſed. Let vs then ſee what maner of worſhip the Romane religion affoardeth. It is for the greateſt part meere wil-worſhip, without any allowance or commaundement from God, as Durande in his *Rationale* in effect acknowledgeth. It is a carnall ſeruice ſtanding of innumerable bodily rites and ceremonies borrowed partly from the Iewes, and partly from the heathen: it is deuided betweene God & ſome of his creatures; in that they are worſhipped both with one kinde of worſhip: let them

Eph.2.12.

Ioh.4.22.

Pſal.96.5.

1.Ioh.2.23.

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paint it as they can. Thus then, if by their manner of worſhipping of God, wee may iudge how they conceiue of him, as we may; they haue plainly turned the true God into a phantaſie of their owne. For God is no otherwiſe to be conceiued, then he hath reuealed himſelfe in his creatures and word, and ſpecially in Chriſt; who is the ingrauen image of the perſon of the Father.

The ſecond ſinne is *idolatrie*, and that as groſſe as was euer among the heathen. And it is to be ſeene in two things. Firſt, that they worſhip the Saints with religious worſhip, which without exception is proper to God. Yea they transforme ſome of them into deteſtable idols, making them in truth mediatours of redemption, ſpecially the virgin Mary, whom they call a *Ladie*, *a Goddeſſe*, *a Queene*, *whom* [a] *Chriſt her ſonne obeyeth in heauen*, *a mediatreſſe: or life, hope, the medicine of the diſeaſed:* and they pray vnto her thus, *prepare thou glorie for vs: defend vs from our enemies, and in the houre of death receiue vs, looſe the bonds of the guiltie, bring light to the blind, driue away all deuills. Shew thy ſelfe to be a mother: Let him receiue thy prayers.* Againe, their idolatrie is manifeſt, in that they worſhip God in, at, or before images: hauing no commandement ſo to doe, but the contrary. They alleadge, that they vſe and worſhip images onely in a remembrance of GOD. But this is all one, as if an vnchaſt wiſe ſhould receiue many louers into her houſe in the abſence of her husband: and beeing reprooued, ſhould anſwer; that they were the friends of her husband, & that ſhee kept them onely in remembrance of him. Thirdly, their Idolatrie exceedes the Idolatrie of the heathen, in that they worſhip a Breaden-god, or Chriſt in and vnder the formes of bread & wine. And if Chriſt according to his humanitie bee abſent from the earth, as I haue prooued, the Popiſh hoſt is as abominable an idol as euer was.

[a] Bellar. l. 1. de ſanct. ca. 16. Miſſali & Breuiario refor.

The third ſinne is the maintenance of *Adulterie*. And that is manifeſt: firſt of all, in the toleration of the ſtewes flat againſt the commandement of God, Deut. 23. 17. *There ſhall be no whore of the daughters of Iſraell, neither ſhall there be a whore-keeper of the ſonnes of Iſraell.* And this toleration is an occaſion of vncleannes to many young Men and Women, that otherwiſe would abſtaine from all ſuch kinde of filthines. And what an abomination is this when brother and brother, father and ſonne, nephew and vncle, ſhall come to one and the ſame harlot, one before or after the other? Secondly, their lawe beyond the fourth degree allowes the marriage of any perſons: and by this meanes, they ſometime allow inceſt. For in the vnequall colleterall line, the perſon next the common ſtocke is a father or mother to the brothers or ſiſters poſteritie, as for example.

Greg. cap. 9. de conſang.

1 Iohn
∽ Anne
Nicholas
2 Thomas
3 Lewes
4 Roger
5 Anthonie
6 Iames.

Here *Anne* and *Nicholas* are brother and ſiſter, and *Anne* is diſtant from *Iames* ſixe degrees, he being her nephew a farre off: and the marriage betweene them is allowed by the Church of Rome, they not beeing within the compaſſe of foure degrees: which neuertheleſſe is againſt the lawe of nature. For *Anne* beeing the ſiſter of *Nicholas*, is in ſtead of a mother to all that are begotten of Nicholas, euen to Iames, and Iames poſteritie. Yet thus much I graunt, that the daughter of Anne may lawfully marrie Iames or Anthonie, the caſe beeing altered, becauſe they are not one to another as parents and children.

The fourth ſinne is *Magicke*, *ſorcerie*, *or witchcraft*, in the conſecration of the hoſt in which they make their breaden-god: in exorciſmes ouer holy bread, holy water, and ſalt; in the caſting out or driuing away of deuils, by the ſigne of the croſſe, by ſolemne coniurations, by holy water, by the ringing of bels, by lighting tapers, by reliques, and ſuch like. For theſe things haue not their ſuppoſed force either by creation, or by any inſtitution of God in his holy Word: and therefore if any thing be done by them, it is from the ſecret operation of the deuill himſelfe.

Mola. tract. 2. cap. 4. can. 3.

The fith ſinne is, that in their doctrine they maintain *periurie*, becauſe they teach with one conſent, that a Papiſt examined may anſwer doubtfully againſt the direct intention of the examiner: framing another meaning vnto himſelfe in the ambiguitie of his words. As for example, when a man is asked, whether he ſaid or heard Maſſe in ſuch a place: though he did: they affirme he may ſay, no: and ſweare vnto it: becauſe he was not there to reueale it to the examiner: whereas in the very law of nature, he that takes an oath ſhould ſweare according to the intention of him that hath power to miniſter an oath: and that in truth, iuſtice, iudgement. Let them cleare their doctrine from all defence of periurie if they can.

Mola. tract. 2. c. 7. con. 1. prop. 6. idem communiter omnes.

The ſixt ſinne is, that they *reuerſe many of Gods commaundements*, making that no ſinne which Gods Word makes a ſinne, Thus they teach, *that if any man ſteale ſome little thing, that is thought not to cauſe any notable hurt, it is no mortall ſinne:* that, *the officious lie, & the lie made in ſport, are veniall ſinnes:* that, *to pray for our enemies in particular, is no precept but a counſell: and that none is bound to ſalute his enemie in the way of friendſhippe*, flatte againſt the rule of Chriſt,

Mola. tract. 2. ca. 6. con. 1. prop. 5. idem cætera.

Mat. 5. 47. where the word ἀσπάσησθε, ſignifieth all manner of dutie and courteſie: that, *raſh iudgement, though conſent come thereto, is regularly but a veniall ſinne*: that, *it is vnlawfull otherwhiles to faine holines*: that, *the painting of the face is ordinarily but a veniall ſinne*: that, *it is not lawfull to forbidde begging*: whereas the Lord forbad there ſhould be any beggar in Iſrael. Againe, they teach that men in their choller, when they are a chiding, and ſweare, *wounds and blood*, are not indeede blaſphemers.

Deut.15.

Greg. de Val. tom. 3. diſ.1.q.13. & Caietan.

Laſtly, their writers vſe manifeſt *lying*, to iuſtifie their doctrine. They plead falſly that all antiquitie is on their ſide; whereas it is as much againſt them as for them: and as much for vs as them. Againe, their maner hath beene and is ſtill to prooue their opinions, by forged and counterfeit writings of men, ſome whereof I will name.

1 *Saint Iames Liturgie.*
2 *The Canons of the Apoſtles.*
3 *The bookes of Dionyſius Ariopagita, and namely, De Hierarchia Eccleſiaſtica.*
4 *The Decretall Epiſtles of the Popes.*
5 *Pope Clements workes.*
6 *Some of the Epiſtles of Ignatius.*
7 *Origens booke of repentance. His homilies in diuerſos ſanctos. Commentaries on Iob: and booke of Lamentation.*
8 *Chryſoſtomes Liturgie.*
9 *Baſils Liturgie and his Aſcetica.*
10 *Auguſtines booke de 8. quæſt. Dulcitii. A booke of true and falſe repentance. Serm. de feſto cōmemorationis animarum, booke de dogm. Eccleſiaſt. Serm. ad fratres in Heremo. Ser. of Peters chaire. Book of viſiting the ſick, &c.*
11 *Iuſtin Martyrs Queſtions and Anſ.*
12 *Athanaſius epiſtle to Pope Fœlix.*
13 *Bernards Sermons of the Lords ſupper.*
14 *Hieromes epiſtle ad Demetriadem ſauouring of Pelagius.*
15 *Tertullian de Monogamia.*
16 *Cypriā de Chriſmate & de ablutione pedum.*
17 *In the Councell of Sardica the 3. 4. and 5. canons are forged.*
18 *In the Counſell of Nice all ſaue 20. are forged.*
19 *Certaine Romane Councels vnder Sylueſter are forged. For he was at this time dead, and therefore could not confirme them: Zozom lib. 2.*
20 *To the ſixt canon of the Councell of Nice are patched theſe words,* That the Romane Church hath alwaies had the Supremacie.
21 *Laſtly, I will not omit that Pope Sozimus, Bonifacius, and Cœleſtinus falſified the Canons of the Councell of Nice, to prooue appeales from all places to Rome; ſo as the Biſhops of Africke were forced to ſend for the true copies of the ſaid Councell from Conſtantinople & the Churches of Greece.*

I might here rehearſe many other ſinnes which with the former call for vengeance vpon the Romane Church, but it ſhall ſuffice to haue named a fewe of the principall.

Now in this reaſon, our Sauiour Christ preſcribes another maine dutie to his owne people: and that is, to be carefull to eſchew all the ſinnes of the Church of Rome, that they may withall eſcape her deſerued plagues and puniſhments. And from this preſcribed dutie I obſerue two things. The firſt is, that euery good ſeruant of God, muſt carefully auoide contracts of marriage with profeſſed Papiſts, that is, with ſuch as hold the Pope for their head, and beleeue the doctrine of the Councell of Trent. For in ſuch matches men hardly keepe faith and good conſcience, and hardly auoid communication with the ſinnes of the Romane Church. A further ground of this doctrine I thus propound. In Gods word there is mentioned a double league betweene man and man, countrie and countrie. The firſt is, the *league of concord*, when one kingdome bindes it ſelfe to liue in peace with another, for the maintenance of trafficke without diſturbance: and this kind of league may ſtand betweene Gods Church and the enemies thereof. The ſecond is, the *league of amitie*: which is when men, people, or countries bind themſelues to defend each other in all cauſes: and to make the warres of the one, the warres of the other; and this league may not be made with thoſe that be enemies of God. Iehoſaphat, otherwiſe a good King, made this kind of league with Ahab: and is therefore reprooued by the Prophet, ſaying, Wouldeſt thou helpe the wicked, and loue them that hate the Lord? 2. *Chro.* 19. 2. Now the marriages of Proteſtants with Papiſts are priuate leagues of amitie, betweene perſon and perſon: and therefore not to be allowed. Againe, Mal. 2. 11. *Iudah hath defiled the holineſſe of the Lord which he loued, and hath married the daughter of a ſtrange God*: where is flatly condemned marriages made with the people of a falſe God: Now the Papiſts by the conſequents of their doctrine and religion, turne the true Iehouah into an idol of their owne braine, as I haue ſhewed, and the true Chriſt reuealed in the written word into a fained Chriſt made of bread. Yet if ſuch a marriage be once made and finiſhed it may not be diſſolued. For ſuch parties ſinne not ſimply in that they marrie, but becauſe they marrie not in the Lord, beeing of diuers religions. The fault is not in the ſubſtance of marriage, but in the manner of making it; and for this cauſe, the Apoſtle commaunds the beleeuing partie, not to forſake or refuſe the vnbeleeuing partie, beeing a very infidel (which no Papiſt is) if he or ſhee will abide, 1. *Cor.* 7. 13.

The ſecond thing is, that euery ſeruant of God muſt take heed how he trauels into ſuch countries where Popiſh religion is ſtabliſhed, leaſt he partakes in the ſins and puniſhments thereof. Indeede to goe vpon ambaſſage to any place, or to trauell for this end, that we may performe the neceſſarie duties for our ſpeciall or generall callings, is not vnlawfull: but to trauel out of the precincts of the Church, onely for pleaſures ſake, and to ſee ſtraunge

fashions,

faſhions, hath no warrant. And hence it is, that many men which goe forth in good order well minded, come home with craſed conſciences. The beſt traueller of all is he, that liuing at home or abroad, can goe out of himſelfe, and depart from his owne ſinnes and corruptions by true repentance.

FINIS.

An aduertiſement to all fauourers of the Romane religion,

ſhewing that the ſaid religion is againſt the Catholike principles and grounds of the CATECHISME.

GReat is the number of them that embrace the religion of the preſēt Church of Rome; beeing deceiued by the glorious titles of Vniuerſalitie, Antiquitie, Succeſſion. And no doubt, though ſome be wilfully blinded, yet many deuoted this waie, neuer ſawe any other truth. Now of them and the reſt I deſire this fauour, that they will but weigh & ponder with thēſelues this one thing, which I wil now offer to their cōſiderations, & that is, *That the Romane religion now ſtabliſhed by the Councell of Trent, is in the principall points thereof againſt the grounds of the Catechiſme*, that haue beene agreed vpon euer ſince the daies of the Apoſtles, by all Churches. Theſe grounds are foure: the firſt is, the Apoſtles Creede: the ſecond is, the decalogue or tenne commaundements; the third is, the forme of prayer called the Lords prayer: the fourth is, the inſtitution of the two Sacraments, baptiſme and the Lords ſupper. 1. *Cor.* 11. 23.

That I may in ſome order manifeſt this which I ſay, I will beginne with the Symbole or Creede. And firſt of all it muſt be conſidered, that ſome of the principall doctrines beleeued in the Church of Rome are, that the Pope or Biſhop of Rome is the vicar of Chriſt, and the head of the Catholike Church: that there is a fire of purgatorie after this life: that images of God and Saints are to be placed in Churches and worſhipped: that prayer is to be made to Saints departed, and their interceſſion to be required: that there is a propitiatorie ſacrifice dayly offered in the maſſe for the ſinnes of the quicke and the dead. Theſe points are of that moment, that without them the Romane Religion cannot ſtand: and in the Councell of Trent the curſe *Anathema* is pronounced vpon all ſuch as denie theſe or any of them. And yet marke; the Apoſtles Creede which hath beene thought to containe all neceſſarie points in religion to be beleeued, and hath therefore beene called the *key and rule of faith*; this Creede I ſay hath not any of theſe points: nor the Expoſitions made thereof by the auncient fathers, nor any other Creede or confeſſion of faith made by any Councell or Church for the ſpace of many hundred yeares. This is a plaine proofe to any indifferent man, that theſe be new articles of faith neuer knowne in the Apoſtolike Church: and that the fathers and Councels could not finde any ſuch articles of faith in the books of the old & new teſtament. Anſwer is made, that all theſe points of doctrine are beleeued vnder the article, *I beleeue the Catholike Church*, the meaning wherof, they will haue to be this, I beleeue all things which the Catholike Church holdeth and teacheth to be beleeued. If this be as they ſay, we muſt needs beleeue in the Church: that is, put our confidence in the Church, for the manifeſtation and the certenty of al doctrines neceſſarie to ſaluation: and thus the eternall truth of God the Creatour, ſhall depend on the determination of the creature; and the written word of God in this reſpect is made vnſufficient; as though it had not plainly reuealed al points of doctrine pertaining to ſaluation. And the ancient Churches haue been far ouerſeene, that did not propoūd the former points to be beleeued as articles of faith, but left them to theſe latter times.

2. In this Creed, *to beleeue in God*, and *to beleeue the Church*, are diſtinguiſhed. *To beleeue in*, is pertaining to the Creatour, *to beleeue*, to the creature: as Ruffinus hath noted, when he ſaith, that by this prepoſition *in*, the Creatour is diſtinguiſhed from the creature, and things pertaining to God from things pertaining to men. And Auguſtine ſaith, *It muſt be knowne that we muſt beleeue the Church*, and not beleeue in the Church: *becauſe the Church is not God, but the houſe of God.* Hence it followes that we muſt not beleeue in the Saints, nor put our confidence in our workes, as the learned Papiſts teach. Therefore Euſebius ſaith, *We ought of right to beleeue Peter and Paul, but to beleeue in Peter and Paul, that is, to giue to the ſeruant the honour of the Lord, we ought not.* And Cyprian ſaith, *He doth not beleeue in God, which doth not place in him alone the truſt of his whole felicitie.*

Ruff. in Symb.

Serm. 131. de Temp.

Rhem. Teſt. on Rom. 10. 14.

Euſeb. Emiſſ. hom. 2. de Symb.

Cypr. de dupl. Martyr.

3. The article, *conceiued by the holy Ghoſt*, is ouerturned by the tranſubſtantiation of bread and wine in the Maſſe, into the body & blood of Chriſt. For here we are taught to confeſſe the true and perpetuall incarnation of Chriſt, begin-

beginning in his conception, and neuer ending afterward: and we acknowledge the truth of his manhood, and that his bodie hath the eſſentiall properties of a true body, ſtanding of fleſh and bone: hauing quantity, figure, dimenſions, namely length, breadth, thicknes: hauing part out of part, as head out of feete, and feete out of head, beeing alſo circumſcribed, viſible, touchable: in a word, it hath all things in it, which by order of creation, belong to a bodie. It will be ſaid, that the bodie of Chriſt may remaine a true bodie and yet be altered in reſpect of ſome qualitie, as namely circumſcription. But I ſay againe, that locall circumſcription can no way be ſeuered from a bodie, it remaining a bodie. For to be circumſcribed in place, is an aſſentiall propertie of euery quantitie: and quantie is the common eſſence of euery bodie. And therefore a bodie in reſpect of his quantitie muſt needes be circumſcribed in one place. This was the iudgement of Leo, when he ſaid, *The bodie of Chriſt is by no meanes out of the truth of our bodie.* And Auguſtine, when he ſaid; Onely *God in Chriſt ſo comes that he doth not depart: ſo returnes, that he doth not leaue vs: but man according to bodie is in place, and goes out of the ſame place, and when he ſhall come to another place,* he is not in that place whence he comes. To helpe the matter, they vſe to diſtinguiſh thus. Chriſts bodie in reſpect of the [a] whole eſſence thereof may be in many places; but not in reſpect of the whole quantitie, whereby it is onely in one place: but as I haue ſaid, they ſpeake contraries: for quantitie (by all learning) is the eſſence of a bodie, without which a bodie cannot be.

Epiſt.70.

Tract.31.in Ioh.

4. In the Creede we confeſſe that Chriſt is aſcended into heauen, and there after his aſcenſion ſits at the right hand of his father, and that according to his manhood. Hence I conclude, that Chriſts bodie is not really and locally in the Sacrament, and in euery Hoſt, which the prieſt conſecrateth. This argument was good when Vigilius againſt Eutiches ſaid, *When it* (the fleſh) *was on earth, it was not in heauen: and becauſe it is now in heauen, it is not on earth:* and he addes afterward, that this is the Catholike faith and cofeſſion. And it was good when Fulgentius ſaid, *According to his humane ſubſtance he was abſent from earth, when he was in heauen, and he left the earth when he aſcended into heauen.* And, *The ſame inſeparable Chriſt, according to his whole manhood* leauing the earth, *locally aſcended into heauen, and ſits at the right hand, and according to the ſame whole manhood, he is to come to iudgement.* And it was good when Cyril ſaid, *No man doubts but that when he aſcended into heauen, though he be alwaies preſent by the power of his ſpirit,* he was abſent in reſpect of the preſence of his fleſh. And it was good when Auguſtine ſaid, *According to the fleſh which the Word aſſumed, he aſcended into heauen,* he is not heere: *there he ſits at the right hand of the Father: and he is here according to the preſence of his Maieſtie.* And, *He went as he was man, and he aboad as he was GOD: he* went by that whereby he was in one place; *he* aboade *by that whereby he was euery where.*

Lib.4.

ad Thraſ.

Cyril.lib.9. in Ioh.

5. Againe, in that we beleeue the Catholike Church, it followes that the Catholike Church is inuiſible: becauſe things ſeene are not beleeued. And the anſwer commonly vſed, that we beleeue the holines of the Church, will not ſerue the turne. For the words are plaine, and in them we make confeſſion that we beleeue not onely the holineſſe of the Church, but alſo the Church it ſelfe.

Laſtly, the articles, Remiſſion of ſinnes, Reſurrection of the body, and Life euerlaſting, containe a confeſſion of ſpeciall faith. For the meaning of them is thus much: I beleeue the remiſſion of mine owne ſinnes, and the reſurrection of mine owne body to life euerlaſting: and that by the iudgement of learned antiquitie. Auguſt. ſaith, *If thou alſo beleeue that* thou ſhalt riſe againe *and aſcend into heauen* (*becauſe thou art ſure of ſo great a patrone*) *thou art certaine of ſo great a gift.* And, *Make not Chriſt leſſe,* who brings thee *to the kingdome of heauen, for remiſſion of ſinnes. Without this faith, if any come to baptiſme, he ſhuts the gate of mercie againſt himſelfe.* And, *Whoſoeuer faithfully beleeueth, and holds this profeſſion of his faith* (*in which all his ſinnes* are forgiuen him) *let him prepare his will to the will of God, and not feare his paſſage by death.* And, *The whole Sacrament of baptiſme ſtands in this, that we beleeue the reſurrection of the bodie, and remiſſion of ſinnes* to be giuen vs *of God.* And, *He gaue these keies to the Church*——, *that whoſoeuer in his Church, ſhould not beleeue his ſinnes to be forgiuen, they ſhould not be forgiuen vnto him: and whoſoeuer beleeued, and turned from them, abiding in the lap of the ſaid Church, at length ſhall be healed by faith and amendment of life.* And, *That which thou haſt heard to be fulfilled in the glorious reſurrection of Chriſt, beleeue that the very ſame* ſhall be fulfilled in thee, *in the laſt iudgement, and the reſurrection of thy fleſh, ſhall reſtore thee for all eternitie. For vnleſſe thou ſhalt beleeue that* thou art *to be repaired by death, thou canſt not come to the reward of life eternall.* And in auncient time, the article of the reſurrection hath bin rehearſed on this manner, *The reſurrection of the fleſh:* and the laſt applied vnto it, *To euerlaſting life.* Hence then two maine opinions of the Church of *Rome* are quite ouerthrowne: one, that we cannot by ſpeciall faith be certaine of the remiſſion of our ſinnes, and the ſaluation of our ſoules: the other, that a man truely iuſtified may fall and be damned. Now this cannot be, if the practiſe of the auncient Church be good, which hath taught vs to beleeue euerlaſting life ioyntly with remiſſion of ſinnes.

Symb. ad Catech. lib. 4. c. 7. & l. 2. c. 10.

Serm. 115. de Temp.

de Doct. Chriſt. l. 1. cap. 18.

Serm. 123. de Temp.

Ruffin. in Symb. Aug. de Symb. l. 1. c. 6. ad Catech. & Enchir. c. 44.

To come to the Decalogue, firſt of all, it is a rule in expounding the ſeuerall commandements, that where any vice is forbidden, there the contrary vertue is commaunded, and all

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[a] totalitate eſſentiæ, non totalitate quantitatis.

19649a

A vertues of the ſame kind, with all their cauſes, occaſions, furtherances. This rule is graunted of all: and hence it followes, that counſells of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore preſcribe no ſtate of perfection beyond the ſcope of the law.

Secondly the commandement, Thou ſhalt not make to thy ſelfe any grauen image, &c. hath two ſeuerall partes. The firſt forbids the making of carued or grauen images: the ſecond forbids the adoration of them. Now the firſt part is notably expounded by Moſes, Deut.4.16. *Take good heede vnto your ſelues that yee corrupt not your ſelues and make you a grauen* B *image or repreſentation of any figure in the likeneſſe of male or female.* Marke the reaſon of this prohibition in the ſame place: *for* (ſaith hee) *yee ſawe no image in the day the Lord ſpake vnto you in Horeb.* and verſe.12. *Ye heard the voice of the wordes, but ſawe no ſimilitude ſaue a voice.* Now the reaſon beeing vnderſtood of the image of GOD himſelfe, the prohibition muſt needes be ſo vnderſtood. Againe there is no queſtion, that God directs his commandement againſt a ſinne in ſpeculation, but againſt ſome common and wicked practiſe of the Iewes, and that was to repreſent God himſelfe in likeneſſes and bodily formes. Eſai.40.18. And that was alſo the practiſe of the Gentiles, that were more groſſe in this kinde then the Iewes. Rom.1.23. This then is plaine C to any indifferent man, that the firſt part of the commaundement forbiddes the making of grauen images or likeneſſes of the true Iehoua: and thus the Romane catechiſme vnderſtands the words. As for the ſecond part, it muſt be vnderſtood according to the meaning of the firſt: and therefore it forbids vs, to bowe downe to any image of God. Hence then it followes, that to worſhip God or Saints in, or at images, and to worſhip images with religious worſhip is abominable idolatrie. And common reaſon might teach vs thus much. For they that adore and worſhip the true God in images, doe binde the preſence of God, his operation, grace, and his hearing of vs, to certaine things, places, ſignes, D to which he hath not bound himſelfe, either by commaundement or promiſe: and this is, otherwiſe to worſhip God, and to ſeeke for his bleſſings, then he hath commanded himſelfe to be worſhipped, or promiſed to heare vs. Vpon this ground is plainly ouerthrowne the excuſe which they make, that they worſhip not images, but God and Saints in images: for neither God nor the Saints doe acknowledge this kind of honour, but they abhorre it. Whence it followes neceſſarily, that they worſhip nothing beſide the Image, or the deuice of their owne braine, in which they faine to themſelues ſuch a God as will be worſhipped, and receiue our prayers at images. It will be ſaide, that the Papiſts doe not otherwiſe tie the worſhip and inuocation of God to Images, then God tyed himſelfe to the Sanctuarie and the temple of Salomon. And I ſay againe, it was the will of God that he would ſhew his preſence, and be worſhipped at the Sanctuarie, and the Iewes had the warrant of Gods Word for it: but we haue no like warrant, either by promiſe or commandement to tie Gods preſence to an image or crucifixe. Againe, reaſon yet further may diſcouer their idolatry. They, which worſhip they know not what, worſhip an Idol: but the Papiſts worſhip they know not what: I prooue it thus. To the conſecration of the hoſt, there is required the intention of the Prieſt, at the leaſt vertually, as they ſay, and if this be true, it followes that none of them can come to the maſſe, or pray in faith, but he muſt alwaies doubt of that which is lifted vp by the hands of the prieſt in the maſſe: whether it be bread or the bodie and blood of Chriſt. For none can haue any certentie of the intention of the prieſt in conſecrating this bread and this wine: but rather may haue a iuſt occaſion of doubting, by reaſon of the common ignorance and looſneſſe of life in ſuch perſons.

Thirdly, the commandement touching the Sabbath, giues a libertie to worke ſixe daies in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth, in that it preſcribeth ſet and ordinarie feſtiuall daies, not onely to God, but alſo to Saints, inioyning them as ſtraitly and with as much ſolemnity to be obſerued as the Sabbath of the Lord.

Fourthly, the fiſt commandement, or (as they ſay) the fourth, inioynes children to obey father and mother in all things, ſpecially in matters of moment, as in their marriage and choice of their callings; and that euen to death: and yet the Church of Rome againſt the intent of this commandement, allowes that clandeſtine marriages, and the vowe of religion ſhall be in force, though they be without, and againſt the conſent of wiſe and carefull parents.

Fiftly, the laſt commandement of luſt, forbids the firſt motions to ſinne, that are before conſent. I prooue it thus. Luſting is forbidden in the former commandements as well as in the laſt, yea luſting that is ioyned with conſent: as in the commandement, *Thou ſhalt not commit adulterie*, is forbidden luſting after our neighbours wife: and in the next, luſting after our neighbours goods, &c. Now if the laſt commandement alſo forbid no more but luſt with conſent, it is confounded with the reſt: and by this meanes there ſhall not be ten diſtinct words, or commandements: which to ſay is abſurd: it remaines therefore that the luſt here forbidden goes before conſent. Againe, the Philoſophers knewe that luſt with conſent was euill, euen by the light of nature: but Paul a learned Phariſe, and there-

therefore more then a Philoſopher, knew not luſt to be ſinne, that is forbidden in this commandement. Rom. 7. 7. Luſt therefore that is forbiddē here, is without conſēt. Wicked then is the doctrine of the Romane Church, teaching that *in euery mortall ſin is required an act cōmanded of the wil: & hence they ſay, many thoughts againſt faith, & vnclean imaginations are no ſins.*

Mol. tract. c. 27. conc. 4.

6. Laſtly, the words of the ſecond commandement, *And ſhewe mercie to thouſands on thē that loue me & keepe my cōmandements,* ouerthrowes all humane merits. For if the reward be giuen of mercy to them that keepe the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechiſme: the Lords prayer is a moſt abſolute & perfect forme of prayer. For which cauſe it was called of Tertullian, *The breuiarie of the Goſpel:* and Cœleſtinus ſaith, *the law of praying is the law of beleeuing, & the law of working.* Now in this prayer we are taught to direct our prayers to God alone, *Our Father, &c.* and that onely in the name and mediation of Chriſt. For God is our father onely by Chriſt. It is needeleſſe therefore, to vſe any inuocation of Saints, or to make them our mediatours of interceſſion vnto God: and it is ſufficient if we pray onely vnto God in the name of Chriſt alone.

2. In the fourth petition, we ſay thus, *Giue vs our daily bread.* In which words, we acknowledge that euerie morſel of bread is the meere gift of God. What madnes then is it for vs to thinke, that wee ſhould merit the kingdome of heauen by workes, that cannot merit ſo much as bread?

3. In the next petition, *Forgiue vs our debts,* foure opinions of the Romiſh religion are directly ouerthrown. The firſt is, concerning humane Satisfactions. For the childe of God is here after his conuerſion taught, to humble himſelfe day by day, & to pray for the pardon of his daily ſinnes: now to make ſatifaction & to ſue for pardon be contrarie. The ſecond opinion here ouerthrowne, is touching merits. For we do acknowledge our ſelues to be debters vnto God, yea bankerupts, and that beſide the main ſumme of many thouſand talents, we daily increaſe the debt: therefore we cannot poſſibly merit any of the bleſſings of God. It is meere madneſſe to thinke, that they which cannot pay their debts, but rather increaſe them day by day, ſhould deſerue or purchaſe any of the goods of the creditours, or the pardon of their debts: & if any fauour be ſhewed them, it comes of meere good wil without the leaſt deſert. In a word, this muſt be thought vpon, that if all we can doe, will not keepe vs from increaſing the maine ſumme of our debt, much leſſe ſhall we be able by any merit to diminiſh the ſame: by good right therefore doe all good ſeruants caſt downe themſelues and pray, Forgiue vs our debts. The third opinion is, that puniſhment may be retained, the fault beeing wholly remitted: but this cannot ſtand, for here ſinne is called our debt: becauſe by nature we owe vnto God obedience, and for the defect of this paimēt, we further owe vnto him the forfeiture of puniſhment. Sinne then is called our debt in reſpect of the puniſhment. And therfore when we pray for the pardon of ſin, we require the pardon not only of fault, but of the whole puniſhment. And when a debt is pardoned, it is abſurd to thinke that the leaſt paimēt ſhould remain. The fourth opinion is, that a man in this life may fulfil the law, wheras in this place euery ſeruant of God is taught to aske a daily pardō for the breach of the law. Anſwer is made, that our daily ſins are veniall and not *againſt the lawe,* but *beſide the law.* But this which they ſay is againſt the petition: for a debt that comes by forfiture is againſt the bond or obligation. Now euery ſin is a debt cauſing the forfiture of puniſhmēt; & therfore is not beſide, but directly againſt the law.

4. In this clauſe, *as we forgiue our debters,* it is taken for graunted, that we may certenly knowe that we are in loue & charitie with men, when we make reconciliatiō: why then may we not know certenly that we repent and beleeue and are reconciled to God? which all Romane Catholikes denie.

5. In the laſt words, *and lead vs not into temptation,* we pray not, that God ſhould free vs frō temptation (for it is otherwhiles good to be tempted, Pſal. 26. 1.) but that we be not left to the malice of Sathan, & held captiue of the temptation, for here *to be lead into temptation,* & to *be deliuered,* are oppoſed. Now hence I gather, that he which is the child of God truly iuſtified & ſanctified, ſhall neuer fall wholly and finally from the grace of God: and I conclude on this maner. That which we aske according to the will of GOD, ſhall be graunted, but this the child of God asketh, that he might neuer be wholly forſakē of his father, & left captiue in tēptation. This therfore ſhalbe granted.

1. Ioh. 5. 14.

6. This clauſe *Amen,* ſignifieth a ſpecial faith touching all the former petitions, that they ſhalbe graunted: and therefore a ſpeciall faith concerning remiſſion of ſinnes: which the Romane Church denieth.

To come to the laſt part, to the Inſtitution of the ſacramēt of the Lords ſupper, 1. *Cor.* 11. 23. In which firſt of all the Reall preſence is by many circumſtances ouerthrowne. Out of the words, *he tooke and brake,* it is plaine, that that which Chriſt tooke was not his body: becauſe he cannot be ſaid with his own hands to haue taken, held, and broken himſelfe, but the very bread. Againe, Chriſt ſaid not: *vnder the forme of bread,* or *in bread:* but *This,* that is, *bread is my bodie.* 3. Bread was not giuen for vs, but onely the body of Chriſt: & in this firſt inſtitutiō, the body of Chriſt was not really giuē to death. 4. The cuppe, *is the new Teſtament* by a figure: why may not the bread be the bodie of Chriſt by a figure alſo? 5. Chriſt did eate the ſupper, but not himſelfe. 6. We are bidden to doe it, *till he come:* Chriſt then is not bodily preſent. 7. Chriſt biddes the bread to be eaten in *a remembrance of him*: but ſignes of remembrance are of things abſent. 8. If the Popiſh reall preſence be graunted, then the bodie and blood of Chriſt are either ſeuered, or ioyned together: if ſeuered, then Chriſt is ſtill crucified: if ioyned together, then the bread is both the body and blood of Chriſt: whereas the inſtitution ſaith, *the bread is the body, and the wine is the blood.*

2 Againe, here is condemned the adminiſtration of the Sacrament vnder one only kind. For the commaundement of Chriſt is, *Drinke ye all of this*, Mat. 26. 27. And this commaundement is rehearſed to the church of Corinth in theſe words: *Do this as oft as ye drinke it in remembrance of me*, 1. Cor. 11. 25. And no power can reuerſe this cõmandement: becauſe it was eſtabliſhed by the ſoueraigne head of the Church.

Theſe few lines, as alſo the former treatiſe, I offer to the view and reading of them, that fauour the Romane religion: willing them with patience to conſider this one thing, that their religion, if it were Catholike and Apoſtolike (as they pretend) could not be contrarie ſo much as in one point, to the grounds of all Catechiſmes, that haue bene vſed in Churches, confeſſing the name of Chriſt, euer ſince the Apoſtles dayes. And whereas it croſſeth the ſaid grounds in ſundry points of doctrine, (as I haue prooued) it is a plaine argument, that the preſent Romane religion is degenerate. I write not this, deſpiſing or hating their perſons for their religion, but wiſhing vnfainedly their conuerſion in this world, and their ſaluation in the world to come.

FINIS.

A DECLARATION OF THE TRVE MANNER OF KNOWING CHRIST CRVCIFIED.

Gal. 6. 14.

God forbid that I ſhould reioyce, but in the Croſſe *of our Lord Ieſus Chriſt, &c.*

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA MATER CANTABRIGIA

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1608.

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TO THE READER.

IT is the common ſinne of men at this day, and that in the very places of learning, that Chriſt crucified *is not knowne as he ought. The right knowledge of whom, is not to make often mention of his death and paſſion, and to call him our Sauiour, or to handle the whole myſterie of God incarnate ſoundly or learnedly (though that be a worthy gift of God) but firſt of all, by the conſideration of the paſſion to be touched with an inward and a liuely feeling of our ſinnes, for which our Redeemer ſuffered the pangs of hell, and to grow to a through diſlike of our ſelues and our liues paſt for them, and from the ground of the heart to purpoſe a reformation and a conformitie with Chriſt in all good duties that concerne man: ſecondly, in the paſſion, as in a myrrour, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father, that gaue his owne deare Sonne to death, and the goodneſſe of the Sonne, that loued his enemies more then himſelfe, that our hearts might be rooted and grounded in the ſame loue, and be further inflamed to loue God againe.*

To further this true manner of knowing Chriſt crucified, *I haue penned theſe few lines, reade them at thy leaſure, and haue care to put them in practiſe: otherwiſe, thou art but an enemie of the croſſe of Chriſt, though thou profeſſe his name neuer ſo much.* Ian. 3. 1596.

W. Perkins.

Of the right knowledge of Chriſt crucified.

A IT is the moſt excellent and worthy part of diuine wiſedome, to know Chriſt crucified. The Prophet Eſai ſaith; *The knowledge of thy righteous ſeruant*: that is, (Eſa.53.11.) Chriſt crucified, *ſhall inſtifie many*. And Chriſt himſelfe ſaith; *This is life eternall, to know thee the onely God, and whom thou haſt ſent, Ieſus Chriſt*. (Ioh.17.3.) And Paul ſaith; *I haue decreed to know nothing among you, but Ieſus Chriſt and* him crucified. (1.Cor.2.2.) Againe, *God forbid that I ſhould reioyce in any thing, but in the* croſſe *of our Lord Ieſus Chriſt*. (Gal.6.14.) Againe, *I thinke all things but* (Phil.3.8.) B *loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, and doe iudge them but* dung, *that I might* winne Chriſt.

In the right way of knowing *Chriſt crucified*, two points muſt be conſidered: one, how Man for his part is to know Chriſt: the other, how he is to be knowne of man.

Touching the firſt: Man muſt know Chriſt, not generally and confuſedly, but by a liuely powerfull, and operatiue *knowledge:* for otherwiſe the diuels themſelues know Chriſt.

In this *knowledge*, three things are required. The firſt is *notice* or *conſideration*, wherby thou C muſt conceiue in mind, vnderſtand, and ſeriouſly bethinke thy ſelfe of Chriſt, as he is reuealed in the hiſtorie of the Goſpell, and as he is offered to thy particular perſon, in the miniſterie of the word and Sacraments. And that this conſideration may not be dead and idle in thee, two things muſt be done. Firſt, thou muſt labour to feele thy ſelfe *to ſtand in need* of Chriſt crucified; yea, to ſtand in exceſſiue need euen of the very leaſt droppe of his blood, for the waſhing away of thy ſinnes. And vnleſſe thou throughly feeleſt thy ſelfe, *to want* all that goodneſſe and grace that is in Chriſt, and that thou euen ſtand in extreame need of his D paſſion, thou ſhalt neuer learne or teach Chriſt indeed and truth. The ſecond thing is, with the vnderſtanding of the doctrine of Chriſt, to ioyne thirſting, whereby man in very ſoule and ſpirit, longs after the participation of Chriſt, and ſaith in this caſe as Sampſon ſaid; *Giue me water, I die for thirſt*. (Iudg.15.18.)

The ſecond part of knowledge, is *application*, whereby thou muſt know and beleeue, not onely that Chriſt was crucified, but that he was crucified for thee; for *thee* I ſay in particular. Here two rules muſt be remembred and practiſed. One, that Chriſt on the croſſe was *thy* pledge and ſuretie in particular, that he then ſtood in the very roome and place, in which thou thy ſelfe in thine owne perſon, ſhouldeſt haue ſtood: that thy very perſonall and particular ſinnes were imputed and applied to him: that he ſtood guiltie as a malefactor for them, and ſuffered the very pangs of hell, and that his ſufferings are as much in acceptation with God, as if thou hadſt borne the curſe of the law in thine owne perſon eternally. The holding and beleeuing of this point, is the very foundation of religion, as alſo of the Church of God. Therefore in any wiſe, be carefull to apply Chriſt crucified to thy ſelfe: and as Elizeus, when he would reuiue the child of the Shunamite, went vp and lay vpon him, (2.King.4.34.) and put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and ſtretched himſelfe vpon him: euen ſo, if thou wouldſt be reuiued to euerlaſting life, thou muſt by faith as it were, ſet thy ſelfe vpon the croſſe of Chriſt, and apply thy hands to his hands, thy feet to his feet, and thy ſinfull heart to his beleeuing heart: and content not thy ſelfe with *Thomas*, to put thy finger in his ſide, but euen diue and plunge thy ſelf wholly, both bodie and ſoule, into the wounds and blood of Chriſt. This wil make thee to crie with *Thomas*, and ſay; *My Lord my God*: and this is to be *crucified with Chriſt*. And yet do not content thy ſelfe with this, but by faith alſo deſcend with Chriſt from the croſſe to the graue, and bury thy ſelfe in the very buriall of Chriſt: and then locke as the dead ſouldier tumbled into the graue of Elizeus, was made aliue at the very (2.Kin.13.21) touching of his bodie: ſo ſhalt thou by a ſpirituall touching of Chriſt dead and buried, be quickened to life euerlaſting. The ſecond rule is, that Chriſt crucified *is thine*, beeing really giuen thee of God the Father, euen as truly as houſes and land are giuen of earthly fathers to their children: thus muſt thou firmely hold and beleeue: and hence is it, that the benefits of Chriſt, are before God ours indeed for our iuſtification and ſaluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts, we muſt be carried to Chriſt, and as it were, transformed into him. Whereas he gaue himſelf wholly for vs, we can doe no leſſe then beſtow our hearts vpon him. We muſt therefore labour aboue al, following the Martyr *Ignatius*, who ſaid, that Chriſt *his loue was crucified*. We muſt value him at ſo high a price, that he muſt be vnto vs better then ten thouſand worlds: yea, all things which we enioy, muſt be but as *droſſe and dung* vnto vs in reſpect of him. Laſtly, all our ioy, reioycing, comfort, and confidence, muſt be

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placed in him. And that thus much is requiſite in knowledge, it appeares by the common rule of expounding Scripture, that *workes of knowledge imply affection*. And indeed it is but a knowledge, ſwimming in the braine, which doth not alter and diſpoſe the affections, and the whole man.

Thus much of our knowledge. Now followes the ſecond point, how Chriſt is to be knowne. He muſt not be knowne barely as God, or as man, or as a Iew, borne in the tribe of Iudah, or as a terrible and iuſt Iudge, but as he is our Redeemer, and the very *price* of our redemption: and in this reſpect, he muſt be conſidered as the common *treaſure* and *ſtorehouſe* of Gods church, as Paul teſtifieth when he ſaith, *In him are* all *the treaſures of knowledge and wiſedome hid*. And againe, *Bleſſed be God, which hath bleſſed vs with all ſpirituall bleſſings in Chriſt*. And S. Iohn ſaith; that *of his fulneſſe, we receiue grace for grace*. Here then let vs marke, that all the bleſſings of God, whether ſpirituall or temporall; all, I ſay, without exception, are conueyed vnto vs from the Father, by Chriſt: and ſo they muſt be receiued of vs, and no otherwiſe. That this point may be further cleared, the benefits which we receiue from Chriſt, are to be handled, and the maner of knowing thē. The benefits of Chriſt are three, his *Merit*, his *Vertue*, his *Example*.

Coloſſ.2.3.
Eph.1.3.
Ioh.1.16.

The *merit* of Chriſt, is the *value* and *price* of his death and paſſion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *remiſſion* of ſinnes, and *acceptation* to life euerlaſting. Remiſſion of ſins, is the remoouing, or the aboliſhing both of the *guilt* and *puniſhment* of mans ſinnes. By *guilt*, I vnderſtand a *ſubiection* or *obligation* to puniſhment, according to the order of diuine iuſtice. And the puniſhment of ſinne, is the *malediction* or *curſe* of the whole law, which is the ſuffering of the firſt and ſecond death. *Acceptation* to life euerlaſting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Chriſts obedience imputed. Now this benefit of reconciliation, muſt be knowne, not by conceit and imagination, nor by carnall preſumption; but by the inward teſtimonie of *Gods ſpirit*, certifying our conſciences thereof; which for this cauſe, is called the *ſpirit of Reuelation*. And that we may attaine to infallible aſſurance of this benefite, we muſt call to mind the promiſes of the Goſpell, touching remiſſion of ſinnes, and life euerlaſting. This beeing done, we muſt further *ſtriue* and indeauour, by the aſſurance of Gods ſpirit, to apply them to our ſelues, and to beleeue that they belong vnto vs: and we muſt alſo put our ſelues often to the exerciſes of inuocation and true repentance. For in, and by our crying vnto heauen to God for our reconciliation, comes the aſſurance thereof, as Scriptures and chriſtian experience makes manifeſt. And if ſo it fall out, that any man in temptation, apprehend and feele nothing but the furious indignation and wrath of God, againſt all reaſon and feeling, he muſt hold to the merit of Chriſt, and know a point of religion hard to be learned, that God is a moſt louing Father to them that haue care to ſerue him, euen at that inſtant, when he ſhewes himſelfe a moſt fierce and terrible enemy.

Eph.1.17.

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From the benefit of *reconciliation* proceede foure benefits. Firſt, that excellent *peace of God* that paſſeth all vnderſtanding, which hath ſixe parts. The firſt is, *peace* with God and the bleſſed Trinitie, Rom. 5. 1. *Beeing iuſtified we haue peace with God*. The ſecond, *peace* with the good Angels, Ioh. 1.51. *Yee ſhall ſee the Angels of God aſcending and deſcending vpon the Sonne of man*. And that Angels, like armies of ſouldiers incampe about the ſeruants of God, and as nurces beare them in their armes, that they be neither hurt by the diuell and his Angels, nor by his inſtruments, it proceedes of this, that they beeing in Chriſt, are partakers of his merits. The third is, *peace* with all ſuch as feare God, and beleeue in Chriſt. This Eſai foretold when he ſaid, that the *wolfe ſhall dwell with the lambe, and the Leopard with the kidde, and the lyon and a fatte beaſt together, and that a little child ſhall leade them, &c.* c.11.v. 6. The fourth, is *peace* with a mans owne ſelfe, when the conſcience waſhed in the blood of Chriſt, ceaſeth to accuſe and terrifie: and when the will, affections and inclinations of the whole man, are obedient to the mind, enlightened by the ſpirit and word of God, Coloſſ. 3.15. *Let the peace of God rule in your hearts*. The fift is, *peace* with enemies, and that two waies: firſt, in that ſuch as beleeue in Chriſt, ſeeke to haue peace with all men, hurting none, but doing good to all. Secondly, in that God reſtraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought Daniell *into loue and fauour with the chiefe of the Eunuches*. The laſt is, *peace* with all creatures in heauen and earth, in that they ſerue for mans ſaluation, Pſal. 91.13. *Thou ſhalt walke vpon the lyon and the Aſpe, the young Lyon and the Dragon ſhalt thou* treade *vnder foote*. Hoſ. 2. 18. *And in that day will I make a* couenant *for them, with the* beaſts *of the field, and with the fowles of heauen*. Now this benefite of peace, is knowne, partly by the teſtimonie of the ſpirit, and partly by a daily experience thereof.

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Dan.1.9.

The ſecond benefit, is a *recouerie* of that *right* and *title*, which man hath to all creatures in heauen and earth, and all temporall bleſſings, which right Adam loſt to himſelfe, and euery one of his poſteritie, 1. Cor. 3.22. *Whether it be the world, or life, or death, whether they be things preſent, or things to come*, all *are yours*. Now, the right way of knowing this one benefite, is this. When God vouchſafeth meate, drinke, apparell, houſes, lands, &c. we muſt not barely conſider them as bleſſings of God, for that very heathen men, which know not Chriſt, can do: but we muſt acknowledge and eſteeme them as bleſſings, proceeding from

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the ſpeciall loue of God the Father, whereby he loues vs in Chriſt: and procured vnto vs by the merit of Chriſt crucified: and we muſt labour in this point to be ſetled and perſwaded: and ſo oft as we ſee and vſe the creatures of God for our owne benefite, this point ſhould come to our minds. Bleſſings conceiued apart from Chriſt, are miſconceiued: whatſoeuer they are in themſelues, they are no bleſſings to vs, but in, and by Chriſts merits. Therefore this order muſt be obſerued touching earthly bleſſings: Firſt, we muſt haue part in the merit of Chriſt: and then ſecondly, by meanes of that merit, a right before God, and comfortable vſe of the things we enioy. All men that haue and vſe the creatures of God otherwiſe, as gifts of God, but not by Chriſt, vſe them but as flat *vſurpers* and *theeues*. For this cauſe it is not ſufficient for vs generally and confuſedly, to know Chriſt to be our Redeemer; but we muſt learne to ſee, know, and acknowledge him in euery particular gift and bleſſing of God. If men, vſing the creatures of meate and drinke, could, when they behold them, withall by the eye of faith, behold in them the merit of Chriſts paſſion, there would not be ſo much exceſſe and riot, ſo much ſurfetting and drunkenneſſe as there is: and if men could conſider their houſes and lands, &c. as bleſſings to them, and that by the fountaine of bleſſing, the *merits* of Chriſt, there ſhould not be ſo much fraud & deceit, ſo much iniuſtice and oppreſſion in bargaining as there is.

That which I haue now ſaid of meates, drinkes, apparell, muſt likewiſe be vnderſtood of Gentry and Nobilitie, in as much as noble birth without new birth in Chriſt, is but an earthly vanitie: the like may be ſaid of phiſicke, ſleepe, health, libertie, yea, of the very breathing in the ayre. And to goe yet further, in our Recreations Chriſt muſt be known: for all recreation ſtands in the vſe of things indifferent: and the holy vſe of all things indifferent, is purchaſed vnto vs by the blood of Chriſt. For this cauſe it is very meet, that Chriſtian men and women, ſhould with their earthly recreations, ioyne ſpirituall meditation of the death of Chriſt, and from the one, take occaſion to bethinke themſelues of the other. If this were practiſed, there ſhould not be ſo many vnlawfull ſports and delights, and ſo much abuſe of lawfull recreation, as there is.

Conſider. Coloſſ. 3. 11. & 2. 10.

The third benefite is, that all croſſes, afflictions, and iudgements whatſoeuer, ceaſe to be curſes and puniſhments to them that are in Chriſt, and are onely meanes of *correction* or *triall*; becauſe his death hath taken away, not ſome few parts, but all, and euery part of the curſe of the whole law. Now, in all *croſſes*, Chriſt is to be knowne of vs on this manner. Wee muſt iudge of our afflictions, as chaſtiſements or trials, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing Father; and therefore they muſt be conceiued A in, and with the merit of Chriſt; and if we doe otherwiſe regard them, we take them as curſes and puniſhments of ſinne. And hence it followes, that ſubiection to Gods hand in *all croſſes*, is a marke and badge of the true Church.

The laſt benefite is, that death is properly no death, but a reſt or ſleepe. Death therefore muſt be knowne and conſidered, not as it is ſet foorth in the law, but as it is altered and chaunged by the death of Chriſt: and when death comes, we muſt then looke vpon it through Chriſts death, as through a glaſſe: and thus it will appeare to be but a paſſage from this life to euerlaſting life.

B Thus much of the *merit* of Chriſt crucified: Now followes his *vertue*, which is the power of his godhead, wherby he creates new hearts in all them that beleeue in him, and makes them new creatures. This vertue is double: the firſt is the *power of his death*, whereby he freed himſelfe from the puniſhment and imputation of our ſinnes: and the ſame vertue ſerueth to mortifie and crucifie the corruptions of our minds, wils, affections, euen as a coraſiue doth waſte and conſume the rotten and dead fleſh in any part of mans body.

The ſecond is, the *vertue of Chriſts reſurrection*, which is alſo the power of his Godhead, whereby he raiſed himſelfe from death to life: and the very ſame power ſerueth to raiſe thoſe C that belong to Chriſt, from their ſinnes in this life, and from the graue in the day of the laſt iudgement. Now the knowledge of this double vertue, muſt not be onely ſpeculatiue; that is, barely conceiued in the braine, but it muſt be experimentall: becauſe we ought to haue experience of it in our hearts and liues, and we ſhould labour by all meanes poſſible, to feele the power of Chriſts death, killing and mortifying our ſinnes, and the vertue of his reſurrection, in the putting of ſpirituall life into vs, that we might be able to ſay, that we liue not, but that Chriſt liues in vs. This was one of the moſt excellent and principall things which Paul ſought for, who ſaith: *I haue counted all things* loſſe, *and doe iudge them to be* dung, *that I may* know *him, and the vertue of his reſurrection*, D Phil. 3.8.10. And he ſaith, that this is the right way to know and learne Chriſt, *to caſt off the old man, which is corrupt through the deceiuable luſts, and to put on the new man, which is created in righteouſneſſe and true holineſſe*, Eph. 4.22.24.

The third benefite, is *the example* of Chriſt. We deceiue our ſelues, if we thinke that he is only to be knowne of vs as a Redeemer, & not as a *ſpectacle* or *patterne* of all good duties, to which we ought to conforme our ſelues. Good men indeed, that haue beene, or in preſent are vpon the earth the ſeruants of God, muſt be followed of vs: but they muſt be followed no otherwiſe then they follow Chriſt, and Chriſt muſt be followed in the practiſe of euery good dutie that may concerne vs without exception ſimply and abſolutely, 1. Cor. 11. 1.

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Our conformitie with Chriſt ſtands either in the framing of our inward & ſpirituall life, or in the practiſe of outward & morall duties.

Conformitie of ſpirituall life is, not by doing that which Chriſt did vppon the croſſe & afterward, but a doing of the like, by a certaine kinde of imitation. And it hath foure parts. The firſt is, a *ſpirituall oblation*. For as Chriſt in the garden, and vpon the croſſe, by prayer made with ſtrong cries and teares, preſented and reſigned himſelfe to be a ſacrifice or propitiation, to the iuſtice of his Father for mans ſinne: ſo muſt we alſo in prayer, preſent and reſigne our ſelues, our ſoules, our bodies, our vnderſtanding, will, memorie, affections, and all wee haue to the ſeruice of God, in the generall calling of a Chriſtian, and in the particular callings, in which he hath placed vs. Take an example in Dauid; *Sacrifice and burnt offering* (ſaith he) *thou wouldeſt not, but eares thou haſt pierced vnto mee, then ſaid I, loe, I come: I deſire to doe thy will, O God; yea, thy law is within my heart*, Pſal.40.7. The ſecond is, *conformitie in the croſſe* two waies. For firſt, as he bare his owne croſſe to the place of execution: ſo muſt we as good diſciples of Chriſt, denie our ſelues, and take vp all the croſſes and afflictions that the hand of God ſhall lay vpon vs. Againe, we muſt become like vnto him, in the crucifying and mortifying the body of ſinne, which we carrie about vs, Gal.5. 24. *They which are Chriſts, haue* crucified the fleſh *with the affections and luſts thereof*. We muſt doe as the Iewes did, we muſt ſet vp the croſſes and gibbets whereon we are to faſten and hang this fleſh of ours: that is, the ſinne and corruption that cleaues and ſtickes vnto vs, and by the ſword of the ſpirit, wound it euen to death. This beeing done, we muſt yet goe further, and labour by experience, to ſee and feele the very death of it, and to lay it as it were in a graue neuer to riſe againe: and therefore, we ſhould daily caſt new moulds vpon it. The third is, a *ſpirituall reſurrection*, whereby we ſhould by Gods grace vſe meanes that we may euery day more and more come out of our ſinnes, as out of a loathſome graue; to liue vnto God in newneſſe of life, as Chriſt roſe from his graue. And becauſe it is an hard matter for a man to come out of the graue, or rather dungeon of his ſinnes, this worke cannot be done at once, but by degrees, as God ſhall giue grace. Conſidering we lie by nature dead in our ſinnes, & ſtinke in them as loathſome carion: firſt we muſt beginne to ſtirre our ſelues as a man that comes out of a ſwowne, awakened by the word and voice of Chriſt ſounding in our deafe eares; ſecondly, we muſt raiſe vp our minds to a better ſtate and condition, as we vſe to raiſe vp our bodies: after this we muſt put out of the graue, firſt one hand, then the other. This done, we muſt doe our indeauour as it were vpõ our knees, at the leaſt to put one foote out of the ſepulchre of ſinne, the rather when we ſee our ſelues to haue one foote of the bodie in the graue of the earth, that in the day of iudgement we may be wholly deliuered from all bonds of corruption. The fourth part is, a *ſpirituall aſcenſiõ* into heauen, by a cõtinuall eleuation of the heart & mind to Chriſt, ſitting at the right hand of the Father, as Paul ſaith, *Haue your cõuerſation in heauen*: and, *If ye be riſen with Chriſt, ſeeke thoſe things that are aboue*.

Phil.3.20.
Col.3.1.

Conformitie in morall duties, is either generall or ſpeciall. Generall, is to be holy as he is holy, Rom.8.29. *Thoſe whom he knewe before, he hath predeſtinate to be* like the image *of his ſonne*, that is, not onely in the croſſe, but alſo in holineſſe and glorie. 1. Ioh.3.3. *He which hath this hope, purifieth himſelfe euen as he is pure*.

Speciall conformity, is chiefly in foure vertues; Faith, Loue, Meekeneſſe, Humilitie.

We muſt be like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly ſtaied himſelfe vpon the aid, helpe, protection, and good pleaſure of his father, euen to the laſt: ſo muſt we by a true and liuely faith depend wholly on Gods mercie in Chriſt, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and we muſt not in any wiſe let our hold goe; no though we ſhould feele our ſelues deſcend to hell.

We muſt be like him in meekeneſſe. Mat.11. v.29. *Learne of me, that I am meeke and lowly*. His meekeneſſe ſhewed it ſelfe in the patient bearing of all iniuries & abuſes, offered by the hands of ſinfull & wretched men, & in the ſuffering of the curſe of the lawe, without grudging or repining, & with ſubmiſſion to his fathers will in all things. Now the more we follow him herein, the more ſhal we be *conformable* to him in his death and paſſion, Phil.3.10.

Thirdly, he muſt be our example in *loue*: he loued his enemies more then himſelfe, Eph.5. 2. *Walke in loue euen as* Chriſt loued *vs, and hath giuen himſelfe for vs an oblation and ſacrifice of ſweete ſmelling ſauour vnto God*. The like loue ought we to ſhew, by doing ſeruice to all men in the compaſſe of our callings, and by beeing all things to all men (as Paul was) that wee might doe them all the good we can, both for bodie and ſoule, 1.Cor.9.19.

Laſtly, we muſt follow Chriſt in *humilitie*, whereof he is a wonderfull ſpectacle, in that beeing God, he became man for vs: and of a man, became a worme that is troden vnder foot, that he might ſaue man. *Let the ſame mind be in you that was in Ieſus Chriſt, who beeing in the forme of God, humbled himſelfe, and became obedient to the death, euẽ to the death of the croſſe*.

Phil.2.5.

And here we muſt obſerue, that the *example* of Chriſt hath ſomething more in it then any other example hath or can haue: for it doth not onely ſhew vs what we ought to doe (as the examples of other men doe) but it is a *remedie* againſt many vices, & a *motiue* to many good duties. Firſt of all, the ſerious cõſideration of this, that the very ſonne of God himſelfe

A ſuffered all the paines and torments of hell on the croſſe for our ſinnes, is the proper & moſt effectuall meanes to ſtirre vp our hearts to a godly ſorrow for them. And that this thing may come to paſſe, euery man muſt be ſetled without doubt, that he was the man that crucified Chriſt; that he is to bee blamed as well as Iudas, Herod, Pontius Pilate, and the Iewes: and that his ſinnes ſhould be the nailes, the ſpeares, and the thornes that pierced him. When this meditation begins to take place, bitterneſſe of ſpirit, with wailing and mourning, takes place in like manner. Zach. 12.10. *And they ſhall looke vpon him, whom they haue pierced: and they ſhall lament for him as one lamenteth for his onely ſonne.* Peter in his firſt Sermon B ſtrooke the Iewes as with a thunderclappe from heauen, when he ſaid vnto them, *Ye haue crucified the Lord of glorie*, ſo as the ſame time three thouſand men were pricked in their hearts, & ſaid, *Men & brethren, what ſhall we doe to be ſaued?* Act.2.37. Again, if Chriſt for our ſinnes ſhed his heart blood, and if our ſinnes made him ſweate water and blood; O then why ſhould not we our ſelues ſhedde bitter teares, and why ſhould not our hearts bleed for them! He that findes himſelfe ſo dull and hardened that the paſſion of Chriſt doth not humble him, is in a lamentable caſe, for there is no faith in the death of Chriſt effectuall in him as yet.

C Secondly, the meditation of the paſſion of Chriſt, is a moſt notable meanes to breede repentance and refomation of life in time to come. For when we beginne to thinke, that Chriſt crucified, by ſuffering the firſt and ſecond death, hath procured vnto vs remiſſion of all our ſinnes paſt, and freed vs from hell, death, and damnation: then if there be but a ſparke of grace in vs, we beginne to be of another minde, and to reaſon thus with our ſelues: What? hath the Lord bin thus mercifull vnto me, that am in my ſelfe but a firebrand of hell, as to free me from deſerued deſtruction, & to receiue me to fauour in Chriſt? yea, no doubt he hath; his name be bleſſed therefore: I will not therefore ſinne any more as I haue done, but rather indeauour hereafter to keepe my ſelfe from euery euill way. And D thus faith purifies both heart and life.

Thirdly, when thou art in any paine of bodie or ſickeneſſe, thinke how light theſe are, compared to the agonie and bloodie ſweat, to the crowne of thornes and nailes of Chriſt. When thou art wronged in word or deed, by any man, turne thine eie to the croſſe, conſider how meekely he ſuffered all abuſes for the moſt part in ſilence, and prayed for them that crucified him. When thou art tempted with pride or vaineglorie, conſider how for *thy* proper ſinnes Chriſt was deſpiſed and mocked, and condemned among theeues. When anger & deſire of reuenge inflame thine heart, thinke how Chriſt gaue himſelfe to death to ſaue his enemies, euen then when they did moſt cruelly intreate him, and ſhed his blood: A and by theſe meditations, ſpecially if they be mingled with faith, thy mind ſhall be eaſed.

Thus we ſee how *Chriſt crucified*, is to be knowne: and hence ariſeth a threefold knowledge; one of God, the ſecond of our neighbours, the third of our ſelues.

Touching the firſt: if we would know the true God aright, and know him to our ſaluation, we muſt knowe him onely in *Chriſt crucified*. God in himſelfe and his owne maieſtie, is inuiſible, not onely to the eies of the bodie, but alſo to the very mindes of men; and he is reuealed to vs onely in Chriſt, in whom he is to be ſeene, as in a glaſſe. For in Chriſt he ſetteth forth and giues his iuſtice, goodnes, wiſedome, and himſelfe wholly vnto vs. B For this cauſe, he is called the *brightnes of the glorie, and the* ingrauen forme *of the perſon of the Father*, Heb. 1.3. *and the* image *of the inuiſible God*, Coloſ. 1. 15. Therefore wee muſt not know God, & ſeeke him any where elſe but in Chriſt: and whatſoeuer out of Chriſt, comes vnto vs in the name of God, is a flatte idoll of mans braine.

As for our neighbours, thoſe eſpecially that are of Chriſts Church, they are to be knowne of vs on this manner: When we are to doe any dutie vnto them, we muſt not barely reſpect their perſons, but *Chriſt crucified* in them, and them in Chriſt. When Paul perſecuted ſuch as C called on the name of Chriſt, he then from heauen cried; *Saul, Saul, why perſecuteſt thou me?* Act.9.4. Here then let this be marked, that when the poore comes to vs for releefe, it is Chriſt that comes to our doores, and ſaith, I am hungrie, I am thirſtie, I am naked: and let the bowels of compaſſion be in vs towards them: as towards Chriſt, vnleſſe we will heare that fearefull ſentence in the day of iudgement; *Goe ye curſed into hell, &c. I was hungrie, and ye fedde me not, I was naked, and ye did not cloath me, &c.* Mat.25.42.

Thirdly, the right knowledge of our ſelues, ariſeth of the knowledge of *Chriſt crucified*, in whom, and by whome, we come to know fiue ſpeciall things of our ſelues. The firſt, how grieuous our ſinnes are, and therefore how miſerable we are in regard of them. If we conſider our offences in themſelues, and D as they are in vs, we may ſoone be deceiued, becauſe the conſcience beeing corrupted, often erreth in giuing teſtimonie, and by that meanes, maketh ſinne to appeare leſſe then it is indeede. But if ſinne be conſidered in the death and paſſion of Chriſt, whereof it was the cauſe, and the vileneſſe thereof, meaſured by the vnſpeakeable torments, endured by the Sonne of God: and if the greatneſſe of the offence of man be eſteemed by the endleſſe ſatisfaction made to the iuſtice of God, the leaſt ſinne that is, will appeare to be a ſinne indeed, and that moſt grieuous and ougly. Therefore *Chriſt crucified* muſt be vſed of vs as a myrrour or looking glaſſe, in which we may fully take a view of our wretchednes and miſerie, and what we are by nature. For ſuch as the paſſion

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of Chriſt was in the eyes of men, ſuch is our paſſion or condition in the eyes of God: and that which wicked men did to Chriſt, the ſame doth ſinne and Sathan to our very ſoules.

The ſecond point is, that men beleeuing in Chriſt, are not their owne, or Lords of themſelues, but wholly both body and ſoule belong to Chriſt, in that they were giuen to him of God the Father, and he hath purchaſed them with his owne blood: 1. Cor. 3. 23. *Yea are Chriſts, and Chriſt Gods.* Hence it commeth to paſſe (which is not to be forgotten) that Chriſt eſteemeth all the croſſes and afflictions of his people, as his owne proper afflictions. Hence againe we muſt learne, to giue vp our ſelues both bodie and ſoule to the honour and ſeruice of Chriſt, whoſe we are.

The third is, that euery true beleeuer, not as he is *a man*, but as he is *a new man*, or a Chriſtian, hath his beeing and ſubſiſting from Chriſt, *We are members of his bodie, of his fleſh, and of his bone*, Eph. 5.30. In which words, Paul alludes to the ſpeech of Adam, Gen. 2. 23. *Thou art bone of my bone, and fleſh of my fleſh*, and thereby he teacheth, that as Eue was made of a ribbe taken out of the ſide of Adam, ſo doth the whole Church of God, and euery man regenerate, ſpring and ariſe out of the blood that ſtreamed from the heart and ſide of Chriſt crucified.

The fourth is, that all good workes done of vs, proceed from the vertue and merit of *Chriſt crucified:* he is the cauſe of them in vs, and we are the cauſes of them, in and by him. Ioh. 15.5. *Without me* (ſaith he) *yee can doe nothing:* and, *Euery branch that beareth no fruit in me*, marke well, he ſaith, *in me, he taketh away*, Iohn 15.2.

The fift point is, that we owe vnto Chriſt an endleſſe debt. For he was crucified onely as our ſurety and pledge, and in the ſpectacle of his paſſion we muſt conſider our ſelues as the chiefe debters, and that the very diſcharge of our debt, that is the ſinnes which are inherent in vs, were the proper cauſe of all the endleſſe paines and torments that Chriſt indured, that he might ſet vs moſt miſerable bankrupts at libertie from hell, death, and damnation. For this his vnſpeakable goodneſſe, if we doe but once thinke of it ſeriouſly, we muſt needs confeſſe that we owe our ſelues, our ſoules, and bodies, and all that we haue, as a debt due vnto him. And ſo ſoone as any man beginnes to know *Chriſt crucified*, he knowes his owne debt, and thinkes of the paiment of it.

Thus we ſee how Chriſt is to be knowne: now we ſhall not neede to make much examination whether this manner of knowing and acknowledging of Chriſt, take any place in the world or no: for fewe there be that know him as they ought. The Turke euen at this very day knowes him not, but as he was a Prophet. The Iewe ſcorneth his *croſſe*, and *paſſion*. The Popiſh Churches, though in word they cōfeſſe him, yet doe they not know him as they ought. The Fryars and Ieſuites in A their Sermons at this day, commonly vſe the paſſion as a meanes to ſtirre vp pitie and compaſſion towards Chriſt, who beeing ſo righteous a man, was ſo hardly intreated, & to inflame their hearts to an hatred of the Iewes, & Iudas, and Pontius Pilate that put our bleſſed Sauiour to death; but all this may be done in any other hyſtorie. And the ſeruice of God which in that Church ſtands now in force by the Canons of the Councell of Trent, defaceth *Chriſt crucified*, in that the paſſions of Martyrs are made meritorious, and the very wood of the croſſe their *onely helpe*: and the virgin Marie the *Queene of heauen*, and a *mother of mercie*; who in remiſſion of ſinnes may command her ſonne: B and they giue religious adoration to dumbe crucifixes, made by the hand and art of man.

The common proteſtant likewiſe commeth ſhort herein for three cauſes. First, whereas in word they acknowledge him to be their Sauiour, that hath redeemed them from their euill conuerſation, yet in deede they make him a *patrone of their ſinnes*. The theeſe makes him the receiuer, the murderer makes him his refuge, [a] the adulterer (be it ſpoken with reuerence vnto his Maieſtie) makes him the bawde. For generally men walke on in their euill waies, ſome liuing in this ſinne, ſome in that, and yet for all this, they perſwade themſelues, that God is mercifull, and that Chriſt hath freed them from death and damC nation. Thus Chriſt that came to aboliſh ſinne, is made a maintainer thereof, and the common pack-horſe of the world, to beare euery mans burden. Secondly, men are content to take knowledge of the merit of Chriſts paſſion for the remiſſion of their ſinnes, but in the meane ſeaſon, the vertue of Chriſts death in the mortifying of ſinne, and the bleſſed example of his paſſion, which ought to be followed and expreſſed in our liues and conuerſations, is litle or nothing regarded. Thirdly, men vſually content themſelues generally and confuſedly to know Chriſt to be their redeemer, neuer once ſeeking in euery particular eſtate and condition of life, and in euery particular bleſſing of God, to feele the benefit of his paſſion. What is the cauſe D that almoſt all the world liue in ſecuritie, neuer almoſt touched for their horrible ſinnes? Surely the reaſon is, becauſe they did neuer yet ſeriouſly conſider that Chriſt in the garden lay groueling vpon the earth, ſweating water and blood for their offences. Againe, all ſuch as by fraud and oppreſſion, or any kind of hard dealing ſucke the blood of poore men, neuer yet knew that their ſinnes drew out the heart blood of Chriſt. And prowd men and women, that are puffed vp by reaſon of their attire, which is the badge of their ſhame, and neuer ceaſe hunting after ſtraunge faſhions, doe not conſider that Chriſt was not crucified in gay attire, but naked, that he might beare the whole ſhame and curſe of the law for vs. Theſe & ſuch like, what-

[a] Caluin on Gal. 6.2.

ſoeuer they ſay in word, if we reſpect the tenour of their liues, are flat enemies of the croſſe of Chriſt, and tread his precious blood vnder their feete.

Now then, conſidering this ſo weightie & ſpeciall a point of religion, is ſo much neglected, O man or woman, high or low, young or old, if thou haue beene wanting this way, begin for very ſhame to learne, & learning truly to *know* Chriſt crucified. That thou maiſt attaine to this, behold him often, not in the wooden crucifixe after the Popiſh maner, but in the preaching of the word, & in the Sacraments, in which thou ſhalt ſee *him crucified* before thine eies, Gal. 3. 1. Deſire not here vpon earth to behold him with the bodily eie, but looke vpon him with the eie of true & liuely faith, applying him and his merits to thy ſelfe as thine owne, and that with broken and bruiſed heart, as the poore Iſraelites ſtung with fierie ſerpents euen to death, beheld the braſen Serpent. Againe, thou muſt looke vpon him firſt of all as a *glaſſe* or *ſpectacle*, in which thou ſhalt ſee Gods glorie greater in thy redemption, then in thy creation. In the creation appeared Gods infinite wiſedome, power, and goodneſſe: in thy redemption by the paſſion of Chriſt, his endleſſe iuſtice & mercie. In the creation thou art a member of the firſt Adam, and beareſt his image: in thy redemption thou art a member of the ſecond Adam. In the firſt thou art indued with naturall life, in the ſecond with ſpirituall. In the firſt, thou haſt in the perſon of Eve, thy beginning of the rib of Adam: in the ſecond, thou haſt thy beginning as thou art borne of God out of the blood of Chriſt. Laſtly, in the firſt, God gaue life, in commaunding that to be, which was not: in the ſecond, he giues life, not by life, but by death, euen of his owne ſonne. This is the myſterie vnto which the Angels themſelues deſire to looke into. 1. Pet. 1. 12. Secondly, thou muſt behold him as the full *price of thy* redemption, and perfect reconciliation with God: and pray earneſtly to God, that he would ſeale vp the ſame in thy very conſcience by his holy Spirit. Thirdly, thou muſt behold Chriſt as an *example*, to whom thou muſt conforme thy ſelfe by regeneration. For this cauſe giue diligence, that thou mayeſt by experience ſay, that thou art dead, and crucified, and buried with Chriſt, and that thou riſeſt againe with him to newneſſe of life: that he enlightens thy mind, and by degrees reformes thy will & affections, and giues thee both the wil and the deed in euery good thing. And that thou maiſt not faile in this thy knowledge, read the hiſtory of Chriſts paſſion, obſerue all the parts and circumſtances thereof, and apply them to thy ſelfe for thy full conuerſion. When thou readeſt that Chriſt went to the garden, as his cuſtome was, where the Iewes might ſooneſt attach him, conſider that he went to the death of the croſſe for thy ſinnes willingly, & not of conſtraint; & that therefore thou for thy part A ſhouldeſt doe him all ſeruice freely, and frankly. Pſal. 110. 3. When thou heareſt that in his agonie his ſoule was heauie vnto death, know it was for thy ſinnes, and that thou ſhouldeſt much more conceiue heauineſſe of heart for the ſame: againe, that this ſorrow of his is ioy and reioycing vnto thee, if thou wilt beleeue in him; therefore Paul ſaith, I ſay againe, reioyce in the Lord. When thou readeſt that in the garden he prayed lying groueling on his face, ſweating water and blood, beginne to thinke ſeriouſly what an vnſpeakable meaſure of Gods wrath was vpon thy bleſſed Sauiour, that did proſtrate his bodie vpon the earth, and cauſe the blood to follow: B and thinke that thy ſinnes muſt needes be moſt hainous, that brought ſuch bloodie and grieuous paines vpon him. Alſo thinke it a very ſhame for thee to carrie thy head to heauen with haughtie lookes, to wallow in thy pleaſures, and to draw the innocent blood of thy poore brethren by oppreſſion and deceit, for whom Chriſt ſweate water and blood; and take an occaſion from Chriſts agonie, to lay aſide the pride of thy heart, to be aſhamed of thy ſelfe, to grieue in heart, yea euen to bleede for thine owne offences, caſting downe and humbling thy ſelfe with Ezra, ſaying, *O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee, my God:* for mine iniquities are increaſed, and my treſpaſſe is C growne vp into heauen. When thou readeſt that Chriſt was taken and bound, thinke that thy very ſinnes brought him into the power of his enemies, and were the very bondes wherewith he was tied: thinke that thou ſhouldeſt haue beene bound in the very ſame manner, vnleſſe he had beene a ſuretie and pledge for thee: thinke alſo that thou in the ſelfe ſame manner art bound and tyed with the chaines of thine owne ſinnes, and that by nature thy will, affections, and whole ſpirit is tied and chained to the will of the deuill, ſo as thou canſt doe nothing but that which he willeth: laſtly, thinke & beleeue that the bonds of Chriſt ſerue to purchaſe thy libertie from hell, death, and damnation. When thou heareſt that he was brought before Annas & Caiaphas, D thinke it was meete, that thy ſurety and pledge, who was to ſuffer the condemnation due vnto thee, ſhould by the high Prieſt, as by the mouth of God, be condemned: and wonder at this, that the very coeſſentiall and eternall Sonne of God, euen the very ſoueraigne Iudge of the world, ſtands to be iudged, and that by wicked men; perſwading thy ſelfe that this ſo great confuſion comes of thy ſinnes. Whereupon beeing further amazed at thy fearefull eſtate, humble thy ſelfe in duſt and aſhes, and pray God ſo to ſoften thy ſtonie heart, that thou maiſt turne to him, and by true faith lay hold on Chriſt, who hath thus exceedingly abaſed himſelfe, that his ignominie may be thy glory, and his arraignment thy perfect abſolution. When thou

Ezra. 9. 6.

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A readeſt that Barrabas the murderer was preferred before Chriſt, though he exceeded both men and Angels in holineſſe; thinke it was to manifeſt his innocencie, and that thy very ſinnes pulled vpon him this ſhamefull reproch; and in that for thy cauſe he was eſteemed worſe then Barrabas, thinke of thy ſelfe as a moſt heynous and wretched ſinner, 1.Tim.1.15. and (as Paul ſaith) the *head of all ſinners.* When thou readeſt that he was openly and iudicially condemned to the curſed death of the croſſe, conſider what is the wrath and furie of God againſt ſinne, and what is his great and infinite mercie to ſinners: and in this ſpectacle looke vpon thy ſelfe, & with groanes of heart crie out, and ſay, O good God, what B ſetteſt thou before mine eyes? I, euen I haue ſinned, I am guiltie and worthie of damnation. Whence comes this chaunge, that thy bleſſed Sonne is in my roome, but of thy vnſpeakable mercie? Wretch that I am, how haue I forgotten my ſelfe, and thee alſo my God? O ſonne of God, how long haſt thou abaſed thy ſelfe for me? Therefore giue me grace O God, that beholding mine owne eſtate in the perſon of my Sauiour thus condemned, I may deteſt and loath my ſinnes that are the cauſe thereof, and by a liuely faith imbrace that abſolution which thou offereſt me in him, who was condemned in my ſtead and C roome. O Ieſus Chriſt Sauiour of the world, giue me thy holy and bleſſed Spirit that I may iudge my ſelfe, and be as vile and baſe in mine owne eyes, as thou waſt vile before the Iewes: alſo vnite me vnto thee by the ſame ſpirit, that in thee I may be as worthie to be accepted before God, as I am worthy in my ſelfe to be deteſted for my ſinnes. When thou readeſt that he was clad in purple, & crowned with thornes, mocked and ſpit vpon, behold the euerlaſting ſhame that is due vnto thee, and be aſhamed of thy ſelfe, & in this point conforme thy ſelfe to Chriſt, & be content (as he was) to be reproched, abuſed, and deſpiſed, ſo it be for a good cauſe. When thou readeſt that before his crucifying, he was ſtript of all his cloathes, think it was, that he beeing naked might beare thy ſhame on the croſſe, and with his moſt pretious and rich nakednes couer thy deformitie. D When thou readeſt the complaint of Chriſt, that he was forſaken of his father, conſider how he ſuffered the pangs & torments of hell as thy pledge and ſuretie. Learne by his vnſpeakable torments what a fearefull thing it is to ſinne againſt God, and begin to renounce thy ſelfe, & deteſt thy ſinnes, and to walke as a child of light, according to the meaſure of grace receiued. When thou commeſt to die, ſet before thine eies Chriſt in the midſt of all his torments on the croſſe: in beholding of which ſpectacle to thy endles comfort, thou ſhalt ſee a paradiſe in the midſt of hell; God the Father reconciled vnto thee, thy Sauiour reaching out his hands vnto thee to receiue thy ſoule vnto him, and his croſſe as a ladder to aduance it to eternall glorie. Whereas he cried aloud with a ſtrong voice at the point of death, it was to ſhew that he died willingly without violence or conſtraint from any creature, and that if it had ſo pleaſed him, he could haue freed himſelfe from death, & haue caſt his very enemies to the very bottome of hel. When thou readeſt that he commended his ſoule into the hands of his Father, conſider that thy ſoule alſo (ſo be it thou wilt beleeue in him) is deliuered vp into the hands of God, & ſhall be preſerued againſt the rage and malice of all thine enemies, and thereupon thou maieſt be bold to commend thy ſpirit into the hands of God the father. When thou readeſt of his death, conſider that thy ſins were the cauſe of it, & that thou ſhouldeſt haue ſuffered the ſame eternally, vnleſſe the ſonne of God had come in thy roome: againe, conſider his death as a ranſome, and apprehend the ſame by faith, as the meanes of thy life: for by death Chriſt hath wounded both the firſt & ſecond death, & hath made his croſſe to be a throne or tribunal ſeat of iudgement againſt al his & thine enemies. Whē thou readeſt of the trembling of the earth at the death of Chriſt, thinke with thy ſelfe, it did in his kind, as it were groane vnder the burden of the ſins of men in the world: & by his motion then, it ſignified that euen thou & the reſt deſerued rather to be ſwallowed of the earth, & to goe down into the pit aliue, then to haue any part in the merit of Chriſt crucified. When thou readeſt of his burial, thinke that it was to ratifie his death, and to vanquiſh death euen to his own den. Applie this buriall to thy ſelfe, & beleeue that it ſerues to make thy graue a bed of doune, and to free thy body from corruption. Laſtly, pray to God that thou maiſt feele the power of the ſpirit of Chriſt weakning & cōſuming the body of ſin, euen as a dead corps rottes in the graue, till it be reſolued to duſt.

When thou haſt thus peruſed and applied to thy ſelfe the hiſtorie of the Paſſion of Chriſt, goe yet further, and labour by faith to ſee Chriſt crucified in all the workes of God, either in thee or vpon thee. Behold him at thy table in meat and drinke, which is as it were a liuely ſermon and a daily pledge of the mercy of God in Chriſt. Behold him in all thine afflictions, as thy partner that pitieth thy caſe, and hath compaſſion on thee. Behold him in thy moſt dangerous temptations, in which the deuil thundreth damnation, behold him I ſay, as a mightie Sampſon bearing away the gates of his enemies vpon his owne ſhoulders, and killing more by death then by life, crucifying the deuill, euen then when he is crucified, by death killing death: by entrance into the graue, opening the graue & giuing life to the dead, & in the houſe of death ſpoiling him of all his ſtrength & power. Behold him in all the afflictions of thy brethren, as though he himſelfe weare naked, hungry, ſicke, harbourles, & doe vnto them all the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe,

ſelfe, looke vpon him in Chriſt crucified, who is the ingrauen image of the Fathers perſon; and know it to be a terrible thing in the time of the trouble of thy conſcience to thinke of God without Chriſt, in whoſe face the glorie of God in his endleſſe mercie is to be ſeene, 2. Cor.4.6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſſing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whom there is no hearing God, no helping God, no ſauing God, no God to thee at all. In a word, let Chriſt bee all things without exception vnto thee, Coloſ. 3.11. for when thou prayeſt for any bleſſing either temporall or ſpirituall, be it whatſoeuer it will be or can be, thou muſt aske it at the hands of God the Father by the merit and mediation of Chriſt crucified: now looke as wee aske bleſſings at Gods hand, ſo muſt we receiue them of him; and as they are receiued, ſo muſt we poſſeſſe and vſe them daily, namely, as gifts of *God* procured to vs by the merit of Chriſt: which gifts for this very cauſe, muſt be wholly imployed to the honour of Chriſt.

FINIS.

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A
GRAINE OF MVSTERD-SEEDE:
OR,
THE LEAST MEASVRE OF GRACE THAT IS OR CAN BE EFFECTVALL TO SALVATION.

Corrected and amended by M. W. PERKINS.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA MATER CANTABRIGIA

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TO THE RIGHT HONOVRABLE AND VERTVOVS LADIE, THE LADIE MARGARET, COVNTESSE OF CVMBERland, Grace and peace.

RIght Honourable, the kingdome of heauen, of which the Scripture ſpeaketh ſo oft, is properly a certaine ſtate or condition, whereby we ſtand in the fauour and loue of God, in and by Chriſt. And this kingdome is compared to a graine of Muſterd-ſeede, to teach vs that a man is euen at that inſtant alreadie entred into the kingdome of heauen, when the Lord, that good huſbandman, hath caſt but ſome little portion of faith or repentance into the ground of the heart; yea though it be but as one graine of muſterd-ſeed. Of this little grain I haue penned this Treatiſe, in quantitie anſwerable thereto: and now I preſent the ſame to your Ladiſhip, not to ſupply your want, (for I hope you are ſtored with many graines of this kinde) but to performe ſome dutie on my part. Hoping therefore that your Ladiſhip will read and accept the ſame, I take my leaue, commending you to the bleſſing and protection of the Almightie.

Your Honours to command,

W. Perkins.

A GRAINE OF MVSTERD-SEEDE: OR, THE LEAST MEASVRE OF grace that is, or can be effectuall to ſaluation.

A IT is a very neceſſarie point to be knowne, *what is the leaſt meaſure of grace that can befall the true child of God, leſſer then which, there is no grace effectuall to ſaluation.* For firſt of all, the right vnderſtanding of this point, is the very foundation of true comfort vnto all troubled and touched conſciences. Secondly, it is a notable meanes to ſtirre vp thankfulneſſe in them that haue any grace at all; when they ſhall in examination of themſelues conſider, that they haue receiued of God the leaſt meaſure of grace, or more. Thirdly, it will be an inducement and a ſpurre, vnto many careleſſe and vnrepentant perſons, to imbrace the Goſpel, and to begin repentance for their ſinnes; when they ſhall perceiue, and that by the word of God, that God accepts the very ſeedes and rudiments of faith and repentance at the firſt, though they be but in meaſure, as a graine of muſterd-ſeede. Now then for the opening and clearing of this point, I will ſet down ſixe ſeuerall concluſions, in ſuch order, as one ſhall confirme and explaine the other, and one depend vpon the other.

1. Concluſion.

A man that doth but begin to be conuerted, is euen at that inſtant, the very child of God, though inwardly he be more carnall then ſpirituall.

The Expoſition.

IN a man, there muſt be conſidered three things; the ſubſtance of the body and ſoule, whereof man is ſaid to conſiſt; the faculties placed in the ſoule, and exerciſed in the bodie, as vnderſtanding, will, affections: the integritie and puritie of the faculties, whereby they are conformable to the will of God, & beare his image. And ſince the fall of *Adam*, man is not depriued of his ſubſtance, or of the powers and faculties of his ſoule, but onely of the third, which is the puritie or integritie of nature: And therefore the conuerſion of a ſinner, whereof the concluſion ſpeaketh, is not the change of the ſubſtance of man, or of the faculties of the ſoule, but a renewing and reſtoring of that puritie and holineſſe, which was loſt by mans fall, with the aboliſhment of that naturall corruption, that is in all the powers of the ſoule. This is the worke of God, and of God alone, and that on this manner. Firſt of all, when it pleaſeth God to worke a change in any, he doth it not firſt in one part, then afterward in another, as he that repaires a decaied houſe by peece-meale: but the worke, both for the beginning, continuance, and accompliſhment, is in the whole man, and euery part at once, ſpecially in the minde, conſcience, will, and affections; as on the contrarie, when *Adam* loſt the image of God, he loſt it in euery part. Secondly, the conuerſion of a ſinner, is not wrought all at one inſtant, but in continuance of time, and that by certaine meaſures and degrees. And a man is then in the firſt degree of his conuerſion, when the holy Ghoſt by the meanes of the word, inſpires him with ſome ſpirituall motions, and begins to regenerate and renew the inward powers of his ſoule. And he may in this caſe very fitly be B compared to the night, in the firſt dawning of the day, in which, though the darkenes remain, and be more in quantitie then the light, yet the Sunne hath alreadie caſt ſome beames of light into the ayre: wherevpon we tearme it the breaking of the day. Now then the very point which I teach, is, that a man at this inſtant, and in this very ſtate, (God as yet hauing but laid certaine beginnings of true conuerſion in his heart) is the very child of God, and that not onely in the eternal purpoſe of God, (as all the elect are) but indeed by actuall adoption: and this is plaine by a maniſeſt reaſon. There be foure ſpeciall workes of grace in euery childe C of God: his vnion with Chriſt, his adoption, iuſtification, and conuerſion: and theſe foure are wrought all at one inſtant, ſo as for order of time, neither goes before or after other; & yet in regard of order of nature, vnion with Chriſt, Iuſtification, and adoption, goe before the inward conuerſion of a ſinner, it beeing the fruit and effect of them all. Vpon this it followeth neceſſarily, that a ſinner in the very firſt act of his conuerſion, is iuſtified, adopted, and incorporated into the myſticall body of Chriſt. In the parable of the prodigall ſonne, the father with ioy receiues his wicked child; but D when? ſurely when he ſaw him comming a farre off, and when as yet he had made no confeſſion or humiliation to his father, but onely had conceiued with himſelfe a purpoſe to returne and to ſay; Father, I haue ſinned againſt heauen and againſt thee, &c. And Paul ſaith of many of the Corinthiãs; that he could not ſpeak vnto them as ſpirituall men, but as carnall, euen babes in Chriſt. 1.Cor.3.1. VVhen *Dauid* reprooued by *Nathan*, did but begin to repent and ſay; *I haue ſinned*: preſently *Nathan* the Prophet of the Lord ſaid; *The Lord hath taken away thy ſinne*. 2.Sam.12.13. Of this thing *Dauid* ſeemes to ſpeake in the 32. Pſ. v.5. *I ſaid*, [that is, I purpoſed and thought with my ſelfe] *I will confeſſe againſt my ſelfe mine vnrighteouſneſſe, and thou forgaueſt mine iniquities.*

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Aug. Homi. 41. Vpon theſe words *Auguſtine* ſaith: *Marke, he doth not confeſſe, but promiſeth to confeſſe; and God forgiueth him.* Againe, *There be* (ſaith he) *three ſyllables,* peccaui, *I haue ſinned: and from theſe three ſyllables, the flame of a ſacrifice did aſcend into heauen before God.* Chryſ. hom. 9. de pœnit. Chryſoſtome ſaith, *Say thou haſt ſinned, and thou haſt looſed thy ſinne.* And *Ambroſe* ſaith, *If he ſaid, I will confeſſe, and obtained pardon before he confeſſed, how much more when he had confeſſed, ſaying: I know mine iniquitie, was his ſinne pardoned?* Gregorie on this Pſal. ſaith, *Marke how ſpeedily pardon comes, and how great is the commendation of Gods mercie: in that pardon comes together with the deſire of confeſſion, and remiſſion comes to the heart, before confeſſion breakes foorth in ſpeech.*

II. Concluſion.

The firſt materiall beginnings of the conuerſion of a ſinner, or the ſmalleſt meaſure of renewing grace, haue the promiſes of this life, and the life to come.

The Expoſition.

THe beginnings of conuerſion muſt be diſtinguiſhed. Some are beginnings of preparatiõ, ſome beginnings of compoſition. Beginnings of preparation are ſuch, as bring vnder, tame, and ſubdue the ſtubburnneſſe of mans nature, without making any chaunge at all. Of this ſort are the accuſations of the conſcience, by the miniſterie of the law, feares & terrors ariſing thence, compunction of heart, which is the apprehending of Gods anger againſt ſinne. Now theſe and the like, I exclude in the concluſion; for though they go before to prepare a ſinner to his conuerſion following, yet are they no graces of God, but fruites both of the law, being the miniſterie of death, as alſo of an accuſing conſcience. Beginnings of compoſition, I tearme all thoſe inward motions and inclinations of Gods ſpirit, that follow after the worke of the law, vpon the conſcience, and riſe vpon the meditation of the Goſpell, that promiſeth righteouſnes and life euerlaſting by Chriſt: out of which motions the conuerſion of a ſinner ariſeth, & of which it conſiſteth: what theſe are, it ſhall afterward appeare. Againe, grace muſt be diſtinguiſhed; it is two-fold, reſtraining grace, or renewing grace. Reſtraining grace, I tearme certaine common gifts of God, ſeruing onely to order and frame the outward conuerſation of men to the law of God, or ſeruing to bereaue men of excuſe in the day of iudgement. By this kind of grace, heathen men haue bene liberal, iuſt, ſober, valiant, mercifull. By it, men liuing in the Church of God, haue beene enlightened, and hauing taſted of the good word of God, haue reioyced therein, and for a time, outwardly conformed themſelues thereto. Renewing grace, is not common to all men, but proper to the elect, and it is a gift of Gods ſpirit, whereby the A corruption of ſinne, is not onely reſtrained, but alſo mortified, and the decayed image of God, reſtored in righteouſneſſe and true holineſſe. Now then the concluſion muſt only be vnderſtood of the ſecond, and not of the firſt: for though a man haue neuer ſo much of this reſtraining grace, yet vnleſſe he haue the ſpirit of Chriſt, to create faith in the heart, and to ſanctifie him, he is as farre from ſaluation as any other. Thus then the ſenſe and meaning of the concluſion is, that the very leaſt meaſure of ſauing grace, & the very beginnings or ſeedes of regeneration do declare, and after a ſort, giue title to men, of all the mercifull promiſes of God, whether they concerne this life, or the life to come; and are therefore B approoued of God; if they be in truth, and accepted as greater meaſures of grace. That which our Sauiour Chriſt ſaith of the worke of miracles; *Mat.* 17.20. *If ye haue faith as a graine of Muſterd-ſeede, ye ſhall ſay vnto this mountaine, remooue hence to yonder place, and it ſhall remooue,* muſt by the law of equall proportion, be applyed to ſauing faith, repentance, the feare of God, and all other graces; if they be truly wrought in the heart, though they be but as ſmall as one little graine of muſterd-ſeed, they ſhall be ſufficiently effectuall to bring foorth good workes, for which they are ordained. The Prophet Eſa. 42.3. ſaith, that Chriſt *ſhall* C *not quench the ſmoking flaxe, nor breake the bruiſed reed.* Let the compariſon be marked: fire in flaxe muſt be both litle and weake, in quantitie as a ſparke or twaine, that cannot cauſe a flame, but onely a ſmoke, ſpecially in a matter ſo eaſie to burne. Here then is ſignified, that the gifts and graces of Gods ſpirit, that are both for meaſure and ſtrength as a ſparke or twaine of fire, ſhall not be neglected, but rather accepted and cheriſhed by Chriſt. When our Sauiour Chriſt heard the young man make a confeſſion of a practiſe but of outward and ciuill righteouſneſſe, *He looked vpon him, and loued him, Mark.* 10.21. and when he heard the Scribe ſpeake diſcreetly but one good ſpeech, that to loue God with all the heart is aboue all ſacrifices, he ſaid vnto him, *That he was not farre from the kingdome of heauen, Mar.* D 12.34. Therefore no doubt, he will loue with a more ſpeciall loue, and accept as the good ſubiects of his kingdome, thoſe that haue receiued a further mercie of God, to be borne anew of water and of the ſpirit.

III. Concluſion.

A conſtant and earneſt deſire to be reconciled to God, to beleeue, and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation, faith, repentance it ſelfe.

The Expoſition.

LVſt or deſire is two-fold, naturall, and ſupernaturall. Naturall is that, whoſe beginnings and obiect is in nature, that is, which ariſeth of the naturall will of man, and affecteth ſuch things as are thought to be good according to the light of nature. And this kind of deſire hath his degrees, yet ſo as they are limited within the compaſſe of nature. Some deſire riches, honours, pleaſure, ſome learning and knowledge, becauſe it is the light and perfection of the mind: ſome goe further, and ſeeke after the vertues of iuſtice, temperance, liberalitie, &c. and thus many heathen men haue excelled. Some againe deſire true happineſſe, as *Balaam* did, who wiſhed to die the death of the righteous: becauſe it is the propertie of nature to ſeeke the preſeruation of it ſelfe. But here nature ſtayes it ſelfe: for where the mind reueales not, the will affects not. Supernaturall deſires are ſuch, as both for their beginning and obiect, are aboue nature: for their beginning is from the holy Ghoſt; and the obiect or matter about which they are conuerſant, are things diuine and ſpirituall, which concerne the kingdome of heauen: and of this kind are the deſires of which I ſpeake in this place. Againe, that we may not be deceiued in our deſires, but may the better diſcerne them from flittering and fleeting motions, I adde three reſtraints. Firſt of all, the deſire of reconciliation, the deſire to beleeue, or the deſire to repent, &c. muſt be conſtant and haue continuance, otherwiſe it may iuſtly be ſuſpected. Secondly, it muſt be earneſt and ſerious, though not alwaies, yet at ſomtimes, that we may be able to ſay with *David*, My ſoule deſireth after thee, O Lord, as the thirſty land. *And*, As the Hart braieth after the riuers of waters, ſo panteth my ſoule after thee O Lord, my ſoule thirſteth for God, euen the liuing God. Thirdly, it muſt be in a touched heart; for when a man is touched in conſcience, the heart is caſt downe, and as much (as it can) it withdrawes it ſelfe from God. For this cauſe then, if there be any ſpirituall motions whereby the heart is lifted vp vnto God, they are without doubt frõ the ſpirit of God. Thus then I auouch, that the deſire of reconciliation with God in Chriſt, is reconciliation it ſelfe: the deſire to beleeue, is faith indeed: and the deſire to repent, repentance it ſelfe. But marke how. *A* deſire to be reconciled, is not reconciliation in nature (for the deſire is one thing, and reconciliation another) but in Gods acceptation: for if we being touched throughly for our ſinnes, do deſire to haue them pardoned, and to be at one with God, God accepts vs as reconciled. *A*gaine, deſire to beleeue, it is not faith in nature, but only in Gods acceptation, God accepting the will for the deed. That this doctrine is the will and word of God, it appeares by theſe reaſons. Firſt of all, God hath annexed a promiſe of bleſſednes, and of life euerlaſting to the deſire of grace, Matth. 5. 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* *Ioh.* 7. 37. *If any man thirſt, let him come to me and drinke.* *Reuelation*, 21. 6. *I will giue vnto* A *him which is a thirſt, of the well of the water of life freely.* Now what is this to thirſt? properly it is, when we are in a drought or drineſſe, and want drinke to refreſh vs, to deſire it: And therefore by all reſemblance, they are ſaid to thirſt after righteouſneſſe, that want it, and would faine haue it. And they thirſt after Chriſt, that feele themſelues out of Chriſt, and deſire, yea long after the blood of Chriſt, that they might be refreſhed with it in their conſciences. Here then we ſee, that the deſire of mercie, in the want of mercie, is the obtaining of mercy; and the deſire to beleeue in the want of faith, is faith. Mark then: though as yet thou want firme and liuely grace, yet art thou not B altogether void of grace, if thou canſt vnfainedly deſire it, thy deſire is the ſeed, conception or bud of that which thou wanteſt. Now is the ſpring time of the ingrafted word or the immortall ſeed caſt into the furrowes of thy heart: waite but a while, vſing the good means to this end appointed, and thou ſhalt ſee the leaues, bloſſomes, and fruite wil ſhortly follow after. Secondly, the deſire of any good thing is accepted of God, as the liuely inuocation of his holy name, Pſal. 10. 17. *God heareth the deſire of the poore*, Pſal. 145. 19. *He will fulfill the deſire of them that feare him.* When Moſes ſaid nothing, but onely deſired in heart the helpe and protection of God at the red ſea, the Lord ſaid vnto him, *Why cryeſt thou vnto me*? Exod. 14. 15. And when we know not to pray as we C ought, Paul ſaith, *that the ſpirit maketh requeſt by the inward grones of the heart*, Rom. 8. 26. Hence I gather, that when a man in his weakneſſe prayes with ſighes and groanes, for the gift of liuely faith, the want whereof he finds in himſelf, his very prayer on this manner made, is as truly in acceptation with God, as the prayer made in liuely faith. *A*nd here it is further to be conſidered, that Paul cals theſe *groanes vnſpeakable*, and why? Of moſt interpreters they are thought to be vnſpeakable, by reaſon of their greatneſſe, and this I will not deny: it ſeemes neuertheleſſe that they are ſo tearmed by reaſon of their weakneſſe, for they are cõmonly ſmall, weake, and confuſed in the hearts of Gods children D when they are diſtreſſed: and the words following ſeeme to import thus much: for when it had bene ſaid, that Gods ſpirit in vs makes requeſt with groanes not to be vttered, ſome man might happily reply and ſay, if we cannot diſcerne and vtter theſe groanes in our ſelues, what are we the better? Paul addes therefore, that although we know not, yet God a ſearcher of all things hidden in the heart, *knowes the minde and meaning of the ſpirit.* And thus the wordes yet further affoard a comfortable inſtruction to the children of God, namely, that beeing in diſtreſſe, whether in life or death, if by grace we can but ſigh, or ſobbe vnto God, though it bee weake, and feeble like the faint pulſe in the time of death: we, or the

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ſpirit of God in vs, doe indeed make requeſt vnto God that ſhal be heard, yea, (as the words are) we doe more then make requeſt: & though we do not alwaies ſee what Gods ſpirit makes vs to ſigh after, yet God doth. To the teſtimony of Scripture I adde the teſtimonies of godly and learned men, not to prooue the doctrine in hand, but to ſhew a conſent, and to prooue thus much, that the thing which I auouch, is no priuate phantaſie of any man. *Eaſily* (ſaith Ambroſe of God) *is he reconciled,* [a] *if he be inſtantly intreated.* Auguſtine ſaith, *Let thy deſire be before him, and thy Father which ſeeth in ſecret ſhall reward thee openly: for thy deſire is thy prayer, and if thy deſire be continuall, thy prayer is continuall.* He addes further in the ſame place, that *the deſire is a continuall voice, and the crie of the heart, and the inward inuocation of God, which may be made without intermiſſion.* Againe, *To deſire the helpe of grace, is the beginning of grace.* Againe, [b] *The whole life of a good Chriſtian, is an holy will and deſire. And that which thou deſireſt, thou ſeeſt not: but by deſiring, art (as it were) inlarged and made capable, that when it ſhall come which thou ſhalt ſee, thou maiſt be fulfilled.* Baſil ſaith, *Onely thou muſt will, and God wil come of his owne accord.* [c] Bernard ſaith, *What, is not deſire a voice? yea, a very ſtrong voice. God heareth the deſire of the poore, and a continuall deſire, though we ſpeake nothing, is a voice continued.* [d] Luther ſaith, *Chriſt is then truly omnipotent, and then truly raignes in vs, when we are ſo weake that we can ſcarce giue any groane. For Paul ſaith, that* one ſuch groane is a ſtrong crie in the eares of God, filling both heauen and earth. [e] Againe, *very few know, how weake and ſmall faith and hope is vnder the croſſe, and in temptation. For it appeares then, to be as ſmoking flaxe, which a good blaſt of wind would preſently put out: but ſuch as beleeue in theſe combates, and terrours againſt hope, vnder hope, that is, oppoſing themſelues by faith in the promiſe of Chriſt, againſt the feeling of ſinne, and the wrath of God, do find afterward that this litle ſparke of faith (as it appeares to reaſon, which hardly perceiueth it) is peraduenture as the whole Element of fire which filleth all heauen, and ſwalloweth vp all terrours and ſinnes.* [f] Againe, *The more we find our vnworthineſſe, & the leſſe we find the promiſes to belong vnto vs, the more muſt we deſire them, beeing aſſured that this deſire doth greatly pleaſe God, who deſireth and willeth that his grace ſhould be earneſtly deſired. This doth faith, which iudgeth it a pretious thing, and therefore greatly hungreth and thirſteth after it, and ſo obtaines it. For God is delighted to fill the hungrie with good things, and to ſend the rich empty away.* [g] Theodore Beza ſaith, *If thou find not thine heart inwardly touched, pray that it may be touched: for then muſt thou know that this deſire is a pledge of the Fathers will to thee.* [h] Kemnitius ſaith, *When I haue a good deſire, though it doe ſcarcely ſhew it ſelfe in ſome litle and ſlender ſighs, I muſt be aſſured that the ſpirit of God is preſent, and worketh his good worke.* [i] Vrſinus ſaith, *Faith in the moſt holy men in this life is imperfect and weake. Yet neuertheleſſe, whoſoeuer feeles in his heart an earneſt deſire, and a ſtriuing againſt his naturall doubtings, both can and muſt aſſure himſelfe that he is indued with true faith.* Againe, *Wicked men doe not deſire the grace of the holy ſpirit, whereby they may reſiſt ſinne. And therefore they are iuſtly depriued of it: for hee that earneſtly deſireth the holy Ghoſt, hath it alreadie: becauſe this deſire of the ſpirit cannot be but from the ſpirit:* as it is ſaid, *Bleſſed are they that hunger and thirſt after righteouſneſſe: for they ſhall be ſatisfied.* [k] Bradford ſaith, *Thy ſinnes are vndoubtedly pardoned, &c. for God hath giuen thee a penitent and beleeuing heart: that is, an heart which deſireth to repent and beleeue: for ſuch an one is taken of him (he accepting the will for the deed) for a penitent and beleeuing heart indeede.* [l] Taffine ſaith, *Our faith may be ſo ſmall and weake, as it doth not yet bring foorth fruits, that may be liuely felt in vs, but if they which feele themſelues in ſuch eſtate, deſire to haue theſe feelings [namely, of Gods fauour and loue] if they aske them at Gods hands by prayer, this deſire and prayer are teſtimonies that the ſpirit of God is in them, and that they haue faith alreadie: for is ſuch a deſire a fruite of the fleſh, or of the ſpirit? it is of the holy ſpirit, who bringeth it foorth onely in ſuch as he dwels in, &c. Then theſe holy deſires and prayers, beeing the motions of the holy Ghoſt in vs, are teſtimonies of our faith, although they ſeeme to vs ſmall and weake. As the woman that feeleth the moouing of a child in her bodie, though very weake, aſſureth her ſelfe that ſhe hath conceiued, and that ſhe goeth with a liue child: ſo if we haue theſe motions, theſe holy affections, and deſires before mentioned, let vs not doubt but that we haue the holy Ghoſt (who is the author of them) dwelling in vs, and conſequently that we haue alſo faith.* Againe he ſaith, 1. *If thou haſt begunne to hate and flie ſinne: 2. if thou feeleſt that thou art diſpleaſed at thine infirmities and corruptions: 3. if hauing offended God thou feeleſt a griefe, and a ſorrow for it: 4. if thou deſire to abſtaine: 5. if thou auoideſt the occaſion: 6. if thou trauelleſt to doe thy endeauour: 7. if thou prayeſt to God to giue thee grace: all theſe holy affections proceeding from none other then from the ſpirit of God, ought to be ſo many pledges and teſtimonies that he is in thee.* [n] Maſter Knokes ſaith, *Albeit your paines ſometimes be ſo horrible, that you find no releaſe nor comfort, neither in ſpirit nor bodie, yet if thy heart can onely ſob vnto God, deſpaire not, you ſhall obtaine your hearts deſire. And deſtitute you are not of faith: for at ſuch time as the fleſh, naturall reaſon, the law of God, the preſent torment, the deuill at one doe crie, God is angrie, and therefore there is neither helpe nor remedie to be hoped for at his hands: at ſuch time I ſay,* to ſobbe vnto God, *is the demonſtration of the ſecret ſeede of God, which is hidde in Gods elect children: and that onely* ſobbe *is vnto God a more acceptable ſacrifice, then without this croſſe, to giue our bodies to be burnt euen for the truths ſake.* More teſtimonies might be alleadged, but theſe ſhall ſuffice.

Againſt this point of doctrine it may be

Lib.7. in Luc.c.66.

[a] Si impensè rogatur.

On Pſal.36.

[b] Expoſit. Epi. Ioh. tract.4.c.3.

Hom. of humilitie.

[c] Sup. Cant. Ser.84.

[d] Tom.4. p.124.

[e] Ibid. fol.156.

[f] Ibid. fol.300.

[g] Reſp. ad Acta Colloq. Monpel.

[h] Loc. compar.1.

[i] Catechiſ.

[k] Epiſtle to Careleſſe.

[l] Booke of the marks of Gods children.

[n] Pſal.6.

alleadged,

alleadged, that if deſire to beleeue in our weakenes be faith indeede; then ſome are iuſtified and may be ſaued wanting a liuely apprehenſion and full perſwaſion of Gods mercie in *Chriſt*. *Anſ.* Iuſtifying faith in regard of his nature is alwaies one and the ſame, and the eſſentiall propertie thereof, is, to apprehend Chriſt with his benefits, and to aſſure the very conſcience thereof. And therefore without ſome apprehenſion and aſſurance, there can be no iuſtification or ſaluation in them that for age are able to beleeue. Yet there be certaine degrees and meaſures of true faith. There is a ſtrong faith, which cauſeth a full apprehenſion and perſwaſion of Gods mercie in *Chriſt*. This meaſure of faith the Lord vouchſafed Abraham, Dauid, Paul, the Prophets, Apoſtles, and Martyrs of God. It were a bleſſed thing if all beleeuers might attaine to this height of liuely faith, to ſay with Paul, I am perſwaded, that neither life, nor death, nor any thing elſe, ſhall be able to ſeparate vs from the loue of God in *Chriſt*: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a litle or weake faith, & it alſo hath a power to apprehend and applie the promiſe of ſaluation, but as yet by reaſon of weaknes, it is infolded (as it were) and wrapt vp in the heart, as the leafe and bloſſom in the bud. For ſuch perſons as haue this weake faith, can ſay indeede, that they beleeue their ſinnes to be pardonable, and that ſeriouſly in their hearts they deſire to haue them pardoned: but as yet they can not ſay, that they are without all doubt pardoned. And yet the mercy of God is not wanting vnto them. For in that they doe, and can deſire, and indeauour to apprehend, they doe indeede apprehend; God accepting the deſire to doe the thing, for the thing done. This which I ſay will the better appeare, if the grounds thereof be conſidered. Faith doth not iuſtifie in reſpect of it ſelfe, becauſe it is an action or vertue: or becauſe it is ſtrong, liuely, and perfect: but in reſpect of the obiect thereof, namely Chriſt crucified, whom faith apprehendeth as he is ſet forth vnto vs in the word and Sacraments. It is Chriſt that is the authour and matter of our iuſtice, and it is he that applieth the ſame vnto vs: as for faith in vs, it is but an inſtrument to apprehend and receiue that which Chriſt for his part offereth and giueth. Therefore, if faith erre not in his proper obiect, but follow the promiſe of God, though it doe but weakely apprehend, or at the leaſt cauſe a man onely to endeauour and deſire to apprehend, it is true faith, and iuſtifieth. Though our apprehenſion be neceſſarie, yet our ſaluation ſtands rather in this, that God apprehends vs for his owne, then that we apprehend him for ours, Phil. 3. v. 12. And rather in this, that we are knowne of him, then that we know him, Gal. 4. 9.

Out of this concluſion ſprings another not to be omitted, that God accepts the endeauour of the whole man to obey, for perfect obedience it ſelfe.

THat is, if men endeauour to pleaſe God in all things, God will not iudge their doings by the rigour of his law: but will accept their litle and weake endeauour, to doe that which they can doe by his grace, as if they had perfectly fulfilled the law. But here remember I put this caueat; that this indeauour muſt be in and by the whole man; the very mind, conſcience, will, and affections, doing that which they can in their kinds: and thus the indeauour to obey, which is a fruit of the ſpirit, ſhall be diſtinguiſhed from ciuil righteouſnes, which may be in heathen men, and is onely in the outward and not in the inward man. The truth of this concluſion appeares by that which the Prophet Malachi ſaith, that God will ſpare them that feare him, as a father ſpares his child: who accepts the thing done, as well done, if the child ſhew his good will to pleaſe his father, and doe what he can.

Mal. 3. 17.

IV. Concluſion.

To ſee and feele in our ſelues the want of any grace pertaining to ſaluation, and to be grieued therefore, is the grace it ſelfe.

The Expoſition.

VNderſtand this concluſion as the former, namely, that griefe of heart for the want of any grace neceſſarie to ſaluation, is as much with God as the grace it ſelfe. When beeing in diſtreſſe, we cannot pray as we ought, God accepts the very groanes, ſobs, and ſighes of the perplexed heart, as the prayer it ſelfe. Rom. 8. 29. When we are grieued, becauſe we cannot be grieued for our ſinnes, it is a degree and meaſure of godly ſorrowe before God. Auguſtine ſaith well: *Sometimes our prayer is lukewarme, or rather cold, and almoſt no prayer: nay ſometime it is altogither no prayer at all, and yet we cannot with griefe perceiue this in our ſelues: for if we can but grieue becauſe we cannot pray, we now pray indeede.* Hierome ſaith, *Then we are iuſt, when we doe acknowledge our ſelues to be ſinners.* Againe, *This is the true wiſedome of man, to know himſelfe to be imperfect: and (that I may ſo ſpeake) the perfection of all iuſt men in the fleſh is imperfect.* Aug. againe ſaith, *That the vertue which is now in a iuſt man is thus farre forth perfect, that vnto the perfection thereof, there belongs a true acknowledgement and an humble confeſſion of the imperfection thereof.* A broken & a contrite heart after an offence, is as much with God, as if there had bin no offence at all. *A*nd therefore ſo ſoone as *Dauid* after his grieuous fall, in heauineſſe of heart confeſſed his ſinne, ſaying in effect but thus much, *I haue ſinned*, the prophet in the name of the Lord pronounceth the pardon of his ſinne in heauen, and that preſently.

Com 4. l. 1. ad Simplic. in fine.

Lib. 1. contra Pelagianos.

2. Sam. 12. 13.

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V. Concluſion.

He that hath begunne to ſubiect himſelfe to Chriſt and his word, though as yet he be ignorant in moſt points of religion, yet if he haue a care to increaſe in knowledge, and to practiſe that which he knoweth, he is accepted of God as a true beleeuer.

The expoſition.

SVndry perſons by the Euangeliſts are ſaid to beleeue, which had onely ſeene the miracles of Chriſt, and as yet had made no further proceedings but to acknowledge Chriſt to be the Meſſias, and to ſubmit themſelues to him and his doctrine, which afterward ſhould be taught. On this manner the woman of Samaria beleeued, and many of the Samaritans vpon her report: and a certaine ruler, by reaſon of a miracle wrought vpon his ſonne, is ſaid to beleeue, and all his houſhold, Iohn 4.42.53. When our Sauiour Chriſt commended the faith of the Apoſtles, tearming it a rocke, againſt which the gates of hell ſhould not preuaile, it was not for the plentifull knowledge of the doctrine of ſaluation (for they were ignorant of many articles of faith, as namely of the death, reſurrection, aſcenſion, and kingdome of Chriſt) but becauſe they beleeued him to be the ſonne of God, and the Sauiour of mankind, and they had withall reſolued themſelues to cleaue vnto him, and the bleſſed doctrine of ſaluation which he taught, though as yet they were ignorant in many points. The holy Ghoſt commendeth the faith of Rahab when ſhe receiued the ſpies. Now this her faith was indeede but a ſeede and beginning of liuely faith: for then ſhe had onely heard of the miracles done in Egypt, and of the deliuerance of the Iſraelites, and was thereupon ſmitten with feare, & had conceiued a reſolution with her ſelfe, to ioyne her ſelfe to the Iſraelites, and to worſhip the true God. Now theſe and the like, are tearmed beleeuers, vpon iuſt cauſe: for though they be ignorant as yet, yet their ignorance ſhall be no continuing or laſting ignorance: and they haue excellent ſeedes of grace, namely, a purpoſe of heart to cleaue to Chriſt, and a care to profit in the doctrine of ſaluation, whereof they haue ſome litle knowledge.

VI. Concluſion.

The foreſaid beginnings of grace are counterfeit vnleſſe they increaſe.

The Expoſition.

THe wickedneſſe of mans nature, and the depth of hypocriſie is ſuch, that a man may and can eaſily transforme himſelfe into the counterfeit and reſemblance of any grace of God. Therefore I put downe in this laſt concluſion a certaine note whereby the gifts of God may be diſcerned, namely, that they grow vp and increaſe as the graine of Muſterd-ſeede to a great tree, and beare fruit anſwerably. The grace in the heart is like the graine of Muſterd-ſeed in two things. Firſt, it is ſmall to ſee to at the beginning: ſecondly, after it is caſt into the ground of the heart, it increaſeth ſpeedily, and ſpreads it ſelfe. Therefore, if a man at the firſt haue but ſome litle feeling of his wants, ſome weake and faint deſire, ſome ſmal obedience, he muſt not let this ſparke of grace goe out, but theſe motions of the ſpirit muſt be encreaſed by the vſe of the word, Sacraments, & prayer; and they muſt daily be ſtirred vp by meditating, endeauouring, ſtriuing, asking, ſeeking, knocking. The maſter deliuering his talents to his ſeruants, ſaith vnto them, Occupy till I come, & not hide them in the earth, Mat.25.26. Paul vſeth an excellent ſpeech to Timothie*: I exhort thee to ſtirre vp the gift of God which is in thee, namely, as fire is ſtirred vp by often blowing, & putting to of wood, 2. Tim. 1. ver. 6. As for ſuch motions of the heart that laſt for a weeke, or a moneth, and after vaniſh away, they are not to be regarded: and the Lord by the Prophet Oſe complaineth of them, ſaying, O Ephraim, thy righteouſneſſe is like the morning deaw, chap. 6.4.

Therefore conſidering, grace vnleſſe it be confirmed and exerciſed, is indeede no grace; I will here adde certaine rules of direction, that we may the more eaſily put in practiſe the ſpirituall exerciſes of inuocation, faith, and repentance: and thereby alſo quicken and reuiue the ſeedes and beginnings of grace.

1. In what place ſoeuer thou art, whether alone or abroad, by day or by night, and whatſoeuer thou art doing, ſet thy ſelfe in the preſence of God, let this perſwaſion alwaies take place in thy heart, that thou art before the liuing God: and doe thy endeauour that this perſwaſion may ſmite thy heart with awe and reuerence, and make thee afraid to ſinne. This counſell the Lord gaue Abraham, Gen.17.1. *Walke before me and be vpright.* This thing alſo was practiſed by Enoch, who for this cauſe is ſaid *to walke with God.*

2. Eſteeme of euery preſent day as the day of thy death: and therfore liue as though thou wert dying, and doe thoſe good duties euery day, that thou wouldeſt doe if thou wert dying. This is Chriſtian watchfulneſſe; and remember it.

3. Make catalogues and billes of thine own ſinnes, ſpecially of thoſe ſinnes that haue moſt diſhonoured God, and wounded thine owne cóſcience: ſet them before thee often, ſpecially then, when thou haſt any particular occaſion of renewing thy repentance, that thy heart by this dolefull ſight may be further humbled. This was Dauids practiſe when he conſidered his waies, & turned his feet to Gods cómandements. Pſa.119.59. And when he confeſſed the ſins of his youth, Pſ.25. This was Iobs practiſe, when he ſaid, he was not able to anſwer one of a thouſand of his ſinnes vnto God, Iob.9.3.

4. When thou firſt openeſt thine eies in a morning, pray to God, and giue him thankes heartily: God then ſhall haue his honour, and thy heart ſhall be the better for it the whole day following. For we ſee in experience, that veſſels keepe long the taſte of that liquor wherwith they are firſt ſeaſoned. And when thou lieſt downe let that be the laſt alſo: for thou knoweſt not whether fallen aſleepe, thou ſhalt euer riſe againe aliue. Good therefore it is, that thou ſhouldeſt giue vp thy ſelfe into the hands of God, whilſt thou art waking.

5. Labour to ſee and feele thy ſpirituall pouertie, that is, to ſee the want of grace in thy ſelfe, ſpecially thoſe inward corruptions, of vnbeleefe, pride, ſelfe-loue, &c. Labour to be diſpleaſed with thy ſelfe: and labour to feele, that by reaſon of them thou ſtandeſt in neede of euery drop of the blood of Chriſt to heale and cleanſe thee from theſe wants: and let this practiſe take ſuch place with thee, that if thou be demaunded, what in thine eſtimation is the vileſt of the creatures vpon earth? thine heart & conſcience may anſwer with a loud voice, *I, euen I, by reaſon of mine owne ſinnes:* and againe, if thou be demanded, what is the beſt thing in the world for thee? thy heart and conſcience may anſwer againe with a ſtrong and loud crie, *One droppe of the blood of Chriſt to waſh away my ſinnes.*

6. Shew thy ſelfe to be a member of Chriſt, and a ſeruant of God, not onely in the generall calling of a Chriſtian, but alſo in the particular calling in which thou art placed. It is not inough for a magiſtrate to be a Chriſtian man, but he muſt alſo be a Chriſtian Magiſtrate: it is not inough for a maſter of a familie to be a Chriſtian man, or a Chriſtian in the Church, but he muſt alſo be a Chriſtian in his familie, and in the trade which he followeth daily. Not euery one that is a common hearer of the word, and a frequenter of the Lords table, is therefore a good Chriſtian, vnleſſe his conuerſation in his priuate houſe, and in his priuate affaires and dealings be ſutable. There is a man to be ſeene what he is.

7. Search the Scriptures, to ſee what is ſinne, and what is not ſinne in euery action: this done, carrie in thy heart a conſtant and reſolute purpoſe, not to ſin in any thing: for faith and the purpoſe of ſinning can neuer ſtand together.

8. Let thine indeauour be ſutable to thy purpoſe: and therefore doe nothing at any time againſt thy conſcience, rightly enformed by the word: exerciſe thy ſelfe to eſchew euery ſinne, and to obey God in euery one of his commandements, that pertaine either to the generall calling of a Chriſtian, or to thy particular calling. This did good *Ioſias*, who turned vnto God with al his heart, according *to all* the law of Moſes, 2. Kin. 23. 25. and thus did Zacharie, & Elizabeth that walked *in all* the cōmaundements of God without reproofe, Luk. 1. 6.

9. If at any time againſt thy purpoſe and reſolution, thou be ouertaken with any ſinne little or great, lie not in it, but ſpeedily recouer thy ſelfe, confeſſing thine offence, and by prayer intreate the Lord to pardon the ſame, and that earneſtly, till ſuch time as thou findeſt thy conſcience truly pacified, and thy care to eſchewe the ſame ſinne increaſed.

10. Conſider often of the right and proper ende of thy life in this world, which is not to ſeeke profite, honour, pleaſure, but that in ſeruing of men, we might ſerue God in our callings. God could, if it ſo pleaſed him, preſerue man without the miniſterie of man, but his pleaſure is to fulfill his worke & will, in the preſeruation of our bodies, and ſaluation of our ſoules, by the imploiment of mē in his ſeruice, euery one according to his vocation. Neither is there ſo much as a bondſlaue, but he muſt in & by his faithfull ſeruice to his maſter, ſerue the Lord. Men therefore do commonly profane their labours and liues, by aiming at a wrong end, when all their care conſiſteth onely in getting ſufficient maintenance for them and theirs, for the obtaining of credit, riches, and carnall commodities. For thus men ſerue themſelues, and not God, or men: much leſſe doe they ſerue God in ſeruing of men.

11. Giue all diligence to make thy election ſure, and to gather manifold tokens thereof. For this cauſe obſerue the workes of Gods prouidence, loue, and mercie, both in thee, and vpon thee, from time to time: for the ſerious conſideration of them, and the laying of them togither when they are many and ſeuerall, miniſter much direction, aſſurance of Gods fauour and comfort. This was the practiſe of Dauid, 1. Sam. 17. 34. 36. Pſal. 23. all.

12. Thinke euermore thy preſent eſtate whatſoeuer it be, to be the beſt eſtate for thee: becauſe whatſoeuer befals thee, though it be ſickeneſſe, or any other affliction, or death, befalls thee of the good prouidence of God. That this may the better be done, labour to ſee, and acknowledge a prouidence of God, as well in pouertie, as in abundance, as well in diſgrace, as in good report, as well in ſickenes, as in health, as well in life, as in death.

13. Pray continually, I meane not by ſolemne & ſet prayer, but by ſecret & inward eiaculations of the heart, that is, by a continuall eleuation of minde vnto Chriſt, ſitting at the right hand of God the Father, and that either by prayer, or giuing of thankes, ſo often as any occaſion ſhall be offered.

14. Thinke often of the worſt and moſt grieuous things that may befall thee, either in this life, or death, for the name of Chriſt; make a reckoning of them, and prepare thy ſelfe to beare them; that when they come, they may not ſeeme ſtraunge, but be borne the more eaſily.

15. Make conſcience of idle, vaine, vnhoneſt, and vngodly thoughts, for theſe are the ſeedes and beginnings of actuall ſinne in word and in deede. This want of care in ordering and compoſing of our thoughts, is often puniſhed with a fearefull temptation in the very

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A thought, called of Diuines, *Tentatio blaſphemiarum*, a tentation of blaſphemies.

16. When any good motion or affection riſeth in the heart, ſuffer it not to paſſe away, but feede it by reading, meditating, praying.

17. Whatſoeuer good thing thou goeſt about, whether it be in word or deede, doe it not in a conceit of thy ſelfe, or in the pride of thy heart, but in humilitie, aſcribing the power whereby thou doeſt thy worke, and the praiſe thereof to God, otherwiſe thou ſhalt finde by experience, God will curſe thy beſt doings.

18. Deſpiſe not ciuill honeſtie: good conſcience and good manners muſt goe togither: therefore remember to make couſcience of lying, B and cuſtomable ſwearing in common talke: contend not either in deed or word with any man, be curteous and gentle to all, good and bad: beare with mens wants and frailties, as haſtineſſe, frowardneſſe, ſelfe-liking, curiouſneſſe, &c, paſſing by them as beeing not perceiued: returne not euill for euill, but rather good for euill: vſe meate, drinke, and apparrell, in that manner and meaſure, that they may further godlineſſe; and may be as it were ſignes, in which thou maieſt expreſſe the hidden grace of thy heart: Striue not to go beyond any, vnleſſe it be in good things: goe before thine C equals in giuing of honour, rather then in taking of it: making conſcience of thy word, and let it be as a bond: profeſſe no more outwardly than thou haſt inwardly in heart: oppreſſe or defraud no man in bargaining: in all companies, either doe good, or take good.

19. Cleaue not by inordinate affection to any creature, but aboue all things, quiet and reſt thy mind in Chriſt, aboue all dignitie and honour, aboue all cunning and policie, aboue all glorie and honour, aboue all health and beautie, aboue all ioy and delight, aboue all fame and praiſe, aboue all mirth and conſolation, that mans heart can feele or deuiſe beſide Chriſt.

With theſe rules of practiſe, ioyne rules of meditation; whereof I propound ſixe vnto thee, as I finde them ſet downe by a learned Diuine, called *Victorius Strigelius*.

I.

We muſt not fall away from God for any creature.

II.

Infinite eternitie is farre to be preferred before the ſhort race of this mortall life.

III.

We muſt hold faſt the promiſe of grace, though we looſe temporall bleſſings, and they alſo in death muſt needes be left.

IIII.

Let the loue of God in Chriſt, and the loue of the Church for Chriſt, be ſtrong in thee, and preuaile againſt all other affections.

V.

It is the principall Art of a Chriſtian, to beleeue things inuiſible, to hope for things deferred, to loue God when he ſhewes him to be an enemie, and thus to perſeuere vnto the end.

VI.

It is a moſt effectuall remedie for any griefe, to quiet our ſelues in a confidence of the preſence and helpe of God, and to aske of him, and withall, to waite, either for ſome eaſement, or deliuerance.

VII.

All the workes of God are done in contrary meanes.

FINIS.

THE
TRVE GAINE:

MORE IN VVOORTH
THEN ALL THE GOODS IN THE WORLD.

Phil. 3. 7.

But the things which were aduantage to me, the ſame I accounted loſſe for Chriſt, &c.

HINC·LVCEM·ET·POCVLA·SACRA·
ALMA MATER CANTABRIGIA

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1608.

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TO THE RIGHT VVORSHIPFVLL, SIR EDWARD DENNIE Knight.

IT is a concluſion of our religion worthy to be conſidered: That Chriſt alone is our Mediatour, Iuſtifier, Propitiatour, Sauiour, by workes and merits which he himſelfe wrought within himſelfe, and not by any workes, or merits, which he worketh in vs by his ſpirit. The Scripture ſaith thus much in expreſſe words: Iuſtified freely by the redemption THAT IS IN CHRIST IESVS, Rom. 3. 24. He hath by HIMSELFE, purged our ſinnes, Heb. 1. He was ſinne for vs, that we ſhould be made the righteouſnes of God IN HIM, 2. Cor. 5.21. IN HIM are ye compleate, Coloſſ. 2. 10. By his OWNE BLOOD he entred once into the holy place, and obtained eternall redemption, Heb. 9.12. *Againe, Chriſt is ſaide to purge* our conſciences from dead workes by his blood: *becauſe he* offered himſelfe by his eternall ſpirit, without ſpot to his father. v.14. *And common reaſon tels vs as much. For if men be myſtically vnited to Chriſt, and by this vnion, doe receiue the ſpirit of Chriſt, and by the ſpirit doe good workes, and conſequently merit eternall life, they are then become partners with Chriſt, and are receiued into fellowſhip with him, in the worke of mans redemption: whereas he in the act of our reconciliation with God, admits neither deputie nor partner.*

This concluſion beeing thus of infallible truth, it ſerues greatly to exalt the grace of God, to abaſe nature, and to beate downe the pride of all Iuſtitiary perſons and religions. And for the further explaning of it, ſerues this treatiſe following, which I preſent to your Worſhip. And the reaſon of my doing is this. I remember almoſt two yeares agoe, in ſpeech you entred into commendations of that golden text, Phil. 3.7. *and withall, gaue ſignification of your deſire, that ſomething might be ſet downe, whereby you might be brought to a further vnderſtanding of that place of Scripture. Therefore, to ſatisfie your deſire, I haue here penned a ſhort expoſition of it. And I haue further preſumed to publiſh it in your name, deſiring it may be a teſtimonie of a thankefull mind, for your loue and fauour towards me.*

Thus wiſhing to your Worſhip, continuance and encreaſe of loue to the holy word of God, I take my leaue. Ann. 1601. Ian. 20.

Your W. in all dutie to

command, *W. Perkins.*

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The text, Phil. 3. 7. containes a compariſon of Vnequals.

- *Protaſis*, the firſt part. I count all things Dung for Chriſt. Here conſider
  - what things are dung. All things
    - Vertues and workes before his conuerſion.
    - Vertues and works after his conuerſion.
  - howe they are dung, ſhewed by a gradation.
    - 1. I account all things loſſe.
    - 2. I depriue my ſelſe of them.
    - 3. I account them dung.
- *Apodoſis*, the ſecond part. Chriſt is my gain. Here conſider.
  - the amplification by a gradation.
    - 1. I eſteeme the knowledge of Chriſt an excellent thing.
    - 2. I Deſire to gaine Chriſt.
    - 3. I deſire to be found in Chriſt in the day of iudgement.
  - the degrees of Gaine in Chriſt.
    - 1. Iuſtice by the faith of Chriſt.
    - 2. Fellowſhip with Chriſt in the vertue of his
      - Reſurrection.
      - Death.
    - 3. Attainement to the reſurrection of the dead.

Phil. 3. 7.

But the things which were aduantage to me, the ſame I accounted loſſe for Chriſt.
8. *Yea, doubtleſſe I count all things but loſſe, for the excellent knowledge of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to bee doung: that I might winne Chriſt.*
9. *And be found in him* ———.

THe ſcope of theſe words, is this. In the ſecond verſe, Paul admoniſheth the Philippians, to take heede of certaine counterfeit Apoſtles, which ioyned Chriſt & circumciſion in the cauſe of their ſaluation:& put confidence in the *fleſh*, that is,in the outward works of the ceremoniall and morall lawe. And that this Admonition might take the better place, he vſeth two reaſons. The firſt propounded in the 3. verſe, is this: True circumciſion is to worſhip God in ſpirit, to reioyce in Chriſt,and not to put any confidence in the fleſh. The ſecond reaſon is framed thus:If any man might put confidence in outward things,then I much more:but not I: therefore no man. The propoſition or firſt part of the reaſon is propounded in the 4. ver. and confirmed in the fift and ſixt. The ſecond part, or aſſumption [but I doe not put confidence in outward things] is confirmed in the ſeuenth,and eight verſes, thus: All things are loſſe to me in reſpect of Chriſt: therefore I put no confidence in any thing out of Chriſt. And this is the very drift of the former words.

In the ſecond place the proper ſenſe and meaning of this portion of Scripture is to be conſidered. And for this cauſe, we are to be aduertiſed of ſundrie things in the words thẽſelues. And firſt of all, let it be obſerued, that Paul in the 7. verſe ſaith, in the time paſt, *I haue counted all things loſſe*: and in the next verſe, in the time preſent, *I doe count all things loſſe.* The former ſpeech is meant of that time in which he was firſt called to the knowledge of Chriſt: the ſecond is ſpoken of the time, when he had long continued an *Apoſtle* of Chriſt,and writ this Epiſtle to the Philippians. This diſtinction of times in one & the ſame word, makes much to the clering of the doctrine that ſhall afterward be deliuered. Secondly, whereas in our tranſlation, it is ſaid in the eight verſe, *for whom I haue counted all things loſſe*, the words are too ſcant, and doe not fully expreſſe the meaning of the holy Ghoſt. For the words fully tranſlated, ſignifie, *I haue made all things loſſe*, or, *I haue caſt away all things*, or, *I haue depriued my ſelfe of all things for Chriſt*: And whereas Paul had ſaid before, [*I count all things loſſe*,] his meaning is to amplifie his owne words, by ſaying, *I depriue my ſelfe of all things, & iudge them dung for Chriſt*. Thirdly, the word tranſlated [*doung*] ſignifieth ſuch things in the intrals of beaſts, as beeing vnfit for mans vſe, are caſt to dogges: and by it Paul ſignifies, that he did not onely eſteeme all things as loſſes, and depriue himſelfe of them, but alſo caſt them away with loathing, in a minde neuer to ſeeke the recouery of them. Laſtly, it muſt be known, that Paul in theſe verſes vſeth a ſimilitude borrowed from the Merchant man; and it may be framed on this manner. The merchant, in hope of a treaſure, is content to eſteeme his commodities no commodities, but loſſes; yea he is further content to caſt them out into the ſea, and to eſteeme them as things caſt to dogs, that he may obtaine his intended treaſure: ſo, ſaith Paul, doe I count all my former prerogatiues as loſſe, and am content to depriue my ſelfe of them, yea to loath them as dung, for the obtaining of Chriſt.

Furthermore the ſumme and ſubſtance of the words, is a compariſon of things vnequall, and it may be formed thus: All things are loſſe to me for Chriſt: and Chriſt is my gaine. The firſt part of the compariſon of Pauls loſſes, and it is amplified two waies. Firſt, he ſets downe, what things be his loſſe: and they are of two ſorts. Priuiledges, vertues, and workes before his conuerſion when he was a Phariſie. Againe, Priuiledges, vertues, & works after his conuerſion when he was an Apoſtle of Chriſt: the firſt are mentioned in the 7. verſe, the latter in the eight. Secondly, Paul ſets downe, how all things are loſſes to him by a gradation, thus: *I count all things loſſe: I depriue my ſelfe of them: I count them dung.*

The ſecond part of the compariſon is of Pauls Gaine. And it is amplified by a contrary gradation, thus: *I eſteeme the knowledge of Chriſt an excellent thing: I deſire to gaine Chriſt: and I deſire to be found in him.* Of theſe points in order: and firſt of Pauls loſſes before his conuerſion, in theſe words:

For the things which were vantage to me, I counted loſſe for Chriſt.

That theſe things may be well knowne, let vs yet more narrowly ſearch the meaning of theſe words. The things that were vantage to Paul are of three ſorts. Firſt, his priuiledges, that he was borne a Iew, that is, a member of the Church: and againe, that he was circumciſed and brought vp in the ſtrait ſect of the Phariſies: Secondly, his vertues, namely, his iuſtice and zeale in his religion: Thirdly, his workes whereby he for outward carriage obſerued the Ceremoniall and Morall law, without reproofe. And all theſe things are called his aduantage becauſe he put his cōfidence in them, & thought to merit eternall life thereby, when he was a Phariſie. He addes further, that he counted theſe his aduantages to be loſſe; becauſe ſo ſoone as he knew Chriſt, his confidence ceaſed, his former merits were no merits, but as things loſt and caſt away, yet not ſimply, but for Chriſt, that is, that he might gaine Chriſt, and be found in Chriſt, as he expoundes himſelfe in the words following.

The meaning thus laid downe, ſundrie things may be learned. The firſt, that it was an hereſie of the Phariſies, to put confidence in their workes, and to thinke that they could merit eternall life by them: for here Paul ſaith, that beeing a Phariſie, workes were his gaine and aduantage in the cauſe of ſaluation. And hence we learne, what to iudge of the Popiſh religion, which teaches in ſubſtance the very ſame doctrine of confidence in workes, and of the merit of ſaluation thereby. And therefore the Papiſts of our time are the children of the old Phariſies, reuiuing and renuing the old hereſie touching merit, with new and freſh colours. If they alleadge, that they aſcribe merit to the workes, not of the ceremoniall, but of the morall law, and to workes not of nature but grace; I anſwer, that the Phariſies did the ſame, as the Phariſie acknowledgeth in his praier, when he ſaith, *I thanke thee O Lord, I am not as other men, &c.* Luk.18.11.

Secondly, in Pauls example beeing a Phariſie we learne, that it is the pride and arrogancie of mans nature, to be ſomething within himſelfe, and to erect vp ſomething vnto himſelfe to be his righteouſnes, and a meanes of his ſaluation out of Chriſt. *The iuſt* (ſaith Habacuk) *liues by his faith, but he whoſe ſoule is not right in him, puffs vp himſelfe,* Hab.2.4. or builds towers of defence to himſelfe by vaine confidence out of God. The prodigall ſonne muſt haue his part alone by himſelfe from his father. Paul ſaith of the Iewes, that they eſtabliſhed their owne righteouſnes, and would not be ſubiect to the righteouſnes of God. Rom.10.3. This beeing ſo, let vs learne to ſee and deteſt this pride in our ſelues. For where it raignes and takes place, there Chriſt is not truly acknowledged: and when men begin to know Chriſt, this hidden & ſpirituall pride giues place. And further, by this we learne not to maruell, that Turkes & Iewes denie Chriſt, and that Papiſts in the cauſe of their ſaluation, beſide the paſſion of Chriſt, foyſt in ſomething of their own, namely their owne merits & ſatisfactions: for it is the proud nature of man to ſet vp himſelfe, in whole, or in part, and to relie vpon ſomething of his owne out of Chriſt. No maruaile then, that ſuch as be otherwiſe learned and wiſe, liue and die in the opinion of iuſtification by their own good workes.

Thirdly, whereas Paul accounts things of aduantage to be his loſſe, we learne, that no priuiledges out of Chriſt, miniſter true comfort or true happines. It is a priuiledge to haue knowne Chriſt, and to haue eaten and drunken with him: but of ſuch Chriſt ſaith, *Depart from me, I know you not.* Luk.13.26. It is a priuiledge to be of the kindred of our Sauiour Chriſt, but it is of no moment: for Chriſt ſaith, *Who is my mother and brethren? he that doth the will of my father, is my brother, ſiſter, and mother.* Mark.3.33.35. It is a priuiledge that the virgin Mary was the mother of Chriſt: but if ſhe had not as wel born him in her heart by faith, as ſhee bare him in her wombe, ſhe had not bin ſaued. It is a priuiledge to propheſie in the name of Chriſt, but of ſuch Chriſt ſaith, *Depart from me ye workers of iniquitie.* Math.7.23. Laſtly, it is a priuiledge to be indued with all kind of learning, of arts, and tongues; but alas all is nothing: for if a man had all wit, wiſedome and learning, and could ſpeake in all matters with the tongue of men and Angels, vnleſſe he be found in Chriſt, he is no better in the ſight of God, then a damned wretch. This beeing ſo, we muſt learne firſt of all, to moderate our care and our affections, for worldly profits, honours, pleaſures; and our principall care muſt euermore be caſt on CHRIST. Secondly, ſuch perſons as liue in an honeſt and ciuill life, and ſtand vpon this, that they are no theeues, no murderers, no adulterers, no blaſphemers, but in outward duties ſhewe loue to God and man, they muſt I ſay, take heed leaſt they deceiue themſelues, building vpon falſe grounds. For though ciuill honeſtie be a thing commendable before God, yet it is not ſufficient to ſaue vs before God. And Paul, who was a ſtrait obſeruer of the law, after he came to the knowledge of Chriſt, counted all his morall obedience, in which he had formerly truſted, but loſſe and dung for Chriſt.

Fourthly, it hath bin the doctrine of the popiſh Church this many yeares, that before a man can be in Chriſt, and be iuſtified, he muſt firſt of all prepare and diſpoſe himſelfe to receiue his iuſtification: and that when he is ſufficiently diſpoſed, he doth merit of congruitie that God ſhould infuſe righteouſneſſe, whereby of a ſinner he is made no ſinner and righteous before God. But I demaund of the Patrons of this doctrine; whether, when the workes of preparation are done, the doer is in Chriſt or out of Chriſt? If he be in Chriſt, he is alſo iuſtified: If he be as yet out of Chriſt, Paul hath giuen the ſentence, that the ſaid workes are to be eſteemed as loſſe, & that the merit of congruitie is no meat for them that deſire to feed on Chriſt, but rather food for dogges.

Laſtly, hence we learne, how Chriſt is to be receiued of vs. Such as would truly come to Chriſt and receiue him, muſt make loſſes of all things: they muſt come naked and emptied of all their owne righteouſnes. As men in Shipwrack caſt out their commodities, and when there is no remedie leaue their ſhip and betake themſelues to the ſea, & thus come ſwimming to the ſhore: euen ſo muſt all men firſt forſake all, & then come to Chriſt. Beggars, that they may obtain their almes, come in their rags, vnfolding legs & armes, that their ſores and botches may be ſeen. *Benhadad* king of Syria, that he might recouer the fauour of the king of Iſrael, caſts off his crowne & royall robes: he & his men come in ſackcloth with halters about their heads: & thus he obtaines his deſire. In like maner cōming to Chriſt we muſt lay aſide all opinion of our goodneſſe, and in abaſing of our ſelues follow beggers faſhions, and with Benhadad cloath our ſelues with ſignes of guiltines & confuſion of face. We muſt firſt be annihilated & vtterly in reſpect of goodneſſe be made nothing in our ſelues, that we may be what we are out of our ſelues in Chriſt. There is no entring into the kingdome of heauen, except we receiue it & Chriſt as a little child in al meekenes and humility. For there muſt be nothing in vs to receiue Chriſt, but meere faith reſting on meere mercie. Let all ſuch think on this, as deſire to be in Chriſt, & to receiue true comfort by him.

Thus much of Paules loſſes before his conuerſion: now come to be cōſidered the things which were his loſſes after his conuerſion: and they are ſet down in the words following. But [*doubtleſſe I doe thinke all things loſſes for the excellent knowledge of Ieſus Chriſt my Lord.*] That theſe loſſes may be the better knowne, let vs a little conſider the meaning of the words. Wheras before Paul had ſaid, that therfore he counted things to be loſſe vnto him for Chriſt that had bin his aduantage: ſome man might happily think, this is but raſh judgmēt in Paul; he therfore, to cut off this ſurmiſe ſaith, *doubtles I count all things loſſe*, that is, that I may not be thought to ſpeake raſhly, I ſay more, that I doe now account al things loſſe, & I ſpeake it confidently, as being reſolued what I ſay. When he ſaith, *I do account*, he ſpeaks in the time preſent of himſelf, as being not only a Chriſtian, but alſo an Apoſtle of Chriſt. And when he ſaith, *all things*, the generall ſpeech muſt be obſerued: for he excepteth nothing pertaining to him, but his knowledg & faith in Chriſt. Here therfore we muſt firſt of all vnderſtand the priuiledge of an Apoſtle: ſecondly, all inward and Chriſtian vertues, as hope, feare, loue of God, good conſcience, &c. for of al the inward gifts none is excepted but faith (as I haue ſaid.) Thirdly, here we muſt vnderſtand works not of nature but of grace, done and effected by the ſpirit of God in vs: For in the verſe following he doth reiect his owne righteouſnes which is of the law. Now he ſaith of all theſe, that they are his loſſes for Chriſt. But how are they loſſes? The ſpeech muſt warily be vnderſtood, leſt it be offenſiue. They are loſſes not in reſpect of godly cōuerſation: for they are the cauſes therof, & they are meanes of ſhewing our thankefulnes to God, & loue to man. Now then they are loſſes only in reſpect of iuſtification & ſaluation: when they are reputed & maintained as

A meritorious cauſes thereof either in whole or in part. Though, when they are rightly vſed & applied, they are the excellent gifts of God: yet whē they are brought into the Act of iuſtification & ſaluation, they become as loſſes and dung: & this I take to be the meaning of theſe words. To the like purpoſe the Prophet Iſai ſaith in the name of the whole Church confeſſing her ſins, *All our righteouſneſſe is as a cloath vtterly to be caſt away.* Iſa.64.6. And Paul to the Galathians: If righteouſnes be by the law, *Chriſt died without cauſe*, or, *in vain*; Gal.2.21. that is, if the righteouſnes of the law be our aduantage, Chriſt muſt be our loſſe: & on the cōtrary, if he be our aduantage, the righteouſnes of the law muſt be our loſſe. B This doctrine of Paul, that all vertues & workes both of nature and grace are loſſes in the caſe of our ſaluation, ſounds not in mans reaſon, and there be many things brought to the contrarie. Firſt, it is alleadged, that God doth accept and crowne our workes: and therfore they are not loſſes. I anſwer: God doth as it were keepe a double court. One of iuſtice, the other of mercie. In the court of iuſtice hee giues iudgement by the law, and accurſeth euery man that doth not continue in all things written in the law to doe them. In this court nothing can ſtand but the paſſion and righteouſneſſe of Chriſt, and for the beſt works that we can do, we may not looke for any acceptation or reward: but vſe the plea of Dauid. *Enter not, O Lord,* C *into iudgement with thy ſeruant, for no fleſh ſhal be iuſtified in thy ſight.* Now in the court of grace and mercie, God hath to deale with his owne children that ſtand before him iuſtified and reconciled by Chriſt. And the obedience of ſuch he accepteth in this court, & mercifully regardeth, though otherwiſe it be imperfect; yet not for the merit thereof, but for the merit and worthineſſe of Chriſt. Thus then good workes in rigour of iuſtice are worthie condemnation, and are accepted of mercie procured by the merit of Chriſt. Secondly, it is alleadged that workes are neceſſarie to ſaluation, and therefore not to be reputed loſſes. I anſwer, workes may be conſidered either as cauſes of ſaluation, or onely as a way directing thereto. If they be conſidered as cauſes, D they are not neceſſarie, but in this reſpect they are dung. If they be reſpected as a way leading and directing to eternall life, they are indeede neceſſary thus, and no otherwiſe. Thirdly, it is obiected: that the law requires workes, and the law muſt be ſatisfied, and therefore that he which is iuſtified, muſt be iuſtified by works. The anſwer is, that whoſoeuer is iuſtified and ſaued, is iuſtified and ſaued by workes. But workes muſt be diſtinguiſhed. Some are perſonall workes done in and by our ſelues. Theſe neither iuſtifie, nor ſaue any man, but in the cauſe of ſaluation are loſſe and dung. Beſides theſe, there be workes that are out of vs, wrought in and by the perſon of our Sauiour Chriſt, namely, the workes of obedience in ſatiſfying and fulfilling the law. Theſe indeede

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A are the workes which iuſtifie and ſaue vs, and none that proceed from vs. To this effect Paul ſaith, *That we are iuſtified freely by the redemption that is in Chriſt.* Laſtly, it is alleadged, that if all vertues be loſſe for Chriſt, then faith it ſelfe. I anſwer, Faith muſt diuerſly be conſidered: firſt of all, as a vertue working and bringing foorth many good fruites in vs. And thus it is to be reputed loſſe, as al other vertues are. Secondly, it muſt be conſidered not as a vertue, but as an inſtrument or hand, not to giue or worke any thing, but to apprehend and receiue Chriſt and his benefites. And thus it is no loſſe, but is a thing excepted in this text. Now then we ſee, that the doctrine of Paul is B manifeſt, that all vertues and workes both of nature and grace, are meere loſſes in the cauſe of our iuſtification and ſaluation.

Rom. 3. 24.

Hence ſundry things may be learned; The firſt, that the moſt holy workes of holy men cannot iuſtifie or merit eternall life. When they are brought within the act of iuſtification as cauſes, Paul ſaith they are but loſſe, and as offals to be caſt to dogs. Let this be noted and remembred for euer againſt all iuſticiarie Papiſts: who, if they would but ſeriouſly conſider this one text, they might be farre better reſolued then they are.

Secondly, hence the doctrine of our Church is plainely gathered, namely, that we are ſaued and iuſtified by faith alone. For all things C except our knowledge and faith in Chriſt are made as dung. And that this our doctrine may not be ſcandalous, ſundry things muſt be remembred. The firſt, is the right meaning of the doctrine, which is, that there is nothing within vs, that is any cauſe either efficient, materiall, formall, or finall of iuſtification, but faith. The ſecond, that faith is no principall cauſe, but onely an inſtrument. The third, that faith is no inſtrument to procure or work our iuſtification and ſaluation, but an inſtrument to receiue or to apprehend our iuſtification giuen by the Father, procured by the Sonne, applyed by the holy Ghoſt. The laſt, that faith muſt be conſidered as a cauſe, or elſe as a way of ſaluation. If, as an internall cauſe in vs, it onely iuſtifieth, and conſequently ſaueth vs. If as a D way, it doth not ſaue alone. For other vertues and workes, though they be not cauſes, yet are they waies to eternall life as well as faith. Here then when Papiſts make out-cries againſt vs, ſaying, that we looke to be ſaued by faith alone: the true and plaine anſwer to them is this. We conſider faith two waies: firſt, as a cauſe within vs, not meriting any way, but inſtrumentally apprehending pardon in Chriſt, and applying it to vs for our eternal happineſſe. Secondly, faith may be conſidered as a way wherein we are to walke for the attainment of euerlaſting life. In the firſt ſenſe faith alone iuſtifieth and ſaueth, and nothing elſe within vs. To this doe the learned Fathers agree. Baſill ſaith; *This is perfect reioycing in God, when a man is not puffed vp for his owne iuſtice, but acknowledgeth that he wants iuſtice,* [a] *& that he is iuſtified by faith alone in Chriſt.* Hilary: *That is remitted of Chriſt by faith, which the law could not looſen: for faith alone iuſtifies.* Ambroſe: *They are iuſtified freely which* [b] *doe nothing, nor repay like for like, are iuſtified by faith alone, through the gift of God.* Againe, in his Commentarie vpon the Epiſtle to the Cor. *This is appointed of God, that he which beleeues in Chriſt ſhould be ſaued without workes, by faith alone: receiuing remiſſion of ſinnes.* Hierom. *God iuſtifieth by faith alone.*

Hom. de humil.

[a] Fide ſola in Chriſtum ſe iuſtificari.

In Mat. c. 9.

In 3. ca. ad Rom.

[b] Nihil operantes.

In 1. Cor. 1.

in Ro. c. 10.

Neuertheleſſe, if we ſpeake of the way to life, then we are not ſaued only by faith. For though faith be the only inſtrument to apprehend Chriſt, yet it is not the onely way to life: repentance alſo is the way, yea all vertues, and all workes are the way. In this ſenſe, affliction is ſaid to *worke vnto vs* a more excellẽt weight of glorie: not as a cauſe, but as a way giuing direction. And mothers are ſaid to be ſaued *by bearing of children*, not as by a cauſe, but as by a ſtrait and narrow way. Againe, Abrahams faith went not alone, but had a kind of cooperation with his workes: faith and workes both being conſidered as a way to happines, or as markes in a way. In this ſenſe the Fathers haue aſcribed ſaluation to many things, not as to cauſes, but as to waies. Bernard ſaid well, that workes are *the way to the kingdome of heauen, and not the cauſes of raigning.* Lactantius ſaith, *Great is the helpe of repentance: which whoſoeuer taketh away, cutt off to himſelfe the way of life.* Chryſoſtome: *Some by watching, by ſleeping on the bare ground, by tewing their bodies with daily labour doe blot out their ſinnes: but thou mayeſt obtaine the ſame by a more eaſie way, that is, by forgiuing.* Thus many hundred places of the Fathers are to be vnderſtood, when they aſcribe remiſſion of ſinnes to martyrdome, to faſting, prayer, workes of mercie, & ſuch like.

2. Cor. 4. 17 κατεργάζεται.

1. Tim. 2. 15

Iam. 2. 22.

Lib. de gra. & lib. arbit. Via regni non cauſa regnandi.

Epit. diuin. inſtitut. c. 9.

Hom. 38. in Ioh.

Thirdly, here is laid downe the foundation of true humilitie. For if all our vertues and workes be loſſes in the caſe of our ſaluation, then all boaſting is excluded, & we are to take nothing to our ſelues but ſhame & confuſion, and giue all glorie to God. Yea the more our vertues are and workes, if we place any confidence in them, the greater are our loſſes.

Thus we ſee what things are loſſes to Paul: in the next place let vs conſider how they are loſſes. This Paul ſets down by a gradatiõ thus, *I count thẽ loſſe, I make thẽ my loſſes, I count thẽ as dung.* This gradation is nothing elſe but a repetition of one & the ſame thing inlarged and amplified in ſpeech. Now repetitions in Scripture are not idle & vain, as they are oftentimes in the writings of men, but they cõmonly ſignifie 2. things, namely, the certenty, & the neceſſity of the thing repeated: and in this place they ſignifie the certenty and the neceſſity of Pauls loſſes. Certaine they are; becauſe he that will be ſaued by Chriſt, muſt certenly indure theſe loſſes without recouery. The foundation of this certaintie lies in an impoſſi-

bilitie

A bility of merit by any workes of man:which I will make manifeſt by fiue reaſons. The firſt is this: It is a principall part of chriſtian inherent righteouſnes to haue and keepe a good conſcience: now Paul expreſſely excludes it from iuſtification, ſaying; *I knowe nothing by my ſelfe, yet I am not thereby iuſtified*, 1. Cor. 4.4. The ſecond is this, Paul ſaith Eph. 2.9. *We are not ſaued by workes*: now he meanes no other workes but ſuch as follow faith, and are done by the ſpirit of God. And this appeareth by the reaſons which he vſeth, *that we are created to good workes*. And againe, *that they are ordained that we ſhould walke in them*. The third: before a worke can merit,it muſt pleaſe God: B before the worke pleaſe God, the worker muſt pleaſe him: before the worker pleaſe him,he muſt be reconciled to God and perfectly iuſtified. Iuſtification therefore goes in order before good workes,and for this cauſe workes cannot be brought within the act of iuſtification as cauſes. Good workes make not good men in whole or in part: but men firſt of all made good by the goodnes of Chriſt imputed,make good works by their goodnes. The fourth is this: The humanitie of Chriſt is the moſt excellent of all creatures in heauen & earth:yet being conſidered by it ſelfe, it cannot poſſibly merit at Gods hand. In a worke properly meritorious there be three conditions. Firſt,the doer thereof muſt doe it by himſelfe,and not by another,for then the praiſe is his by whome he doth it, and not his owne. C Secondly,the worke to be done, muſt not be a debt and dutie,for then the doer deſerues nothing. Thirdly,there muſt be a proportion betweene the worke and the reward of life eternall. Now the manhood of Chriſt conſidered apart by it ſelfe, cannot performe theſe three conditions. For it doth what it doth by the ſpirit of God, whereby it was conceiued and is filled without meaſure. Againe, it is a creature,and therefore whatſoeuer it is, hath, or can doe,it oweth all to God. Laſtly,it can not doe a worke proportionall to eternall glorie; becauſe it takes all of God, and can giue nothing to him. If then it be demanded, how this manhood of Chriſt merits in our behalfe: I D anſwer,not by it ſelfe, but by meanes of the perſonall vnion,whereby it is exalted and preferred into the vnitie of the ſecond perſon, the eternall word of the Father. Hence it is that Chriſt meriteth: none can merit of God but God. Now then if Chriſt merit onely in this regard,no meere creature,man or angel can poſbly merit by any work. The fifth reaſon is this: there be two kindes of tranſgreſſion of the law,one when a worke is directly againſt the law:the other is,when that is done that the law requires,but not in that manner and perfection the law requires. The ſecond kind of tranſgreſſiō is in euery good work which is done by men vpon earth:now where any tranſgreſſion is,there muſt be pardon:where pardon is,there is no merit.

That this doctrine of the certentie of our loſſes may yet the better be cleared, I will ſet downe the ſuppoſed grounds of merit, and diſcouer their weakeneſſe. They are two: the firſt is, the promiſe that God hath made to workes, whereby he hath bound himſelfe to reward them with eternall glorie. I anſwer,that this very promiſe is made of the good pleaſure, and meere good will of God:and of the ſame goodneſſe it is, that any man is a doer of any good worke, either by nature or grace. Therefore if a man could fulfill the whole law, he ſhould not merit at Gods hand. Thus ſaith the Lord, Exo. 20.6. *That he will ſhew* mercie *vpon thouſands of them that loue him and keepe his commandements*. The ſecond ground is, That vertue of meriting is deriued from Chriſt the head to his members by diuine influence. I anſwer,it is a thing vnpoſſible. For the vertue of meriting is in Chriſt,not ſimply as he is man, but as he is in one perſon God and Man. The work which meriteth is done or acted euen by the manhood; but the merit of the worke is from the Godhead, or from the excellencie of the perſon. Now then if this vertue be in Chriſt, not as he is man,but in reſpect he is Man-god,or God-man; it cannot be deriued to vs that are but mē,vnles euery beleeuer ſhould be Deified, and made of a meere man God-man, which is impoſſible. Therfore there is no capablenes or poſſibilitie of merit in the work of any meere man or creature whatſoeuer. For this cauſe the true Church of God euer deteſted humane merit. The merit of *congruitie* before iuſtification,is a Pelagian conceit,and was neuer maintained of the orthodoxe fathers. Stapleton confeſſed thus much. *The merit of congruitie* (ſaith he) *in reſpect of the firſt grace was of old hiſſed out: neither was it euer admitted of the better ſort of Schoolemen, as of Thomas in his Summe,and his latter writings,nor of his followers*. And the [a] merit of *condignitie*, whereby workes are ſaid of their owne dignitie and that properly to deſerue the increaſe of the firſt iuſtification, & eternall life,was not receiued of the learned in the Church for more then a thouſand yeares after Chriſt. Radulphus Ardens, a very learned man in his time, ſaith thus: *Seeing by one grace we come to another,* [b] *they are called merits,and that improperly. For as Auguſtine witneſſeth, God crownes onely his owne grace in vs*. Again, *No man may thinke that God is bound as it were by a bargaine,to repay that which he hath promiſed. For as God is free to promiſe, ſo is he free in reſpect of repaying, eſpecially conſidering that as well merits as rewards are his grace. For God crowns nothing elſe in vs but his grace: becauſe* [c] *if he would deale with vs in extremity,none liuing ſhould be iuſtified in his ſight. And hereupon the Apoſtle,who laboured more then all, ſaith:* I thinke that the afflictions of this time are not worthy the glorie that ſhall be reuealed. *Therefore this couenant or bargaine is nothing elſe but a voluntarie promiſe*. Anſelme after him ſaith, *If a man*

ſhould

De orig. pec. l.1.c.4.

[a] Meritum à condigno.

In dominic. 18. poſt. trin. in an. 1050.

[b] Merita dicuntur,at impropriè.

In dominica Septuageſimæ.

[c] Diſtricte agere.

De menſuratione crucis. an. 1080.
ª Non meretur ex condigno.
Bern. de annunc. Virg. ſerm. 1. anno 1140.

ſhould ſerue God a thouſand yeares, and that moſt zealouſly, ª *he ſhould not worthily deſerue to be in the kingdome of heauen ſo much as halfe a day.* S. Bernard ſaith, *Touching eternall life, we knowe that the ſufferings of this time are not worthy of the glorie to come; no not if one ſhould ſuffer all. For the merits of men are not ſuch, that eternall life may bee due for them, or that God ſhould doe ſome iniurie if he gaue it not. For to let paſſe, that all merits are the gifts of God, and ſo man is rather debter to God for them, then God to man, what are all merits to ſo great a glorie? Laſtly, who is better then the Prophet, to whome the Lord giueth ſo worthy a teſtimonie, ſaying: I haue found a man according to mine owne heart? for all that he had neede to ſay to God, Enter not into iudgement with thy ſeruant.* Againe in proceſſe of time, when the merit of condignitie had taken place, it was not generally receiued: for it was reiected of ſundrie ſchoolemen, and others, as of Gregorie of Arimine, of Durand, of Waldenſis, of Burgenſis, and Scotus. Wherefore to conclude, it now appeares to be an infallible certentie, that he that deſires to be ſaued by Chriſt, muſt indure the loſſe of all his workes and vertues whatſoeuer, in the cauſe of his owne iuſtification. Now then if this doctrine be ſo certaine and infallible, as it is: then alſo muſt we be ſetled in this point without doubting, that the preſent Church of Rome erreth grieuouſly, in that it magnifieth the merit of workes: Yea in this regard it reuerſeth the very foundation of true religion. For if they make aduantage in the matter of ſaluation by their workes, Chriſt muſt needes vpon infallible certentie be their loſſe: becauſe Paul makes all workes loſſe, that Chriſt may be aduantage. Therefore, farre be it from vs all, to haue any dealing or contract of ſocietie with that Church, leaſt we be partakers of her dangerous and fearefull loſſes.

Againe, in that all vertues and workes of grace are but loſſes for Chriſt; we muſt not only in our firſt conuerſion, but euer afterward, though we be iuſtified and ſanctified, euen in the pang of death, by meere faith, reſt on the meere mercie of God, and apprehend naked Chriſt, that is, Chriſt ſeuered, in the caſe of ſaluation, from all reſpect of all vertues and works whatſoeuer. For there is nothing oppoſed to the ſeuere iudgement of God, but meere Chriſt. If we doe preſume to oppoſe any of our doings to the ſentence of the law, hell, death, condemnation, we are ſure to goe by the loſſes.

Thus much of the certentie of Paules loſſes; now followes the neceſſitie of them. They are neceſſarie, in as much as with them, no man can haue part in Chriſt. For the merit of our vertues and good workes, & the grace of God in Chriſt can not ſtand together: yea they are contrarie as fire and water, and one ouerthroweth the other in the cauſe of iuſtification and ſaluation. Paul, to ſignifie this contrarietie ſaith, *If election be of grace, it is not of workes:* and if it be of workes, it is not of grace. And againe, *If ye be iuſtified by the lawe, ye are aboliſhed from Chriſt.*

Rom. 11.6.
Galat. 5.4.

And to the ſame purpoſe Ambroſe ſaith, *grace is wholly receiued, or wholly loſt:* and Auguſtine. *It is no way grace, that is not freely giuen euery way.* Hence it followes, that the preſent religion of the Church of *Rome* aboliſheth Chriſt, in as much as it maintaines and magnifies the merit of good workes. And this may be gathered by the very doctrine of that Church. For it teacheth, that men muſt be ſaued by their prayers, faſtings, almes, pilgrimages, building of Churches, chappels, bridges, &c. What then ſhall the paſſion of Chriſt doe? whereto ſerues it? They anſwer, that it frees vs from death, and giues to our workes, the merit of eternall life, and makes them meritoriouſly to increaſe our iuſtification. Hence it followes, that Chriſt is no more but the cauſe of our ſaluation, and that we our ſelues are ſecondarie cauſes vnder him, and with him. And thus he is made, of a Sauiour, no Sauiour. Secondly, by the former neceſſitie we learne, that whoſoeuer will be ſaued by the merit of Chriſt, muſt come vnto him without vertues or workes of his own, not carrying in heart, ſo much as the leaſt confidence in them, eſteeming himſelfe to be a moſt vile, wretched, and miſerable ſinner, as the Publicane did, who prayed, Lord be mercifull to me a ſinner.

Hitherto of Pauls loſſes: now followes the ſecond part of the compariſon, touching Pauls gaine, *But Chriſt is my Gaine*. A ſentence to be remembred, and to be written in the tables of our heart for euer. And the reaſon thereof is manifeſt, Chriſt our mediatour God and man, is the onely fountaine of all good things, that are, or can be thought on, whether ſpirituall or temporall. Saint Iohn ſaith. *Of his fulneſſe we receiue grace for grace.* Againe Paul ſaith, *In him all the treaſures of wiſedome and knowledge are hidde:* and, *Ye are compleate in him.* And he cals Chriſt our *Ranſome, or Counterprice.* And as he makes Adam the roote of all euill in mankind, ſo he makes Chriſt the roote of all grace and goodnes. For the better clearing of this doctrine, two points are to be handled: When Chriſt is our gaine? and how? Touching the time when, I ſet down three things. He is our gaine in this life: he is our gaine in death: and he is our gaine after death. To returne to the firſt: he is our gaine in life, if we turne from our euill waies, and beleeue in him; in as much as he hath giuen for vs many benefites, which I will reduce to tenne heads. The firſt is, pardon of ſinne, without tearme of time, whether paſt, preſent, or to come. 1 Yet muſt we here remember, that pardon of ſinne is not giuen abſolutely, whether men repent or no, but vpon condition of our repentance. The ſecond is the imputation of Chriſts obedience in fulfilling the law, for our iuſtification before God. 2 From the former benefit ariſeth our freedome from hell, and from the law, in reſpect of the curſe thereof: and from the ſecond ariſeth a Right to eternall life; whereof the poſſeſ-

Ioh. 1.16.
Col. 2. 3. & v. 10.
1. Tim. 2. 6.

3 ſion is reſerued to the life to come. The third
is our Adoption, whereby we are the children
of God, and brethren of Chriſt. And hence
haue we a Right of Lordſhip or dominion ouer
the whole world, and all things contained
therein, whether in heauen or in earth: which
right was loſt by Adam, and now is reſtored
by Chriſt. Indeede wicked men and infidels
haue and vſe the things of this life at their
wils, and that by Gods permiſſion: but they
receiue and inioy them no otherwiſe, then
children of traitours doe the goods of their
parents, who peraduenture are ſuffered to take
the benefit of ſome part of them for the preſeruing
of their liues, though title and intereſt
4 to them be not reſtored. The fourth is the miniſterie,
Heb.1.14. that is, the preſence, aide, and protection
5 of good angels. The fifth gaine or benefit
is that all the miſeries and calamities of this
life, ceaſe to be curſes, and are made bleſſings,
Rom.8.28. beeing turned to the good of them that are to
6 be ſaued by Chriſt. The ſixth is the mortification
of originall ſinne, with all the parts thereof,
by the vertue of the death of Chriſt. The
7 ſeuenth is a ſpirituall life, whereby we liue not,
but Chriſt liues in vs, making vs partakers of
his Annointing, and thereby enabling vs to
liue as Prophets, Prieſts, Kings. Prophets, to
teach and make confeſſion of our faith in
Chriſt: Prieſts, to dedicate and preſent our bodies
and ſoules to God for the ſeruice of his
Maieſtie: Kings, to beare rule and dominion ouer
the corruptions, and luſts of our hearts.
8 The eight gaine is, that Chriſt preſents all our
prayers and good workes to his Father in his
owne name: and thus by his owne Interceſſion
9 makes them acceptable vnto him. The ninth
gaine is, the preſence of his ſpirit: For when
Ioh.16.7. Chriſt aſcended, he tooke with him our pawne,
namely our fleſh, and left with vs his owne
pawne, the preſence of the Comforter, to ſupply
his owne preſence, to guide, comfort, and
to aſſure vs of our adoption and ſaluation. The
10 tenth and laſt is Perſeuerance in hauing and
holding the former gaines. For thus ſaith the
Iere.32.40. Lord, *I will put my feare in their hearts, that they*
ſhall not depart from me. And it muſt be remembred,
that theſe words are not ſpoken onely in
generall to the Church, but alſo in ſingurall to
euery true member thereof: becauſe they are
Pſal.1:3. the words of the couenant. Againe, Dauid
ſaith, that the *righteous man is like a tree planted*
by the waters ſide, whoſe leafe neuer withereth:
who therefore hath alwaies ſappe of grace in
the heart to the end.

Againe, as Chriſt is our gaine in life, ſo is he alſo our gaine in death, in as much as he hath taken away the ſting of death, and hath changed the condition of it, by making it of the gate of hell, to be the way to eternall life.

Thridly, he is our Gaine after death three waies. Our firſt gaine is the reſurrection of our bodies to eternal life in the day of iudgement. The ſecond, is a priuiledge to iudge the world. For firſt of all iudgement ſhall paſſe vpon the
A godly: which done, they ſhall be taken vp to
Chriſt, and there as witneſſes and approouers 1.Cor.6.2.
of his ſentence of condemnation, iudge togither
with him, the wicked world. The third is,
the eternall retribution, in which God ſhall be
all in all, firſt in Chriſt, and then in all the members
of Chriſt, and that for euer and euer.

The next point to be handled, is, How Chriſt
is our gaine? For the anſwering of this, 2. queſtions
are to be opened. The firſt is, According
to what nature is Chriſt our gaine? I anſwer,
following the ancient and catholike doctrine,
That [a] whole Chriſt is our gaine, according
to both natures. The Godhead of Chriſt profits
no ſinner without the manhood, nor the manhood
B without the Godhead. And as Leo ſaith;
Each nature worketh that which is proper vnto
it, hauing communication with the other.
Againe, God may be conſidered two waies;
God abſolute, or *God made man*. God abſolute,
that is, God abſolutely conſidered without reſpect
to Chriſt, is indeed a fountaine of righteouſneſſe
and life; but this fountaine is cloſed,
ſealed vp, and not to be attained vnto: becauſe
our ſinnes make a ſeparation between God &
vs: and God thus conſidered, is a Maieſtie full
of terror to all ſinnefull men. But God conſidered
as he was made man, and manifeſted in
our fleſh, is alſo a fountaine of goodneſſe; yea
the ſame fountaine opened, vnſealed, and flowing
forth to all mankind. Hence it is that
C Chriſt is called the light of the world; the
bread and water of life; the way, the truth, the
life. Here againe wee muſt remember to make
a difference or diſtinction of the natures of
Chriſt. For the Godhead of Chriſt is our gaine,
not in reſpect of eſſence, but in reſpect of
vertue and operation ſhewed in, or vpon the
manhood of Chriſt, whereby it makes things
which were done and ſuffered in the ſaid manhood,
apt and ſufficient to appeaſe Gods anger,
and to merit eternall life for vs. As
for the manhood, it is not onely in effect and
operation, but alſo really communicated to
the faith of the beleeuing heart: and hereupon
it is as it were a treaſurie and ſtorehouſe of all
the rich graces of God, that ſerue to iuſtifie,
ſaue, or any way to enrich the Elect of all ages
D and times, through the whole world. If any
doubt of this, let them conſider three things of
this moſt glorious manhood. The firſt is, the
grace of perſonall vnion; whereby it is receiued
into the Vnitie of the ſecond perſon, and
hath no beeing or ſubſiſting, but onely in the
ſubſtance thereof. And hence it is truely
tearmed, the humanitie of the Sonne of
God, or of the Word. The ſecond is, that
this manhood hath in it *all fulneſſe of grace*.
Now this fulneſſe of grace containes in
it all the gifts of the holy Ghoſt, and Ioh.3.34.
that in the higheſt degree of perfection.
It hath therefore in it gifts more for number,
and greater for meaſure, then all
men and Angels haue. The third is, that it
receiueth this excellencie of gifts and graces,

[a] Auguſt. hom. de ouibus c.12. Humana diuinitas, & diuina humanitas mediatrix eſt. Leo epiſt. 10.

ces, not for it ſelfe, but that it may be as it were a pipe or conduit to conuey the ſame graces to all the elect. Our ſaluation and life dependeth on the fulneſſe of the Godhead, which is in Chriſt: neuertheleſſe it is not conuaied vnto vs, but in the fleſh, and by the fleſh of Chriſt. Thus much Chriſt ſignifieth, when he ſaith; *My fleſh is meate indeede.* Ioh.6.53.54.55. And, *Except ye eate the fleſh of the ſonne of man, and drinke his blood, ye haue no life in you.* And, *He which eateth my fleſh, abideth in me, and I in him.* And Ioh.1.16. Iohn the Baptiſt ſaith; *Of his fulneſſe we receiue grace for grace.* The Supper of the Lord, is ordained for the increaſe and continuance of 1.Cor.10.16. grace and life: and of it Paul ſaith; *The bread which we breake, is a fellowſhip or communion with the very bodie of Chriſt.* On this manner 1.Cor.1.30. Chriſt is ſaid *to be made vnto vs of God, wiſedome, righteouſneſſe, ſanctification, redemption. Wiſedome,* not becauſe the eſſentiall wiſedome of the God-head is giuen to vs: for that is infinite and incommunicable. Neither againe, becauſe he is the author of our wiſedome, giuing vs knowledge of our ſaluation, as the Father and the holy Ghoſt doe. Nor becauſe he is the matter of our wiſdome, the knowledge of whome is eternall life: but for an higher cauſe then all theſe. Our mediatour the man Ieſus Chriſt, who is alſo God, is an head vnto vs, and a roote of our wiſedome: For he was annointed with the ſpirit of wiſedome in the aſſumed manhood, not priuately for himſelſe, but that we alſo which beleeue might be partakers of the ſame annointing, and that wiſedome from him by his fleſh might be conueied vnto vs. Therefore from his wiſedome there is wiſedome deriued in ſome meaſure, to all that are myſtically vnited vnto him, as light in one candle is deriued to an hundred, or as heate is deriued from heate. Againe, he is *our iuſtice,* not onely becauſe he is the author and giuer of our iuſtice, with the Father and the holy Ghoſt: neither becauſe the eſſentiall iuſtice of Chriſt is giuen to vs: for then we ſhould be all deified: but becauſe that iuſtice which is in the manhood, conſiſting partly in the puritie of nature, and partly in the puritie of action, whereby he obeyed his Fathers wil, and ſuffered all things to be ſuffered for vs: this iuſtice I ſay, is imputed to vs, and accounted ours, according to the tenour of the couenant, as if it were inherent in vs. He is our Sanctification, not onely becauſe he is the author of it, neither becauſe the ſanctity or holineſſe of the Godhead is communicated to vs: but becauſe he was ſanctified in his manhood aboue all men and Angels. And from this holineſſe of his, our holineſſe is deriued, and ſprings as a fruit, as the corruption in Adams poſteritie is deriued from the corruption of Adam. Ioh.17.19. Chriſt ſaith; *For their ſakes ſanctifie I my ſelfe, that they alſo may be ſanctified through the truth.* Cyril. in Ioh lib.11. cap.15. Cyril ſaith, *As God, he giues himſelfe the ſpirit, as man he receiues it: which he doth not for himſelfe, but for vs, that the grace of ſanctification out of him, and in him firſt receiued, might paſſe to all mankinde.* A Againe he ſaith; Lib.11.c.22. *That the body of our Lord, beeing ſanctified by the vertue of the Word, ioyned to it, is made ſo effectuall for myſticall benediction, that it can ſend forth his ſanctification into vs.* Laſtly, Chriſt is our *Redemption* or *life,* on this manner. In the perſon of the Mediatour, beeing one and the ſame, there is a double life: one vncreated and eſſentiall, agreeing to Chriſt as he is God. And this life is not giuen to vs at all, ſaue in reſpect of the efficacie thereof. For in God we liue, mooue, and haue our beeing. The other is the created life of the manhood; and it is either naturall, or ſpirituall. B Naturall, is that wherewith he liued in the eſtate of humiliation by ordinarie meanes, as all other men doe. Spirituall, is that whereby he now eſpecially liueth in the eſtate of exaltation and glory. Rom.6.8. And this life he liueth not onely for himſelfe, but alſo for vs; that wee beeing partakers thereof, may liue togither with him. Cyril. in Ioſ.l.3.c.37. & 4.12.14.& lib.10.13. Thus the auntient Church hath taught; the fleſh of Chriſt vnited to the Word, is made quickening fleſh, that it might further quicken them with ſpirituall life, that are vnited to it.

The next queſtion is, In what eſtate Chriſt is our Gaine? The eſtate of Chriſt is two-fold: the eſtate of humiliation from his birth to his death; and the eſtate of exaltation in his reſurrection, aſcenſion, and his ſitting at the right hand of God. C In this firſt eſtate he workes and procures our Gaine. Chriſt lying baſely in the manger, and crucified ignominiouſly on the Croſſe, gained our deliuerance from hell, and a right to life euerlaſting. In the ſecond eſtate, he communicates to vs the gaine before named, and by degrees, puts vs in poſſeſſion of it. And for this end, he now ſits at the right hand of God, and makes requeſt for vs.

The vſe of this doctrine, that Chriſt is our gaine, is manifold. Firſt it ſheweth, that we in our ſelues are poore and altogether deſtitute of ſpirituall good things. For to this end is Chriſt our gaine, that he may ſupply our want, and fill them with graces that are otherwiſe emptie and euen hunger-ſtarued. D Secondly it teacheth, that men doe in vaine ſeeke for ſo much as the leaſt drop of goodneſſe out of Chriſt, who alone is the ſtorehouſe of all good things. Heauen and earth, men and Angels, and all things are but as nothing to vs, if by them, we ſeeke to enioy any thing out of Chriſt: yea God is no GOD to vs without Chriſt. Thirdly, we learne to deteſt the Treaſurie, which the Church of Rome maintaines and magnifies. It is as it were a cheſt, in which is contained, not onely the ouerplus of the merits of Chriſt, but alſo of Martyrs and Saints, to be diſpenſed in pardons at the Popes pleaſure. But Chriſt is alone our full and perfect gaine; and therefore in himſelſe there is an al-ſufficient Treaſurie of the Church: and as Paul ſaith; *in him we are compleate.* Col.2.10. As for the merits of Martyrs and Saints,

Saints, they bring no aduantage to the people of God, but are indeed matter for the dunghill. Fourthly, if Chriſt be our treaſure & gaine, our hearts muſt be ſet on him. Our minds vſe to be vpon our penny, and we hunger after gaine: let vs therefore hunger after Chriſt; he is our penny, and he is our gaine. Nay, we muſt aboue all pleaſures, honours, profits, loue him, and reioyce in him: yea, we ſhould be ſwallowed vp with loue of him. Laſtly, here is matter of comfort. In the loſſe of goods and friends, and calamities of this life, we may not be diſmaied: all the loſſes of this life, are but petty loſſes, ſo long as we haue Chriſt for our gaine. Nothing can be wanting vnto vs, in the midſt of all our loſſes and miſeries, ſo long as we receiue of his fulneſſe, who is the fountaine of goodneſſe, neuer dried vp.

To proceede further, the ſecond part of the compariſon [*Chriſt is my gaine*] is amplified by a gradation on this manner: *I eſteeme the knowledge of Chriſt Ieſus my Lord an excellent thing: I deſire to gaine Chriſt: I deſire to be found in Chriſt.* Of theſe in order. By the knowledge of Chriſt, we are to vnderſtand the doctrine of the Goſpel, or the doctrine of the perſon and offices of Chriſt, conceiued and knowne of vs. To this knowledge an excellencie is aſcribed, of which I will ſpeake a litle. This excellencie appeares, partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent myſteries, which Paul reduceth to ſixe heads in his Epiſtle to Timothy. 1.Tim.3.16. 1 The firſt is, the Incarnation of the Sonne of God, in theſe words, *God made manifeſt in the fleſh.* And here two wonders offer themſelues to be conſidered: the firſt, whereas Adams fleſh and Adams ſinne are inſeparably ioyned together, in reſpect of al that nature can doe, yet did the Sonne of God take vnto him mans nature and fleſh without mans ſin: becauſe he was conceiued of a Virgine by the operation of the holy Ghoſt: whereas if he had beene conceiued by naturall generatiō, he had with Adams fleſh taken Adams corruption. The other wonder in the Incarnation of Chriſt is, that the fleſh of man is vnited to the perſon of the Sonne of God, and thence hath his ſubſiſtance, otherwiſe hauing no ſubſiſtance of his owne. The like example is not to be found in the world againe: ſauing that we haue ſome reſemblance therof in the plant called *Miſcelto*, which hath no roote of his owne, but growes as a braunch of the oake, or ſome other tree, and hath his life and ſappe from the roote therof. 2 The ſecond myſtery in the knowledge of Chriſt, is the iuſtification of Chriſt, in theſe words, *Iuſtified in the ſpirit:* and it was on this manner: Chriſt made man became our ſuretie, and was made ſubiect to the Law for vs. Hereupon our ſinnes were imputed to him, and the puniſhment due thereto laid vpon him, that is, the firſt death with the paines of the ſecond: yea further, death in the graue had dominion ouer him. After all this, by his ſpirit or power of the Godhead he raiſed himſelfe from death, and thereby acquit himſelfe of our ſinnes; and this acquitall or abſolution is his iuſtification, whereby he declareth himſelf to be a Sauiour perfectly righteous. For if he had not ſatisfied the wrath of God to the full, and brought perfect righteouſneſſe, he had neuer riſen againe, conſidering he was iudged and condemned for our ſinnes.

3 The third myſterie is, *the ſight of Angels*, who deſired to looke into the Incarnation of Chriſt: in which they ſaw three things, as Luke teſtifieth. The firſt, that it was a meanes to manifeſt the *glorie of God*: Luk.2.14. the ſecond, that it brought *peace* and good ſucceſſe to men vpon earth: the third, that it was a meanes to reueale *the good will of God* to the world. 4 The fourth is, the *preaching of Chriſt to the Gentiles.* This appeareth to be a great myſterie; becauſe the knowledge of Chriſt was kept ſecret from the nations, Rom.16.25. for the ſpace of more than 4000. yeares. For from the creation to Moſes the Church of God was ſhut vp in a little family: from Moſes to Chriſt, it was included within the precincts of Iewrie, which was not ſo much as the fourth part of *England*. 5 The fifth myſtery was the *conuerſion of the world* to the faith of Chriſt. And this is ſo much the greater wonder; becauſe this conuerſiō was wrought by the preaching of the Goſpell, which is flat againſt the naturall reaſon and will of man, and therefore vnfit to perſwade: & the preachers hereof were ſimple and ſilly men to ſee to: & ſome of them which were conuerted, were the very Iewes that crucified Chriſt. 6 The laſt myſterie was the *aſcention of Chriſt into glorie*. The greatnes of this myſterie appeares in two things. The firſt, that Chriſts aſcenſion was a reall & full opening of the kingdome of heauen, which had formerly beene ſhut by our ſinnes. The ſecond, that the aſcenſion of Chriſt, was no perſonal or priuate aſcenſion: for he aſcended in the roome and ſtead of all the Elect: and they aſcended together in and with him, and now after a ſort are together in and with him in glorie. Thus we ſee the excellencie of the knowledge of Chriſt in reſpect of the Myſteries contained therein: the like excellencie appeares in the effects thereof; which are two, the knowledge of God, and of our ſelues.

For the firſt, by the knowledge of Chriſt, we know God aright. Hence Chriſt is called, *the brightnes of the glory of the Father*: Hebr.1.3. &, *the ingrauē image of his perſon*: and, *the image of the inuiſible God*. Coloſſ.1.15. And Paul ſaith, notably, that when God ſhineth in our hearts by the light of the Goſpell, *his glory is to be ſeene in the face of Chriſt*. 2.Cor.4.6. The wiſedome, power, & goodneſſe of God is made manifeſt in Chriſt: & that more fully thē euer it was in the creation. In the creatiō Adam beeing but a meere man was our head; but in the eſtate of grace, Chriſt is our head, God and man. By creation we receiue but a naturall life to be continued by food: by Chriſt we receiue a ſpirituall, to be preſerued eternally with-

A out foode, by the operation of the ſpirit. As the ſpouſe of Adam was bone of his bone, and fleſh of his fleſh: ſo is the ſpouſe of Chriſt bone of his bone, and fleſh of his fleſh: and that in more excellent manner: becauſe euery particular man, as he is borne anew, and the whole Catholicke Church the true ſpouſe of Chriſt, ſpringeth and ariſeth out of the merit and efficacie of the blood that diſtilled out of the heart and ſide of Chriſt. In the creation God makes life of nothing: but by Chriſt he drawes our life forth of death, and changeth death it ſelfe into life. Againe, in the law the iuſtice of God is ſet downe and reuealed: in Chriſt we ſee more, namely, perfect iuſtice B and perfect mercie, reuealed to the full; yea (which is a wonder) iuſtice and mercie reconciled. Laſtly, in Chriſt we ſee the length, the breadth, the height, the deapth of the loue John 17.23. of God, in that God vouchſafeth to loue the Elect with the very ſame loue wherewith he loueth Chriſt.

As by Chriſt we know God: ſo alſo by Chriſt we know our ſelues: and that on this manner. Firſt we muſt conſider, that in the Paſſion he tooke our perſon vpon him, and that vpon the croſſe, he ſtoode in our place, roome, and ſtead. Secondly, we are to conſider the greatnes of his agonie and paſſion, ſet forth vnto vs eſpecially by fiue things. The firſt is, the teſtimonie of the Euangeliſts, who ſay in Mat. 26.37. 38. &c. C emphaticall words, that he was *full of ſorrow*, and *grieuouſly troubled.* The ſecond, his complaint, *that his ſoule was heauie vnto the death:* and, *that he was forſaken of the father.* The third, his prayer *with ſtrong cries: ſaue me from this houre: let this cuppe paſſe.* The fourth, the comming of an Angel to comfort him. The laſt, his ſweate of water and thicke or clotted blood. Now in Chriſt thus conſidered, we ſee the greatnes of Gods anger againſt vs for our ſins: we ſee the greatnes of our ſinnes: we ſee the vilenes of our perſons: we ſee the hardneſſe of our hearts, that neuer ſo much as ſigh for our offences, for which the ſonne of God ſweate water & blood: we ſee our vnthankfulnes, that litle reſpect or regard this worke of Chriſt. D Laſtly, we ſee our dutie: that we are to be throughly touched with true repentance, and to humble our ſelues as it were to the very pit of hell: for if the Sonne of God mourne and cry for our ſinnes imputed, we are much more to cry and bleed in our hearts for them, ſeeing Zach. 12.16. they are ours properly, and with them we haue pierced Chriſt. And thus the excellencie of the knowledge of Chriſt is manifeſt.

Hence we learne ſundry things: Firſt, if the knowledge of Chriſt be ſo excellent, we may not maruell, that by the malice of the deuill it hath bin corrupted many hundred years in the Romiſh Church: which teacheth, that the Goſpel is nothing elſe in effect but the law of Moſes perfected. Now if this were ſo, Chriſt doubtleſſe died in vaine, & we might place our hope in our owne righteouſnes; & the promiſe of life eternall by Chriſt, ſhould be of none effect. For the law neuer iuſtifies before God, till it be perfectly kept: which condition of perfection if men could performe, there ſhould be litle need of Chriſt, or of the Goſpell. Secondly, if this knowledge be of ſuch excellencie, it muſt be learned of vs, & that in ſpecial maner. If to other inferiour learning we lend the vnderſtanding and memory, to this we are to apply the whole man. The mind muſt learne it by opening it ſelfe to conceiue it: the memorie muſt learne it, by ſtoring it vp: the will and affections muſt learne it, by reſigning and conforming themſelues in their kind vnto it. Thus Paul teacheth, *that to learne Chriſt, as the truth* Eph. 4.21. 22. *is in Chriſt, is to put off the old man, and to put on the new man, which after God is created in righteouſneſſe and holineſſe.* Thirdly, by this we learne to value aud prize the knowledge of Chriſt, aboue all things in the world. The Angels of God themſelues deſire to profit in this knowledge. Dauid, who in the darkneſſe of the Pſal. 84.10. old Teſtament deſired to be a doore-keeper in the houſe of God, if he were now liuing on earth, would be content with an office a thouſand fold more baſe, that he migh inioy this cleare light of the knowledge of Chriſt. But alas, there are no ſuch Dauids now adaies. It is our fault, and the fault of our times, that this knowledge is of litle or no value and account among men; and litle fruit thereof to be ſeene. And therefore it is to be feared, that God will take this treaſure of knowledge from vs, and ſend forth ſtrong illuſions to beleeue lies; 2. Theſſ. 2. 11. becauſe it is litle or nothing loued.

Paul yet further commends this knowledge, in that he calles it, *The knowledge of Chriſt,* HIS LORD. Now he is our Lord foure waies. Firſt, by the right of donation (becauſe all the Elect are giuen to him of the Father in the eternall counſell of election:) ſecondly, by creation: thirdly, by the right of redemption: fourthly, by the right of headſhippe; in that as a liuing head he giues ſenſe and ſpirituall life to them that beleeue in him. And Paul calles Chriſt *his Lord,* becauſe he beleeued his owne election, in which he was giuen to Chriſt, his creation and redemption by him, and his myſticall coniunction with him, as with his head. And here Paul in his example teacheth vs two things. The firſt, how we ſhould know Chriſt, and the doctrine of the Goſpel. For the right knowledge whereof, there is required, beſide generall vnderſtanding of Chriſt and his benefits, with generall aſſent, a ſpeciall application thereof. It is not ſufficient to beleeue the election, redemption, iuſtification, glorification of Gods people: but we muſt goe further, & beleeue the very ſame things in our ſelues. The reaſon may be taken from the Contents of the Goſpell. For it containes two parts; the firſt is a promiſe, in which Chriſt with all his benefits is offered & propounded vnto vs. The ſecond is a commandement to apply the ſaid promiſe and the ſubſtance thereof to our ſelues, and that by our faith. And he that takes away this ſecond part, ouerthrowes halfe the Goſpell of Chriſt. Here is the foundation of ſauing knowledge, which iuſtifieth and bringeth life eternall; and the foundation of ſpeciall faith. The ſecond thing to be learned in Paules example is, that we are to reſigne our ſelues, our bodies and ſoules, & to render all ſubiection to Chriſt. For in that he calleth him *Lord*, he profeſſeth himſelfe to be the ſeruant of Chriſt. The end of all preaching is to bring, not onely our words and deeds, but alſo out ſecret thoughts in ſubiection vnto him. And the end why Chriſt ſitteth in glory at the right hand of the Father is, that euery knee may bow vnto him, of things in heauen and earth. It behoooueth vs therefore to liue and carrie our ſelues in our places as true and vnfained ſeruants of Chriſt.

1. Ioh. 3. 23.
Iſa. 53. 11.
Ioh. 17. 3.
2. Cor. 10. 5.

The ſecond degree in *Pauls* gradation is, *that he deſires to gaine Chriſt*. Now to gaine Chriſt is nothing elſe, but to make Chriſt his gaine, as appeares by the oppoſition of the wordes. For he ſaith, *he had depriued himſelfe of all things*, that is, made all things his loſſe, *that he might gaine Chriſt*. And he is made our gaine if two things be done. Firſt, he muſt be made ours, that is, thy Chriſt, or my Chriſt in particular: ſecondly, we muſt put our confidence in him. For the firſt, that Chriſt may be made ours, a double conſent is required: Gods conſent to giue Chriſt, and our conſent to receiue him. Gods conſent, that Chriſt ſhall be ours, is giuen in the reuelation of the promiſe touching the womans ſeede, made to our firſt parents, in the continuall renuing of the ſaid promiſe to our forefathers, in the incarnation and birth of Chriſt, in his paſſion, in the preaching of the Goſpell, in the adminiſtration of both the ſacraments, baptiſme, and the Lords ſupper. Our conſent to receiue Chriſt, is when we beginne to beleeue in him; yea when we begin to be touched in our hearts for our ſins, & to hunger and thirſt after Chriſt. Thus by the concurrence of theſe two conſents is our Sauiour Chriſt really made ours. And further yet, that he may be not only ours, but alſo our gaine, we muſt ſet and fixe the whole confidence of our hearts vpon him alone, for the forgiueneſſe of our ſinnes, and the ſaluation of our ſoules. For where the gaine is, there muſt the heart be. When riches increaſe we may not ſet our hearts on them, becauſe, though they be good, yet are they not our gaine and treaſure: Chriſt is not onely good vnto vs, but our gaine, and the very fountaine of all good things: and therefore we muſt beſtow our hearts on him.

Hence we learne, that the Popiſh religion teacheth wickednes. For it maintaines that we are not onely to beleeue in God, but [a] alſo in the Church: it maintaines an hope [b] & confidence in Saints, eſpecially in the virgin *Mary*: it maintaines laſtly a [c] confidence in our owne workes: ſo it be as they ſay in ſobrietie. This is to make the creature our gaine, and to put downe Chriſt our redeemer.

Againe, Paul had ſaid in the [d] former chapter, that Chriſt was his gaine both in life and death: and yet now he ſaith, that *he ſtill deſires to gaine Chriſt*. And by his example we learne, that in this life our affections muſt neuer be ſatisfied and filled with the deſires of Chriſt, til we haue the full fruition of him. Naturally our deſires be inſatiable, in reſpect of riches, honours, pleaſures: but we muſt learne to moderate and ſtint our ſelues in ſeeking of earthly things; beeing content with the portion that God doth allot vs: & the inſatiableneſſe of our affections muſt indeed be directed and turned vpon Chriſt. The woman in the Goſpell, that had the bloody iſſue, deſired to touch the hem of his garment; we muſt goe further, not onely to touch him, but alſo by our faith to lay hold on him, and as it were with both the hands to hang vpon him. Thomas deſired for his contentation, but to put his finger into his ſide: we muſt ſet before our eyes Chriſt crucified: and his pretious blood as it were, afreſh diſtilling from his hands, feete, and ſide: and we muſt not onely touch this blood, but ſprinckle our ſelues with it, yea dip, and as it were diue our ſelues into it, body, ſoule, and all.

The third and laſt degree in Pauls gradation is, *that he deſires to be found in Chriſt*. And here his deſire is two-fold; the firſt, *to be in Chriſt*: the ſecond; *to be found ſo of God* in the day of iudgement. The firſt, To be in Chriſt, is to be taken out of the firſt Adam, and to be vnited vnto Chriſt as his very fleſh, or as a true member of his myſticall body. Now this incorporation and vnion into Chriſt, is a myſterie; and for the better vnderſtanding of it, foure rules muſt be obſerued. The firſt, that not only our ſoules are vnited to the ſoule or Godhead of Chriſt: but alſo the whole perſon of him that beleeueth is vnited to the whole perſon of Chriſt. For the Redeemer & they which are redeemed, are vnited together: & Chriſt, God and man, redeemed vs, not onely in ſoule, but alſo in body. We therfore beleeuers, haue our whole perſons vnited to the whole perſon of Chriſt. And S. Paul ſaith: *that our very bodies are the members of Chriſt*. And Chriſt himſelf ſaith; *that we muſt eat his fleſh, & drink his blood, that we may be in him, & he in vs*. The ſecōd rule is, touching the order of this vnion: That we are ioyned to the fleſh of Chriſt, & by his fleſh, to his Godhead. For that which brings vs to haue fellowſhip with God, ioyns vs to God. Now by the fleſh of Chriſt, we haue our fellowſhip with God. It is the vaile of the Temple, wherby the high prieſt entred into the holy of holies, & into the preſence of God. Againe, it ſerues as a pipe, or conduit, to deriue the efficacie & operatiō of the Godhead vnto vs. The third rule is, that this vnion ſtands not in imagination, but is a true and real coniunction. Neither doth the diſtance of place (we beeing on earth, and the fleſh of Chriſt in heauen) hinder this vnion. The mind is vnited af-

1. Cor. 6. 15.
Ioh. 6. 56.
Heb. 10. 20.

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[a] Remenſes in Rom. 10 14.

[b] Tho. Becket in Maria ſpem totam ponit poſt Chriſtum. Math. Paris. in Henrico 2.

[c] Bellar. tom. 3. de iuſtif. l. 5. c. 7.

[d] Phil. 1. 21.

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ter a ſort, to the thing it mindeth. After the contract of marriage, two diſtinct perſons beeing a thouſand miles aſunder, remaine one fleſh. If nature affoard thus much: why may not the like be found in the coniunction that is aboue nature? The laſt rule is, That the bond of this coniunction, is one and the ſame ſpirit, beeing both in Chriſt and vs: firſt in Chriſt, and then in vs. This teacheth S. Iohn, 1.Ioh.4.13. ſaying; *that Chriſt dwells in vs by his ſpirit giuen vnto vs.* Againe, this ſpirit worketh in vs faith, which alſo knits vs to Chriſt: who as Paul Eph.3.17. ſaith, *dwells in our hearts by faith.* And by this we further ſee that diſtance of place hinders not this vnion. The ſpirit of God beeing infinite, may dwell both in Chriſt, and vs: and our faith though it be ſeated within our hearts, yet can it reach forth it ſelfe, and apprehend Chriſt in heauen.

The ſecond deſire of Paul is, *that he may be found of God to be in Chriſt*, that is, that God would reſpect him as a member of Chriſt, and accept him into his fauour eternally for Chriſt. For the better vnderſtanding of this, the order that God vſeth in ſhewing his loue muſt be obſerued. Firſt of all, he beginnes his loue in Chriſt, whom he loues ſimply for himſelfe; then from Chriſt he deſcends to them that are vnited to Chriſt, conſidering them euen as parts of Chriſt: whom alſo he loueth, yet not ſimply, but reſpectiuely, in and for Chriſt. He that lookes vpon things of diuers kindes through a greene glaſſe, beholds them all to be greene: euen ſo, whom God reſpecteth in and for Chriſt, they are loued of God, as he is loued, and righteous as he is righteous. And this is the thing which Paul deſireth, that in the day of iudgemēt he may be thus reſpected.

Hence we learne, that God will make an examination of al our hearts, liues, and works, in the day of iudgement. For this Finding, which Paul mentioneth, preſuppoſeth, that God ſees, and obſerues our waies, and will one day certenly diſcouer them, knowing euen now certenly whether we be in Chriſt or no. For this cauſe we are to call our ſelues to an account, yea to a ſtrait account: for God will finde out whatſoeuer is amiſſe, though we haue skill to make faire ſhewes before men. And we are withall to amend our ſelues. Salomon vpon this ground diſſwades the Prou.5.20. 21. yong man from fornication; *why ſhouldeſt thou, my ſonne* (ſaith he) *take delight in a ſtrange woman, ſeeing the waies of men are before the eye of God, and he pondereth all their paths?* To this purpoſe the Iewes haue a ſaying woith our marking: write, ſay they, three things in thy heart, and thou ſhalt neuer ſinne: *There is an eye that ſeeth thee, an eare that heareth thee, and a hand that writeth all thy doings in a booke.* The cauſe of our manifold ſinnes is, that men falſely thinke, that God neither ſees, nor heares Pſal.59.7. them. Thus ſaith Dauid of his enemies; *They brag in their talke and ſwords are in their lips; for ſay they, who heareth vs?*

A Againe, heere we ſee Pauls care, yea the pitch of all his deſires and his principall forecaſt, that he might be found of God in the day of iudgement, to be a member of Chriſt. The like muſt be our care and forecaſt now in the time of this life: yea, this muſt be the care of all cares, that we may be knit to Chriſt, and ſo accepted of God, when he ſhall riſe to iudgement. Chriſt bids vs, *Watch and pray,* Luk.21.36. *that we may ſtand before the ſonne of man*: and this we cannot doe, vnles we be incorporated into Chriſt. We are bidden firſt to ſeeke the kingdome of heauen: and that is indeed to be in Chriſt. To be wiſe and circumſpect in many matters, and yet to want forecaſt to compaſſe our maine and principall good, is the B greateſt folly of all. What is the fault of the fooliſh virgins? virgins they were as the wiſe: they carried the burning lamps of Chriſtian profeſſion: likewiſe they had oyle, that is, the oyle of Grace: but alas, they had not oyle inough to furniſh their lamps. Their fault was, that they wanted forecaſt to furniſh themſelues with oyle ſufficient. And there is neuer ſufficiencie of oyle, till we be true and liuely members of Chriſt. And this was their damnable follie, that they contented themſelues with the name and profeſſion of Chriſt, and had not a ſerious and ſpeciall care indeed to be members of Chriſt. Therefore let vs now diligently indeauour to be that in this life, which we deſire to be found of God in the day of iudgement. There be three iudgements which we are to vndergoe, the iudgement of men, of our ſelues, and of God. The two firſt we may falſifie, the third we cannot. For men we may deceiue, and our ſelues we may deceiue; but God we cannot. It is the foundation of all good things to be ingrafted into Chriſt: and for this cauſe, all the forecaſt of our heads, all other cares and ſtudies ſhould giue place that this might be accompliſhed. Some man may hereupon demaund, what he ſhould doe, that he might be in Chriſt. I anſwer, two things: firſt, he muſt breake off al his ſinnes, and turne vnto God: ſecondly, he muſt pray earneſtly euen vnto the death, that his heart may be knit to Chriſt. Againe, it may be D demaunded, how it may be knowne of vs, that we are in Chriſt. S. Iohn anſwereth, *Hereby we know that he dwelleth in vs, by the ſpirit which* 1.Ioh.4.13. *he hath giuen vs.* And we may know that we haue the ſpirit of Chriſt, if the ſame minde, inclination, and diſpoſition, the like loue to God and man, the like meekenes, patience, and obedience be in vs which was in Chriſt. For the ſame fruites argue the ſame ſpirit.

v.9——. *Not hauing mine owne righteouſneſſe, which is of the law, but that which is of the faith of Chriſt, &c.*

The Apoſtle hauing taught in generall termes, that Chriſt is his gaine, here beginnes to declare the ſame in more particular ſort. For he ſets downe a three-fold gaine which he deſired to obtaine of Chriſt: the firſt is,

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the righteouſneſſe of Chriſt: the ſecond is, *inward fellowſhip with him*: the third is, *the reſurrection of the bodie* to eternall glorie. Now this righteouſneſſe of Chriſt which Paul makes his firſt gaine, is handled in the 9. verſe, for the better knowledge whereof, I will firſt open the meaning of the words. And firſt of all, it muſt be knowne, that they are an expoſition of the words which went before. For whereas Paul had deſired to be found in Chriſt, now he ſhewes his owne meaning, that he deſired therein nothing elſe but that he might be accepted of God for Chriſts ſake, and be eſteemed righteous in his righteouſneſſe. And that this righteouſneſſe may be the better diſcerned, he ſets downe two ſorts of iuſtice: the one he refuſeth, the other he deſireth and chooſeth. The righteouſneſſe refuſed, he calls it his owne: becauſe it is within him, and it is exerciſed by the powers of his ſoule, namely, his mind, will, affections. He ſaith further, it is *of the law*, that is, of the works which the law requireth: for (as Paul ſaith) *the righteouſnes of the law is thus, He that doth theſe things ſhall liue therein.* Rom.10.5. Againe, of the iuſtice deſired, he ſaith, it is *by the faith of Chriſt*, that is, it ariſeth of the obedience of Chriſt apprehended by faith. For in this manner to the Romanes, he puts the faith of Chriſt, for faith in the blood of Chriſt. Rom.3.22.25. And whereas ſome man might happily ſay, that euen this rightouſnes is ours, as the former, Paul addeth further, that it is *of God*, wholly and onely, and not of vs, either in whole, or in part beeing freely giuen of him *vpon our faith*, that is, when we beleeue.

In theſe few words Paul coucheth many weightie points of doctrine. I will diſtinctly propound them one by one. Firſt of all, he makes a double iuſtice, one of the law, the other of the Goſpell: yea he oppoſeth them as contraries in the caſe of iuſtification: and that they may the better be conceiued, he deſcribes them ſeuerally. Touching the iuſtice of the law, he ſets it downe by two things. Firſt he ſaith, it is within vs: becauſe it is nothing elſe but a conformitie of heart and life to the will of God reuealed in the ſaid law. And the law knowes not the righteouſnes which is without vs. Secondly, he notes the matter of it, that it conſiſts of ſuch vertues and workes as the law preſcribeth. Now the iuſtice of the Goſpel it is likewiſe ſet forth by foure things. Firſt, it is not in vs, but forth of vs: becauſe Paul oppoſeth it to the righteouſnes which is ours, and within vs. Secondly, Paul ſets downe the matter of it, or the perſon in whom it is, namely, Chriſt. Of whom Ieremy ſaith; *Iehouah is our righteouſneſſe.* And Chriſt muſt be conſidered two waies; as God, and as Mediatour: according to which two reſpects, he hath a double righteouſneſſe: One as God, and that is infinite, and therefore incommunicable: The other as Mediatour, is the obedience of Chriſt, which he performed in his manhood, conſiſting of two parts; his ſuffe- A rings in life and death, and his fulfilling of the law for vs. And this very obedience which is in Chriſt, and not in vs, is the very matter of the iuſtice of the Goſpell. Thirdly, Paul ſets downe the meanes whereby this iuſtice is made ours, and that is faith, which doth reſt on Chriſt, and apply his obedience to vs. Laſtly, Paul ſets downe the authour of this iuſtice, and that is God, who of his grace and mercie, freely giues Chriſt and his obedience vnto vs, when we beleeue. Out of theſe foure points a definition of the iuſtice of the Goſpell may be framed thus: It is the righteouſneſſe of the Mediatour, namely, the obedience of Chriſt, giuen vs freely of God, & receiued by our faith.

By this diſtinction of Legall and Euangelicall iuſtice, we learne the difference of the law B and the Goſpell. The law promiſeth life vpon the condition of our workes, or obedience performed, according to the tenour of the law. The Goſpell requires not the condition of merit, or of any worke to be done on our parts in the caſe of our iuſtification, but onely preſcribes vs to beleeue in Chriſt, and to reſt on his obedience, as our iuſtice before the tribunall ſeat of God. Secondly, by this we learne, that the Church of Rome, and the learned therein, are ignorant of the right difference betweene the law and the Goſpell. For they teach, that the righteouſnes which ſtands C in our inherent vertues and workes done by vs, is required for iuſtification, as well in the Goſpell, as in the law: and that the difference lies onely in this, that the law is more darke, and without grace; the Goſpell more plaine, hauing alſo the grace of God annexed vnto it, to inable vs in our owne perſons, to doe that which both law & Goſpell require. But this is indeed to make a confuſion of the law & Goſpell, and to aboliſh the diſtinction of the twofold iuſtice before named; which may not be.

The ſecond point of doctrine deliuered by Paul, is, That a ſinner ſtands iuſt before the tribunall ſeate of God, not by the iuſtice of the law, but by the iuſtice of faith, which is the obedience of Chriſt, without any workes of ours. And becauſe this point of doctrine is of great moment, and is withall oppugned of ma- D ny, I will further confirme it by ſome ſpeciall reaſons. Firſt of all, in the iuſtification of a ſinner, God manifeſts his mercie and iuſtice to the full. For as Paul ſaith; *He iuſtifieth freely by his grace*: and in iuſtifying, *he is not onely a iuſtifier, but alſo iuſt.* Rom.3.24. Now this concurrence of mercie and iuſtice, is no where to be found, but in the obedience of Chriſt, performed by him in our roome and our ſtead. As for all Chriſtian vertues and workes of godly men, they are by mercie accepted of God, but they doe not ſatisfie the iuſtice of God, according to the tenour of the law. Secondly, Paul in the Epiſtle to the Romanes, conſidering Abraham not as an idolater vnconuerted, but as a beleeuer, yea as the father of all the faithfull, ſaith; that then *he was iuſtified without workes*: Rom.4.1.

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and that, his faith, that is, the Meſſias apprehended by his faith, was counted vnto him for righteouſneſſe, long after his conuerſion. Now as he, who is a patterne for vs to follow, is iuſtified; ſo muſt we be iuſtified, and no otherwiſe. Thirdly, as by Adams diſobedience we are made ſinners, ſo by Chriſts obedience we are made righteous: but by Adams diſobedience [a] imputed to vs, are we made ſinners: therefore we are made iuſt by the obedience of Chriſt imputed. Bernard vſed this reaſon: *Whom* (ſaith he) *another mans fault defiled, another mans water waſhed. Yet in calling it another mans fault, I doe not denie it to be ours: otherwiſe it could not defile vs. But it is another mans, becauſe we all not knowing of it, ſinned in Adam. It is ours, becauſe we haue ſinned, though in another; and it is imputed to vs by the iuſt iudgement of God, though it be ſecret. Yet, that thou maieſt not complaine, O man, againſt the diſobedience of Adam, there is giuen thee the obedience of Chriſt: that beeing ſold for naught, thou maieſt be redeemed for naught.* Againe, the doctrine of imputed iuſtice he teacheth expreſly, ſaying; *All are dead, that the ſatisfaction of one might be imputed to all, as he alone bare the ſinnes of all.* Againe, *Death is put to flight by the death of Chriſt, and the righteouſneſſe of Chriſt is imputed to vs.* Fourthly, Paul ſaith; *Chriſt is made vnto vs of God iuſtice*, that is, iuſtice imputed: for in the next words he ſaith, he is made *our ſanctification*, that is, our iuſtice not imputed, but inherent. Fiftly, as Chriſt was made ſinne, ſo are we made the iuſtice of God, but Chriſt was made our ſinne, not by any conueiance of any corruption into his moſt holy heart, but by imputation. We therefore are made the iuſtice of God by like imputation. And leaſt any man ſhould yet ſurmiſe that this iuſtice is not imputed, but infuſed vnto vs, Paul ſaith, *We are made the iuſtice of God in him*, that is, in Chriſt. Hence it followeth manifeſtly, that there is no vertue or worke within vs which iuſtifieth before God, and that our iuſtice, whereby we are iuſt in the ſight of God, and accepted to life eternall, is out of vs, and placed in Chriſt. Thus much haue the Fathers obſerued vpon this text of Paul. Auguſtine ſaith, that Chriſt was made ſinne, that we might be made iuſtice, *not our iuſtice*, but Gods iuſtice, *neither in vs*, but in him: as he declared ſinne not to be his, but ours, not placed in him, but in vs. Hierome ſaith, Chriſt beeing offered for vs, tooke the name of ſinne, that we might be made the righteouſnes of God in him, *not ours, nor in vs.* In the ſame maner ſpeake Theophilact, Anſelme, Sedulius presbyter, and others. Laſtly, man conſidered as a creature before his fall, owed vnto God the fulfilling of the law, which as a certaine tribute was daily to be payed vnto him. After the fall, he doubled his debt, becauſe he then became debter to God of a ſatisfaction due for the breach of the law. Now the not-paiment of the double debt, is our vnrighteouſneſſe. But where may we find a ſufficient paiment for this debt? we our ſelues by our ſinnes, daily increaſe the ſaid debt. And our owne workes, though proceeding of faith, are no conuenient payment; becauſe we cannot by one debt pay another. And if we ſhall ſearch through heauen and earth, there is nothing to be found, that may ſtand for payment with God, but the obedience of the Redeemer, which he hath preſented and laid downe before the throne of the Almightie, as and endles treaſure to make paiment in our behalfe. And becauſe the ſaid obedience is a ſatisfaction for our vnrighteouſnes, it is alſo our iuſtice in the acceptation of God. By theſe and other reaſons it appeares, that nothing can abſolue vs before God, and procure the right of eternall life, but the onely obedience of the Mediatour Chriſt, God and man: and that without any vertue or worke of ours.

[a] Lira. vpon *Rom.* 5. & Bella. de grat. amiſ. lib. 5. c. 17.

Epiſt. 190.

Ad milites. temp. c. 11

1. Cor. 1. 30.

Enchir. c. 41. & de verbis Apoſt. ſerm. 6.

Hence it followes, that the preſent Church of Rome corrupts the article of iuſtification, by mingling things together, which can no more be compounded and mingled together, then fire and water: namely, the iuſtice of the Goſpell with the iuſtice of the law. For it makes a double iuſtification: the firſt containes two parts, pardon of ſinne by the death of Chriſt, and the infuſed habite of charitie. The ſecond is, by workes, which (they ſay) doe meritoriouſly increaſe the firſt iuſtification, and procure eternall life. Here we ſee the ſoueraigne medicine of the Goſpel, namely remiſſion of ſinnes, tempered with the poiſon of the law. For though vertues and workes preſcribed in the law, haue their place, as good gifts of God, in our liues and conuerſations; yet when they are ſet vp higher, and brought within the circle of iuſtification as meritorious cauſes; they are put quite out of their place, and are no better then poiſon: and hereupon are tearmed of Paul, Loſſe and Dung. But ſuch as deſire to be tearmed *Catholikes*, alleadge for themſelues againſt vs, that the obedience of Chriſt, that is, the righteouſnes of an other can not poſſibly be our righteouſnes. I anſwer, that the iuſtice of another may be our iuſtice, if it be really made ours. And this is true in Chriſt. For when we beginne to beleeue in him, though our perſons remaine euermore diſtinct and vnconfounded, yet are we made one with him, and according to the tenour of the Euangelicall couenant, are we giuen to him, and he to vs: ſo as we may truely ſay, Chriſt is mine, as we can truely ſay, this houſe, or this land is mine. Now if Chriſt be ours, then alſo his obedience is not onely his, but ours alſo: his, becauſe it is in him; ours, becauſe with him it is giuen vs of God. Againe they alleadge, That when Paul refuſeth the righteouſnes of the law, he meanes nothing elſe but the workes of the law, that are performed by the ſtrength of Nature, and that he doth not exclude the workes of grace. I anſwer, it is falſe: for he ſpeaketh of himſelfe in the time preſent when he was a Chriſtian Apoſtle: and therefore he excludes all righteouſnes of his owne, which he had by the law, euen when he was an Apoſtle. And the obiection, Rom.6.1. *What then? ſhall we ſinne that grace may abound?* cannot be inferred vpon iuſtification by workes of grace: but vpon a iuſtification by the obedience of Chriſt imputed to vs, without all workes of our owne.

Againe, that we are iuſtified, not by the iuſtice of the law, but by the iuſtice of faith, here is the foundation of our comfort. For hereupō, if we be tempted in the time of this life, we may oppoſe againſt the tempter this our iuſtice. If Satan plead againſt vs, that we are ſinners, & therefore ſubiect to eternal damnation: let vs anſwer him, that the obedience of Chriſt hath freed vs from this damnation. If he plead further, that we neuer fulfilled the law; & conſequently, that we haue no right to eternal life: we muſt anſwer him, that Chriſt fulfilled the law for vs. If he ſhall vexe and vpbraid vs with the conſideration of our manifold wants and corruptions; let vs tel him, that ſo long as we turne vnto God, from all our euill waies, bewaile our corruptions, and beleeue in Chriſt, all our wants are couered in his obedience. Again, If in the time of death, the feare and apprehenſion of the iudgement and anger of God terrifie vs, we are to oppoſe this obedience of our Mediatour Chriſt Ieſus, to the iudgement of God, and to put it betweene Gods anger and vs: yea we are to reſt vpon it, and to infold and wrappe our ſoules in it, and thus to preſent them to God. Iſay the prophet ſaith, that the Iſa.32.2. Meſſiah is a *place of refuge*, ſhelter, or ſhade, *againſt the tempeſt*, or burning heat of the wrath Rom.3.25. of God. And Paul ſaith, *he is our propitiatorie:* to ſignifie, that, as the propitiatorie couered the Arke, and the law in the arke, which is the hand-writing againſt vs, from the preſence of God: ſo Chriſt couereth our ſinnes, and puts himſelfe betweene vs and the indignation of his Father.

The third and laſt point of doctrine here deliuered by Paul, is; *That faith* is the meanes to receiue and to obtaine the obedience of Chriſt for our iuſtice. That this may the better be cōceiued, foure points are to be handled. What this faith is? How it is a meanes to obtaine iuſtice? whether alone by it ſelfe, or by the helpe of other vertues? when, and how long it is the onely meanes? For the firſt: Faith is a ſpecial gift of God, whereby we beleeue Chriſt & his benefits to be ours. In the firſt place I ſay, it is a gift of God: becauſe it comes wholly of God, and not from the mind or will of man. Thus Phil.1.29. Paul ſaith, *It is giuen you for Chriſt to beleeue in him:* and Chriſt our Sauiour ſaith to two of Luk.24.25. his diſciples, *O fooliſh and ſlow of heart to beleeue:* If it be obiected, that when we beleeue firſt, we then beleeue willingly: I anſwer, it is ſo indeed: yet is not this willingnes in vs by nature, but by grace: becauſe whē God giues vnto vs the gifts of faith, he giues vs alſo to wil to beleeue. None comes to Chriſt but he is drawne of the father: & to be drawne, is, when the vnwilling will is changed, & by the power of God made a willing wil. I adde further, that faith in the Meſſias is a ſpeciall gift for two cauſes. Firſt, becauſe it is a gift aboue, not onely corrupted, but alſo aboue the firſt created nature. For it was neuer in mans nature by creation. Adam neuer had it: neither did the morall law reueale it vnto vs; becauſe it neuer knew this faith. Neuertheleſſe other vertues, as loue of God and man, feare of God, &c. are reuealed of the law, and were in mans nature by creation. Againe, whereas all other gifts of God are giuen to them that are ingrafted into Chriſt, faith is giuen to them that [a] are to be ingrafted: becauſe it is the ingrafting, & therefore cannot be giuen to them that are already in Chriſt, but to them that are to be in Chriſt. Further, I ſay, that by faith, we beleeue Chriſt and his benefits to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When Thomas had put his finger into the ſide of Chriſt, he ſaid, *My Lord, and my God:* to whom Chriſt replied, *Becauſe thou haſt ſeene, thou haſt beleeued:* Ioh.20.28. 29. where we ſee, that this is faith, to beleeue Chriſt to be our Lord and our God. Paul ſaith, *I liue by the faith of Chriſt:* Gal.2.20. now what he meanes by faith, he ſhewes in the next words: *who hath loued ME, and giuen himſelfe FOR ME.*

If a man ſhall demaund, on what grounds (becauſe we are not to goe by imagination) I ſay, vpon what grounds he is to conceiue a faith, that Chriſt is his Chriſt: I anſwer, the grounds are two. The firſt is the commandement of God, to beleeue Chriſt and his benefits to be ours, 1.Ioh.3.23. This *is his commandement, that we beleeue in the name of his ſonne Ieſus Chriſt.* Now to beleeue in Chriſt, is to put our confidence in him: and we can put no confidence in him, vnleſſe we be firſt aſſured that he with his benefits is ours. And whatſoeuer we aske in prayer, we are commaunded to *beleeue that it ſhall be giuen vnto vs.* Mark.11.24. Now aboue al things we are to aske, that Chriſt and his benefits may be giuen vnto vs of God. This therefore muſt we beleeue. The ſecond ground is this, we muſt conſider the maner that God vſeth in propounding the promiſe of grace vnto vs: for he doth not onely ſet it fourth vnto vs in a generall ſort, but alſo he vſeth meete & conuenient meanes to apply it to the perſons of men. Firſt of al, he confirmes it by oath, that Heb.6.18. we our ſelues might the better apply it & reap ſure conſolation therby. Secondly, God giueth vnto vs the ſpirit of adoption; which beareth witneſſe to our conſciences of ſuch things as God hath giuen vnto vs in particular, and are onely in generall manner propounded in the promiſe. And this teſtimonie muſt be certaine in it ſelfe, and alſo plainely knowne vnto vs; elſe is it no teſtimonie. Thirdly, both the ſacraments are ſeales of the promiſe: in the lawfull vſe whereof God offers, yea exhibits

[a] Non inſitis, ſed inſerendis.

A Chriſt vnto vs, and doth(as it were)write our names within the promiſe, that we might not doubt. Now then, looke as God giues the promiſe, ſo muſt we by faith receiue it. But God giues the promiſe,and withall applies it: we therefore muſt receiue the promiſe,and by faith applie it to our ſelues.If any man ſhal ſay, that he cannot conceiue a ſpeciall faith vpon theſe grounds by reaſon of his vnbeleefe:I anſwer, that he muſt ſtriue againſt his vnbeleefe, and indeauour to beleeue by deſiring, asking, ſeeking,knocking:and God will accept the wil to beleeue for faith it ſelfe,ſo be it there be an honeſt heart touched with ſorrow for ſinnes paſt,and a purpoſe to ſinne no more.

That we may yet better know what faith B is; vnderſtand that there be two kinds of falſe faith,like indeed to true faith, and yet no faith at all. The firſt is,when a man conceiues in his heart a ſtrong perſwaſion, that Chriſt is his Sauiour, and yet carries in the ſame heart a purpoſe to ſinne,and makes no change or amendment of his life. This perſwaſion is nothing but preſumption, and a counterfeit of true faith, whoſe propertie is to purifie the heart,& to ſhew it ſelfe in the exerciſes of inuocation and true repentance.The ſecond is,when men conceiue a ſtrong perſwaſion, that Chriſt is their Sauiour,and yet for al this contemne and deſpiſe the Miniſterie of the word and Sacraments. C This alſo is an other counterfeit. For true faith is conceiued, cheriſhed,and confirmed by the vſe of the word and ſacraments. And we muſt there ſeeke Chriſt, where God will giue him vnto vs:now God giues Chriſt in the word and ſacraments;and in them he doth as it were open his hand and reach forth all the bleſſings of Chriſt vnto vs. We muſt not therefore imagine to find Chriſt, where and how we liſt ; but we muſt ſeeke him in the word and ſacraments, and there muſt we receiue him,if we deſire to receiue him aright.

The ſecond point to be conſidered is: How faith is a meanes to iuſtifie?I anſwer thus.Faith doth not iuſtifie as it is an excellent worke of God in vs:for then all vertues might be means of iuſtification,as well as faith. It doth not iuſtifie as it is an excellent vertue it ſelfe:becauſe it is imperfect and mingled with vnbeleefe. It D doth not iuſtifie as a meanes to prepare and diſpoſe vs to our iuſtification: for ſo ſoone as we begin to beleeue in Chriſt, we are iuſtified [a] without any diſpoſition or preparation comming betweene faith and iuſtification. Laſtly, it doth not iuſtifie as it containes in it all other vertues and good workes, as the kernell containes the tree with all his branches. For then ſhould it be a part, yea the principall part of our iuſtice. Whereas Saint Paul diſtinguiſheth iuſtice and faith,ſaying,that *our righteouſnes is of God vpon faith*: and not for faith, but,*by faith*.Now then faith iuſtifies, as it is an Inſtrument or hand to apprehend or receiue the benefits of Chriſt for ours; and this apprehenſion is made, when we doe indeed beleeue Chriſt and his benefits to be ours.And leaſt any ſhould imagine,that the very action of faith in apprehending Chriſt,iuſtifieth:we are to vnderſtand,that faith doth not apprehend by power from it ſelfe,but by vertue of the couenant.If a man beleeue the kingdome of France to be his, it is not therefore his: yet if he beleeue Chriſt and the kingdome of heauen by Chriſt to be his, it is his indeede: not ſimply becauſe he beleeues,but becauſe he beleeueth vpon commandement and promiſe: for in the tenour of the couenant, God promiſeth to impute the obedience of Chriſt vnto vs for our righteouſnes,if we beleeue.

The third point is, Whether faith alone be the meanes to obtaine the iuſtice of Chriſt for vs or no?I anſwer,it is the onely meanes without the helpe of any other vertue or worke.For Paul here teacheth, that faith apprehendeth Chriſt for righteouſnes, *without the law*: that is, without any thing that the law requires at our hands. And here by this excluſiue particle (*without the law*) he teacheth three things. The firſt, that nothing within vs is an efficient or meritorious cauſe, either principall or leſſe principall, in whole or in part, of our iuſtification or reconciliation with God. The ſecond, that nothing within vs is an inſtrument or meanes to applie the obedience of Chriſt vnto vs, but faith which is ordained of God to be an hand to receiue the free fauour of God in the merit of Chriſt.The third, that our renouation or ſanctificatiō is no matter,forme, or part of our iuſtification, but that it wholly ſtands in the imputatiō of the iuſtice of Chriſt. In a word, Paul vtterly excludes all thinges that are within vs, whether by nature or by grace,from the act of iuſtification:that in this article,onely grace, onely Chriſt, onely faith, onely mercie in pardon of ſinne may raigne.It may be here obiected,that Abraham was iuſtified not by faith alone,but by workes,as Saint Iames teacheth.I anſwer,there is a double iuſtification, one of the perſon whereby a man of a ſinner is made no ſinner : the ſecond is, the iuſtification of the faith of the perſon, whereby faith is declared to be true faith: and this ſecond is by workes:and of it Saint Iames ſpeaketh as appeares v.18.where he ſaith,*Shew me thy faith by thy works*.And whereas he ſaith, that *Abraham our father was iuſtified by workes*, his meaning is,that Abraham by workes iuſtified himſelfe to be a true beleeuer, yea the father of all the faithfull:and his faith was made perfect by workes.v.22.that is,declared or iuſtified to be a true faith.

The fourth or laſt point is, When and how long faith alone iuſtifieth?I anſwer,not onely in the beginning of our conuerſiō, but alſo in the continuance,& finall accompliſhment therof. For here Paul deſires in the day of iudgement to ſtand before God onely by the iuſtice of faith, without his owne iuſtice of the law. And Paul brings in Abraham (as I haue noted before) in the very middeſt of godly conuerſation

Iam. 2. 21.

Rom.4.3.3

[a] Chryſoſt. hom.7.in *Rom.* Quam primum homo crediderit, confeſtim ſimul iuſtificatus eſt.

uerſation and holy obedience to be iuſtified without any workes by his faith in the Meſſias. And Paul auoucheth three things of faith: Rom.5.2. by it *we haue acceſſe* to the grace of God: by it we *ſtand in the ſame grace*: by it *we reioyce vnder the hope of glorie*. Thus then, we ſee there is one onely way of iuſtification, namely, that we are iuſtified and accepted of God to life eternall through grace alone, by faith alone, for Chriſt alone in the beginning, middle, and end of our conuerſion. And here is plainely diſcouered the errour of the church of Rome. It makes a double iuſtification: one whereby a ſinner is made of an euill man a iuſt man; and this they ſay is by faith alone: the ſecond is, whereby a iuſt man of a iuſt man is made more iuſt: and this (ſay they) is by faith and workes togither: but falſly, as I haue ſhewed.

By all this which hath bin ſaid, we ſee how righteouſneſſe comes by, and vpon the faith of Chriſt. And hence we learne, that it ſtands vs in hand to prooue whether we haue faith or no: becauſe where is no faith, there is no iuſtice. Secondly, our dutie is to labour for ſuch a faith, that can and doth iuſtifie it ſelfe to be true faith, by works of loue to God and man. Thirdly, we muſt by this faith, reſt and wholly relie our ſelues on the obedience of Chriſt both in life and death: yea whatſoeuer doth befall vs. Though God ſhould reach out his hand & deſtroy vs, we muſt ſtill reſt vpon him.

Secondly, if our iuſtice be forth of vs, & we muſt by faith truſt God for it: then much more muſt we truſt him for health, wealth, libertie, peace, food, and raiment, and for all the things of this life. And if we cannot truſt him in the leſſe, we ſhall neuer truſt him in the principall. Therefore it is our part to walke in the duties of our callings, and to obey God therein: and for the ſucceſſe of our labours to truſt him vpon his word; yea when all wordly helps and ſuccours faile, to truſt in him ſtill. If we cannot truſt him for our temporall life, we ſhall neuer truſt him for our ſaluation.

The ſecond gaine which Paul deſireth, is fellowſhip with Chriſt; in the 10. verſe. Where it is ſet forth firſt generally, and then by his parts. Generally in theſe words [*That I may know him.*] Here it muſt be remembred that knowledge is two-fold, knowledge of faith, and of experience. Knowledge of faith, is to be aſſured of Chriſt and his benefits, though it be againſt all humane reaſon, hope, and experience. Ioh.17.3. Of this Chriſt ſaith, *It is eternall life to know thee the onely God, &c.* The knowledge of experience, is to haue a ſenſe and feeling of our inward fellowſhip with Chriſt, and vpon often obſeruation of his goodnes, to grow more and more in experience of his loue. Now this knowledge is here meant, and not the firſt, which was before mentioned, verſ. 8. And therefore Paul's deſire is, that he may grow more & more in holy experience of the endles loue of God, & fellowſhip with Chriſt.

The parts of this deſired communion are two: Fellowſhip with Chriſt in his reſurrection, and fellowſhip with him in his death. The former is expreſſed in theſe words, [*and the vertue of his reſurrection.*] And for the better conceiuing of it; we are to conſider what the reſurrection of Chriſt is? and what is the vertue thereof? That the reſurrection of Chriſt may be rightly conceiued, fiue points are to be ſcanned. The firſt, touching the perſon of him that roſe: and that was Chriſt, God and man. Indeede properly the body alone did riſe, and not the ſoule or Godhead, yet by reaſon of the vnion of the two natures in the vnitie of one perſon, whole Chriſt aroſe, or God himſelfe made man aroſe. This commends to vs the excellencie of Chriſts reſurrection, and makes it to be the foundation vnto vs of our reſurrection. The ſecond point is. For whom he roſe? He roſe not as a priuate perſon for himſelfe alone; but he roſe in our roome and ſtead, and that for vs: ſo when he aroſe, all the elect aroſe with him, and in him. Eph.2.6. Thus ſaith Paul, that *the Epheſians were raiſed togither with him.* His reſurrection therefore was publike: and this is the ground of our comfort. The third point is. When he aroſe? He aroſe then, when he lay in bondage vnder death, and that in the graue, which is as it were the caſtle and hold of death. Act.2.24. When Peter ſaith, *That God looſed the ſorrowes of death,* he ſignifieth that Chriſt was made captiue for a time to the firſt death, and to the ſorrowes of the ſecond. Now in the midſt of this captiuitie and bondage, he raiſed himſelfe: and this argues, that his reſurrection is a full victorie and conqueſt ouer death and all our ſpirituall enemies. The fourth point is. That he roſe by his owne power, as he ſaith of himſelfe, Ioh.10.18. *I haue power to lay downe my life, and to take it vp againe.* If this had not bin, though he had riſen a thouſand times by the power of another, he had not bin a perfect Redeemer. The laſt point is, Wherein ſtands the reſurrection of Chriſt? *Anſ.* It conſiſts in three actions of Chriſt. The firſt is, the revniting of his bodie to his ſoule, both which were ſeuered for a time, though neither of them were ſeuered from the Godhead. The ſecond action is the change of this naturall life, which he lead in the eſtate of humiliation into a heauenly and ſpirituall life without infirmities, and not maintained by foode as before. For we finde not that after his reſurrection he euer tooke meate for neceſſitie, but onely vpon occaſion, to manifeſt the truth of his manhood. And this life he tooke vnto himſelfe, that he might conuey it to all that ſhould beleeue in him. The third action is, his comming forth of the graue; whereby death it ſelfe did as it were acknowledge him to be a conquerour, and that it had no title or intereſt in him. Theſe fiue things conſidered, the Article of Chriſts reſurrection ſhall be rightly vnderſtood.

Touching the vertue of Chriſts reſurrection, it is nothing els but the power of his Godhead,

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head, or the power of his ſpirit, whereby he A
raiſed himſelfe mightily from death to life,
Effects of Chriſts reſurrection. and that in our behalfe. The excellencie of it
may be knowne by the effects, which be in
1 number eight. The firſt, that by it he ſhewed
himſelfe to be the true and perfect Sauiour of
the world. For it was foretold of the Meſſias
that he ſhould die and riſe againe, Pſal. 16.10.
Mat.12.40. And all this was accordingly accōpliſhed
by the vertue of Chriſts reſurrection.
2 The ſecond effect is, that by it he ſhewed himſelfe
to be the true and naturall ſonne of God.
Rom.1.4. Paul ſaith, *He was declared mightily to be the
Sonne of God, by the ſpirit of holineſſe in his riſing
3 from the dead.* The third effect is, that by this
vertue he declared himſelfe to haue made a
full and perfect ſatisfaction for the ſinnes of B
the world. For if he had not ſatisfied to the
full, he had not riſen againe. And Paul ſaith, *If
1.Cor.15.17 Chriſt be not riſen, we are yet in our ſinnes.* On the
contrarie then, ſeeing he is riſen, ſuch as beleeue
in him, are not in their ſinnes. Againe,
Rom.8.34. *Who ſhall condemne vs? it is Chriſt which is dead,
4 yea or rather which is riſen againe.* The fourth effect
Rom.4.25. is iuſtification, as Paul teſtifieth, *He died
for our ſinnes, and roſe againe for our iuſtification,*
and that was on this manner. When he was
vpon the Croſſe, he ſtood there in our roome,
hauing our ſinnes imputed vnto him: and
when he roſe from death, he acquitte and iuſtified
himſelfe from our ſinnes, and ceaſed to C
be any more a reputed ſinner for vs: and thus,
all that doe or ſhall beleeue in him, are in him
acquit, abſolued, and iuſtified from all their
ſinnes. If any demaund, how they which liued
in the time of the old Teſtament, before the
reſurrection of Chriſt, could be iuſtified thereby,
conſidering the effect muſt follow the
cauſe: I anſwer, that they were iuſtified by the
future reſurrection of Chriſt: which though it
followed in time, yet did the value and vertue
thereof reach euen to the beginning of the
5 world. The fift effect is, the conferring and
beſtowing of all ſuch gifts and graces as he
had merited and procured for vs by his death
and paſſion. Thus Chriſt teſtifieth that the giuing
of the ſpirit in large and plentifull manner,
Iohn.7.39. was reſerued to the glorification of Chriſt,
Luk.24.47. which beganne in his reſurrection. And the D
preaching of repentance and remiſſion of ſins
is reſerued till after his reſurrection. And S.
1.Pet.1.3. Peter ſaith, that the Elect are *regenerate to a
liuely hope by the reſurrection of Chriſt.* By reaſon
of this beſtowing of graces and gifts, the reſurrection
of Chriſt is the beginning of a new
and ſpirituall world, which the holy Ghoſt
Hebr.2.5. cals *the world to come,* in which ſhall be a newe
Iſay.65.17 heauen and a new earth, as Iſaiah ſpeaketh,
and a peculiar people of God, zealous of
good workes, keeping an eternall Sabbath
vnto God. This one effect alone ſufficiently
declares the excellencie of this vertue of
6 Chriſt. The ſixt effect is viuification, which
is a raiſing of vs from the death of ſinne to
newneſſe of life. And the reaſon hereof is
plaine. For Chriſt in his reſurrection put away
his naturall life, which with our nature he receiued
from *Adam,* and tooke vnto him a ſpirituall
life, that he might communicate the
ſaid life to all that beleeue in him. Againe, as
the firſt Adam makes vs like himſelfe in ſinne
and death: ſo Chriſt the ſecond Adam renewes
vs and makes vs like to himſelfe in righteouſnes
and life. And the head quickened with ſpirituall
life, will not ſuffer the members to remaine
in the death of ſinne. The ſeuenth effect 7
is to preſerue ſafe and ſound the gifts and graces
which he hath procured by his death, and
beſtowed on them that beleeue: and this he
doth by the vertue of his reſurrection. For to
this end hath he conquered all our ſpirituall enemies,
and doth by his power conquer them
ſtill in vs; ſo as none ſhall be able to take his
ſheepe out of his hands. The laſt effect is, to 8
raiſe the bodie from the graue in the day of Rom.8.11.
iudgement to eternall glorie. If it be obiected,
that the wicked are alſo raiſed then by
the power of Chriſt: I anſwer, that the power
of Chriſt is two-fold. One is the power of
iudgement, the other a power of a Sauiour. By
the firſt, Chriſt as a iudge raiſeth the vngodly,
that he may execute on them the curſe denounced
from the beginning of the world [*at Gen.2.17.
what time thou ſhalt eate the forbidden fruite, thou
ſhalt die the death.*] The ſecond power is here
tearmed the power of Chriſts reſurrection; and
it belongs to him as he is our Sauiour: and by
it he will raiſe to life eternall, all thoſe that by
the bond of the ſpirit are myſtically vnited to
him. For by meanes of this vnion, this raiſing
power ſhall flow from the head to the dead
bodies of them that are in Chriſt. Thus we ſee
what the vertue here mentioned is, and what
Paul deſires, namely, that he may haue experience
of theſe effects in himſelfe.

The vſe of the doctrine followeth. Firſt of
all, in that Chriſt roſe for vs, and in that his
reſurrection is of endleſſe efficacie, here is the
foundation of all our ſpirituall comfort. For
by this vertue of Chriſts reſurrection from
death to life, all our ſpirituall enemies are cōquered
and ſubdued, and by the ſaid vertue
doth he daily more and more ſubdue them in
vs. Vpon this ground ſaid Chriſt: *Yee ſhall haue Ioh.16.33.
affliction in the world: but be of good comfort, I haue
ouercome the world.* And this victorie is for vs,
and it is made ours by our faith, as Iohn ſaith,
*This is the victorie which ouercommeth the world, 1.Ioh.5.4.
euen your faith.* Art thou then terrified and afraied
with the conſcience of thy ſinnes, with
the crueltie of tyrants, the rage of the world,
the paines of hell, the pangs of death, the
temptations of the deuill? Be not diſmaied, but
by thy faith reſt on Chriſt that roſe againe from
death to life for thee, & thereby ſhewed himſelfe
to be a rocke for thee to reſt on, and to be
the Lyon of the Tribe of Iudah: and thus ſhalt
thou be ſure to finde certen remedie againſt all
the troubles and miſeries of life and death.

Again, here we are taught to riſe with Chriſt from our ſinnes,and to liue vnto God in newneſſe of life: and for this end to pray that we may feele the vertue of Chriſts reſurrection to change and renew vs. Great are the benefits which we reape by this vertue, and we are to ſhew our ſelues thankfull to God for them: which we can doe no way,but by newneſſe of life.Againe,the end why Chriſt roſe for vs,was that we might riſe from our ſinnes and corruptions,in which we lie buried as in a graue, to a Rom.6.4. new ſpirituall life. And the reward is great to them that make this happie chaunge. For he Reuel.20.6. that is *partaker of the firſt reſurrection, ſhall neuer ſee the ſecond death*: as on the contrarie, he which neuer riſeth from his owne ſinnes and euill waies, ſhall certenly feele and endure the ſecond death. And further,it muſt be knowne, that the vertue of Chriſts reſurrection,and the merit of his death, are inſeparably ioyned together: and therefore he that findes not the vertue of Chriſt to raiſe him to an holy and ſpirituall life acceptable to God, falſly perſwades himſelfe of the merit of his death in the remiſſion of his ſinnes. Chriſt by riſing put vnder his feete all our enemies, and led captiuitie captiue,euen ſinne it ſelfe.It is therefore a ſhame for vs to walke in the waies of ſinne, and to make our ſelues ſlaues and captiues to Actes.3.15. it.Chriſt by riſing from death made himſelfe a principall leader and guide to eternall life. What wickedneſſe then is it to walke in the waies of our own heart, and not to follow this heauenly guide? The care and purpoſe to keep a good conſcience is a certen fruit and effect of 1.Pet.3.21. Chriſts reſurrection.Thus S.Peter ſaith,that the effect of our baptiſme is the ſtipulation of a good conſcience by the reſurrection of Chriſt. ἐπερώτημα: Where the word which I tranſlate, *Stipulation*, ſignifies an interrogation vpon an interrogation. For the miniſter in the name of God demaunds, whether we renounce the world, the fleſh, and the deuill,and take the true God for our God.And we vpon this demaund,doe further in our hearts demaund of God,whether he will vouchſafe to accept vs beeing wretched ſinners for his ſeruants; & thus we make profeſſion of our mind & deſire.When Chriſt roſe, by the vertue of his reſurrection the earth trembled,and thereby this bruit creature in his kind profeſſed his ſubiection and homage to Chriſt that roſe againe.If then we beleeue that Chriſt roſe from death for vs, much more ſhould our hearts tremble and we yeeld our ſelues in ſubiection to him in all ſpirituall obedience.Some men may ſay, you bid vs riſe from our ſinnes, as Chriſt roſe to the glorie of his Father,whereas this is wholly Gods worke in vs,and not ours: I anſwer, it is ſo indeed: yet can we vſe the outward means of hearing and reading; & if we haue any ſparke of grace,we can aske and deſire the ſpirit of God,that worketh this in vs.Againe,exhortations, admonitions,and ſuch like, are meanes appointed of God, whereby he worketh in vs the things that he requireth and commaundeth. A Wherefore let vs liſten to the voice of Chriſt, *Awake thou that ſleepeſt, ſtand vp from the dead, & Chriſt ſhall giue thee life.* Eph.5.14. And worldly cares muſt not hinder vs in this worke: for as Paul ſaith, they which are riſen with Chriſt, muſt ſeeke the things that are aboue.

Againe,here we are taught,that we may not content our ſelues, if we know Chriſt in the braine,and can ſpeake well of him with a glib tongue, we muſt yet goe further, and by all meanes labour, that we taſte and feele by experience how good and ſweet a Sauiour Chriſt is vnto vs; that our hearts may be rooted and grounded in his loue. This is the thing which Paul aimed at: which alſo we muſt ſeeke by all B poſsible meanes to attaine vnto.

To proceed: that we may haue right knowledge of our communion with Chriſt in his death,two points are to be handled. The firſt is, what are the ſufferings of Chriſt? I anſwer, not onely the ſufferings which he indured in his owne perſon,but alſo thoſe which are indured of his members. Thus Saul perſecuting Act.9.4. the Church,is ſaid to perſecute Chriſt himſelfe. And Paul ſaith,that *he fulfilled the reſt of the afflictions of Chriſt in his* OWNE FLESH. Coloſſ.1.24. And whereas the Lord ſaid of the people of Iſrael, *I haue brought my ſonne out of Egypt*: it is Hoſe.11.1. applyed by Matthew to Chriſt himſelfe. Yet here it muſt be remembred, that if the members of Chriſt ſuffer either ciuill or eccleſiaſticall puniſhments, for euill doings; they are not the ſufferings of Chriſt. For when S. C Peter had ſaid, *Reioyce in that you are partakers of the ſufferings of Chriſt*: 1.Pet.4.13.15. he addeth further, *Let no man ſuffer as an euill doer*, oppoſing the one kind of ſufferings to the other. Therefore our ſufferings are then to be accounted the ſufferings of Chriſt, when they are for good cauſe, and for the name of Chriſt.

For the ſecond point,fellowſhip with Chriſt in his death is,either within vs, or without vs. That within vs is called the mortification of the fleſh, or the crucifying of the affections and the luſts thereof. The other without vs, is the mortification of the outward man by manifold afflictions: and of this Paul ſpeakes in this place: and it may be thus deſcribed out of this text.Fellowſhip with Chriſt in his death; D is nothing but a conformitie in vs to his ſufferings and death. And it is a thing worthy our conſideration to ſearch wherein ſtands this conformity. For in two reſpects there is no conformity betweene our ſufferings and the ſufferings of Chriſt.For firſt of all,God poured forth on Chriſt the whole malediction of the law due to our ſinnes:& by this meanes ſhewed vpon him iuſtice without mercie. Contrariwiſe in our afflictions God moderates his anger, and in iuſtice remembers mercie: becauſe he layeth no more vpon vs, then we are able to beare. Secondly,Chriſts ſufferings are a redemption and ſatisfaction to Gods iuſtice for our ſinnes: ſo are not ours; becauſe before God we ſtand but as priuate perſons,and

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A for this cauſe the ſufferings of man can not ſatisfie for another: and there is no proportion betweene our ſufferings and the glorie which ſhall be reuealed. And Chriſt ſaith of himſelfe, Iſa.63.3. *I haue tread the winepreſſe alone.*

Now this conformity ſtands (as I take it) properly in the manner of ſuffering; and that in foure things. Firſt of all, Chriſt ſuffered for a iuſt and righteous cauſe: for he ſuffered as our redeemer, the righteous for the vnrighteous. And ſo muſt we likewiſe ſuffer for righteouſneſſe ſake. 1.Pet.2.21. Secondly, Chriſt in ſuffering was a mirror of all patience and meeknes. And we in our ſufferings muſt ſhew the like patience. And that we be not deceiued herein, our patience muſt haue three properties. It muſt be voluntarie, B that is, we muſt willingly and quietly renounce our owne willes, and ſubiect our ſelues in our ſufferings to the will of God. Patience perforce is no patience. Againe, it muſt not be mercinarie, that is, we muſt ſuffer, not for by-reſpects, as for praiſe, or profit, but for the glorie of God, and that we may ſhew our obedience to him. Hence it appeares that the patience of the papiſt, that ſuffers in way of ſatisfaction, is no right patience. Laſtly, our patience muſt be conſtant. If we endure afflictions for a brunt, & afterward begin to grudge & repine, caſting of the yoke of Chriſt, we faile in our patience. Further, if it be demanded, whether the affections of griefe and ſorrow may ſtand with patience: I anſwer, C yea: for Chriſtian religion doth not aboliſh theſe affections, but onely moderate them, and bring them in ſubiection to the will of God, when we lie vnder the croſſe. The third point wherein ſtands our conformitie with Hebr.5.8. the ſufferings of Chriſt, is this: *Chriſt learned obedience by the things which he ſuffered,* not becauſe he was a ſinner, but becauſe beeing righteous he had experience of obedience. And we likewiſe in our ſufferings muſt be more carefull to take the fruite thereof, then to haue them taken away. And the fruit of them is to learne obedience therby, ſpecially to the commandements of faith and repentance. When Iob.42.6. Iob was afflicted of God, not for his ſinnes, but that he might make a triall of his faith & patience, D he neuertheleſſe in the end tooke an occaſion thereby to renew his old repentance. 2.Cor.1.9. And Paul ſaith, that he receiued in his owne fleſh the ſentence of death, that he might learn Heb.12.4. by faith to truſt in God alone. Laſtly, Chriſts ſufferings were euen to death it ſelfe: euen ſo muſt we reſiſt ſinne, fighting againſt it to the ſheadding of our blood. Faith & good conſcience are things more pretious then the very blood of our hearts: and therefore if neede be, we muſt conforme our ſelues to Chriſt, euen in the paines of death.

This is that conformitie which Paul here ſpeakes of, which alſo he magnifies as a ſpeciall gaine. And there be many reaſons thereof. For firſt of all this conformitie is a marke of Heb.12.7. Gods child. For *if we obediently endure afflictions,* God in them, and by them, *offereth himſelfe as a father vnto vs.* Secondly, it is a ſigne that the ſpirit of God dwelleth in vs: as Peter ſaith, *If ye be railed vpon for the name of Chriſt, the ſpirit of glorie and of God reſteth vpon you.* 1.Pet.4.14. Thirdly, the grace of God is moſt of all manifeſted in afflictions, in which God ſeemes moſt of all in mans reaſon to withdraw his grace. *Gods power is made manifeſt in weakeneſſe.* 2.Cor.12.9. *Afflictions bring forth patience:* Rom.5.3. not of themſelues, but becauſe then the loue of God is ſhead abroad in our hearts. Hope of eternall life ſheweth it ſelfe moſt in the patient bearing of afflictions. In peace and eaſe naturall life raignes: Contrariwiſe in our ſufferings naturall life decayes, and the ſpirituall life of Chriſt apparently ſheweth it ſelfe. Laſtly, this conformity with Chriſt, is the right and beaten way to eternall life. *By many tribulations we muſt enter into the kingdome of heauen.* Acts.14.22. That we may raigne and liue with 2.Tim.2.11. Chriſt, we muſt firſt die with him. The eſtate of humiliation is the way of exaltation and glory, firſt in him, and then in vs.

The vſe of this doctrine followes. Here we ſee what for this life is the cōdition of all true beleeuers: namely, that after they are made partakers of Chriſt and his benefits, by the vertue of his reſurrection, they muſt alſo be made cōformable to his death. The commandemēt of our Sauiour Chriſt to them that will be his Diſciples, is, *To denie themſelues, and to take vp their owne croſſes euery day.* Luk.9.23. And there be three weightie cauſes, why God will haue it ſo. The one, that he may correct ſinnes paſt: the other, that he may preuent ſinnes to come: the third, that he may prooue what is in our hearts. Secondly, we learne by this which hath bin ſaid, to comfort our ſelues in our ſufferings. For in them Chriſt and we are partners, and he vouchſafes to make vs his fellowes. Hence it followes, that all our afflictions are well knowne to Chriſt, and that they are laid on vs with his conſent: and for this cauſe we ſhould frame our ſelues to beare them with all meekeneſſe. And hence againe we learne, that he beeing our partner, will helpe vs to beare them, either by moderating the weight of them, or by ending them for our good. Laſtly, here we learne that our afflictions are either bleſſings or benefits: and ſuch may we diſcerne them to be, though not by the light of reaſon, yet by the eye of faith: becauſe they are means to make vs conformable to our head Chriſt Ieſus. Benefits of God are of two ſorts, poſitiue, and priuatiue. Poſitiue, whereby God beſtowes ſomething on vs. Priuatiue, whereby God takes away a bleſſing, and couertly giues another. Benefits of this kind be afflictions. Of the twaine, theſe are the fitter for the time of this life: and the other for the life to come. And therefore while we liue in this world, our duty is with Paul to labour to attain to this cōformity with the ſufferings of Chriſt, when vpon any occaſion we ſhall be afflicted: for then ſhall we be faſhioned like vnto him, and reape much comfort thereby.

Thus much of the ſecond gaine: now followes the third in theſe words, [*If by any meanes I may attaine to the reſurrection of the dead.*] The word [reſurrection] here ſignifies the reward of eternall life; the antecedent beeing put for the conſequent. For to riſe againe of it ſelfe is no gaine, conſidering it is common both to good and bad, but eternall life that followeth is the reward. And the forme of ſpeech, [*if by any meanes*] doth not ſignifie or imply any doubting in Paul of his owne reſurrection to life: for he was perſwaded that nothing ſhould ſeparate him from Chriſt: and it is an article of our & Pauls faith, to beleeue the reſurrection of the bodie to eternall life. Wherefore it ſignifies properly a difficultie to obtaine the gaine deſired: and an earneſt affection in Paul to obtaine the ſame. And when he ſaith, [*by any meanes*] we muſt know that there be three waies or meanes to come to eternall life. One is by peaceable life and death: the other is by a life laden with many afflictions: the third is by a violent, cruell, and bloodie end. And Paules minde and deſire is, to obtaine the crowne of eternall glorie by any of theſe waies: and if not by the firſt or ſecond, yet by the third.

In theſe wordes foure things are to be conſidered. The firſt is the gain it ſelfe, and that is, the reward of eternall glorie. And that we may the more with Paul be ſtirred vp to a deſire thereof, I will ſtand a while to declare the excellencie and the conditions of it. It is nothing elſe but a certain eſtate of life, in which all the promiſes of God are in and by Chriſt accompliſhed vnto vs in heauen. And it will the better be conceiued by the anſwering of three queſtions: What ſhall ceaſe in this eſtate? What we ſhall haue? What we ſhall doe?

For the firſt, ſeauen things ſhall ceaſe. The firſt is, the execution of the Mediatourſhip of Chriſt, or of the offices of a king, prieſt, prophet. Thus much teacheth Paul, when he 1.Cor.15.24. ſaith, that Chriſt in the laſt day *muſt giue vp his kingdome to his father*. And though the execution ſhall then ceaſe: yet nothing ſhalbe wanting to them that beleeue: becauſe then ſhall be the full and eternall fruition of all the benefits of our redemption. Secondly, then ſhall ceaſe all callings in familie, church, and commonwealth: becauſe Chriſt ſhall then put downe all power, rule, and authoritie. In this bleſſed eſtate, there ſhall not be magiſtrate and people, maſter and ſeruant, husband and wife, parent and children, paſtor and people: but all ſuch outward diſtinctions of perſons ſhall ceaſe, and we ſhall be as the Angels of God. Thirdly, all vertues, that pertaine to vs, as we are pilgrimes here vpon earth, ſhall haue an end, as faith, hope, patience, becauſe the things beleeued & hoped for ſhall then be obtained. Withal, that part of inuocation called Petition, ſhall ceaſe, as alſo the preaching & hearing of the word, and the vſe of the ſacraments. The A fourth thing that ſhall ceaſe, is originall ſinne with the fruites thereof: becauſe no vncleane thing may enter into the heauenly Hieruſalem. Fiftly, then ſhall ceaſe all miſeries & ſorrowes, all infirmities of bodie and minde: for then all defects of eies, armes, and legs, ſhalbe reſtored. The ſixt thing that ſhall ceaſe, is naturall life with the meanes thereof, as meate, drinke, cloathing, phyſicke, recreation. For then our bodies ſhall be ſpirituall, that is, immediately & eternally preſerued by the operation of the ſpirit of God, as now the bodie of Chriſt is in heauen. The laſt thing to be aboliſhed is the vanitie of the creatures, ſpecially of heauen & earth: which in the laſt iudgemēt ſhalbe reſtored to their former excellencie.

B The ſecond queſtion is, what we ſhall haue and enioy in this eſtate? I anſwer, three things. The firſt is, immediate and eternall fellowſhip with God the Father, Sonne, and holy Ghoſt. For in this happie eſtate the tabernacle of God ſhall be with men, as S. Iohn ſaith: Reue. 21.3. and God ſhall be all things that heart can wiſh to all the Elect. Auguſtine ſaith notably, Ser. de temp. 148. *There ſhall be exceding peace in vs, and among vs, and with God himſelfe. Becauſe we ſhall ſee him and inioy him alwaies and euery where. Therefore bleſſed ſhall that life be, for the thing which we ſhall inioy, for we ſhall enioy him by himſelfe, all other meanes* C *ceaſing. For the meaſure of inioying him: for wee ſhall fully inioy him. For the time: for wee ſhall eternally inioy him. For the certentie, whereby wee ſhall knowe that it ſhall be ſo. For the place: for wee ſhall inioy him in heauen. Laſtly, for the companions ioyned with vs: for they be the Elect.* From this fruition of God ſhal ariſe endleſſe and vnſpeakable ioy, Pſal. 16. 11. *In thy preſence is fulneſſe of ioy, at thy right hand are pleaſures for euermore.* In the tranſfiguration of Chriſt, which was but a ſhadow of eternall glorie, Peter was rauiſhed with ioy and delight: the ioy therefore that ſhalbe in the kingdome of heauen, muſt needes be vnſpeakable. The ſecond thing which ſhall be inioyed, is glorie both in minde and bodie. In minde, becauſe we ſhall then be partakers of the Diuine, not eſſence (for then we ſhould be deified) but nature, that is, diuine vertues and qualities, more D excellent then thoſe which God beſtowed on Adam, though of the ſame kind. The third thing is, *Dominion* Phil. 3.21. and lordſhip ouer heauen and earth; which lordſhip once loſt by Adam, ſhall then fully be reſtored. He that ouercommeth *ſhall poſſeſſe all things*, Reuel. 21. 7.

The third queſtion is, what we ſhall doe? I anſwer briefly, keepe an eternall Sabbath in praiſing of God, and giuing thankes vnto him. And thus by the conſideration of theſe things, we may take a taſte of the excellencie of this third and laſt gaine.

The ſecond point here to be conſidered, is the difficultie of obtaining this deſired gaine of eternall life. And the reaſon is plaine. For the way to eternall life is full of impediments, which I reduce to foure heads. Firſt of all, in

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this way we are to fight, not with fleſh and blood, but with principalities and powers in ſpirituall things, ſeeking the deſtruction of our ſoules. Secondly, there be within vs innumerable luſts that compaſſe vs round about, preſſe vs downe, and draw vs away to the broad way of deſtruction. Thirdly, this way lies full of offences, partly in doctrines, partly in euill examples; all tending to this end, either to make vs fall, or to goe out of the way. Laſtly, it is beſet with manifold and diuers tribulations, from the beginning euen to the end. Hence we learne, that wee muſt giue all diligence that we may attaine to the reward of glorie: and therefore we muſt ſtruggle, ſtriue; and wreſtle to enter in at the ſtreight gate. The principall gaine, and the hardnes to obtaine it, requires our principall ſtudie and labour. Therefore they deale wickedly that vſe no meanes, but (as they ſay) leaue all to God, thinking it the eaſieſt matter in the world, to winne the kingdome of heauen. The like is their fault, that profeſſe religion in a ſlacke & negligent maner, beeing neither hot nor cold.

The third point, is Pauls minde and deſire of eternall life. If it be ſaid, that wicked men haue the like deſire, as for example Balaam: I anſwer, in Paul there was an endeauour anſwerable to his deſire, as appeares, Act.24.16. where he ſaith, *that he waited for the reſurrection of the iuſt and vniuſt:* and that in the meane ſeaſon *he laboured to keepe a good conſcience before God and men:* now this deſire in the vngodly is barren, and yeelds not his fruit. Againe, Paul being iuſtified, ſtill deſires to attaine to full fellowſhip with Chriſt, and to conformitie with him in glorie. The like deſire, with the like indeauour, ſhould be in all vs.

The laſt point, is Pauls courage and fortitude. He is content to indure any kind of death, yea cruell death; ſo he may obtaine this third and laſt gaine. And thus it is verified, which
2 Tim.1.7. he ſaith, *that God* had giuen him *the ſpirit, not of fearefulneſſe, but of courage.*

A Like was the courage of Moſes, who was
content to endure afflictions with the people Heb.11.26.
of God, that he might winne the recompence
of reward. Like was the courage of the Martyrs, *that were racked and would not be deliuered,* Verſe 35.
that they might obtaine a better reſurrection. We
likewiſe walking in the way to eternall life,
muſt take the like courage vnto vs in all dangers. For this cauſe we muſt pray vnto God,
to giue vs the ſpirit of courage: and we muſt
alwaies attend vpon the calling and commandement of God, making it the ſtay and foundation of our courage: and we muſt yet further ſtay our ſelues on the promiſe of Gods
B preſence and protection, ſo long as we obey
him. If it be alleadged, that we are by nature
fearefull in dangers, and therefore vncapable
of courage: I anſwer, there is a threefold feare.
The firſt is, feare of nature, when mans nature
feares, flies, and eſchewes that which is hurtfull vnto it. This feare was in Chriſt, whoſe
ſoule was heauie vnto death, who alſo feared
the curſed death which he indured. And therefore this feare of it ſelfe is no ſinne, and it may
ſtand with true fortitude. The ſecond feare
is that which riſeth of the corruption of nature, when a man feares without cauſe, or
without meaſure. Without cauſe, as when the
C diſciples feared Chriſt walking vpon the ſea:
or when they feared drowning, Chriſt lying
aſleepe in the ſhip. Without meaſure, as when
men diſtruſting God, neglect their callings in
time of danger, and the duty of inuocation,
flying to vnlawfull meanes of deliuerance.
Now this ſecond feare is an enemie vnto all
courage. The third feare is, when perils and
death are indeede feared: but yet feare is ordered by faith in the mercie and prouidence
of God, by hope, by inuocation; and it is ioyned with obedience to God in the time of
danger. This is a proceeding of grace, and it
may well ſtand with courage, and it ſerues to
order the two former feares the one of nature, the other of diſtruſt.

Trin-vni Deo gloria.

A
WARNING
AGAINST
The Idolatrie of the laſt times.

AND

An inſtruction touching Religious or *Diuine Worſhip.*

HINC·LVCEM·ET·POCVLA·SACRA
ALMA MATER CANTABRIGIA

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1608.

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TO THE RIGHT HONOVRABLE, LORD HENRIE EARLE of Kent, Lord of Haſting, Weisford, and Ruthyn.

RIGHT Honourable, &c. Great hath beene the mercie of God to this our Engliſh nation, in that beſide peace and protection, he hath beſtowed on vs the treaſure of his Goſpell, now more then fortie yeares, and that vnder the gouernement of a moſt gracious Queene. It is a benefit vnſpeakable: and England (as I thinke) neuer had the like before.

For this great mercie we owe to God all thankefulneſſe, that heart can thinke, or tongue can ſpeake. Our thankefulneſſe muſt ſhew it ſelfe in the fruite of obedience to the Goſpell. And obedience is to turne euen vnto God from euery euill way, to beleeue in Chriſt, and to walke in newneſſe of good life.

But alas, in reſpect of the greateſt number, we are a nation very vnthankefull: yeelding ſmall obedience to the Goſpell of life. If the things which haue beene done in England, had beene done in Barbarie, or Turkie, or America, it may be they would haue repented in ſackecloth and aſhes, and haue turned more earneſtly vnto God then we haue done. And for this cauſe we haue deſerued, that God ſhould take away his Goſpell from vs, and giue it to a nation that will bring forth the fruites thereof. For the preuenting of this euill which we haue deſerued, it ſtands vs in hand to repent of our vnthankefulneſſe, to imbrace the Goſpell more then we haue done, and to walke worthie of it in holineſſe of life.

For the furthering of this good worke, I haue penned this ſmall treatiſe of Idols, and the true worſhip of God. For this is the right practiſe of the Goſpell, to put from vs all manner of idols, and to ſanctifie God in our hearts, that is, to ſerue him in mind and ſpirit, namely, with a pure heart, a good conſcience, and faith vnfained.

And hauing penned this Treatiſe, I now preſent it to your Honour, and preſume to publiſh it in your name. Firſt, becauſe God hath made you honourable, not onely by ciuill dignitie, but alſo by an vnfained loue and obedience to the Goſpell of Chriſt. Againe, my deſire is, to giue ſome teſtimonie of a thankefull mind for fauour vndeſerued. Thus I take my leaue, praying God to eſtabliſh the heart of your Honour, and all his people, without blame in holines before him, euen our Father, againſt the comming of our Lord Ieſus Chriſt with all the Saints.

Your H. in all dutie to
command, *W. Perkins.*

To the Reader.

IF any demaund, wherefore I haue penned, and am allowed to publiſh a Treatiſe of Idolatrie, now in the light of the Goſpell, and in a Church, where Idolatrie is condemned to the pit of hell: let them vnderſtand that I doe it for ſundrie cauſes.

The firſt is, to declare and conuince the Church of Rome of manifeſt idolatrie: and conſequently, to ſhew that they are deceiued, who thinke that Proteſtants and Papiſts differ not in the ſubſtance of religion, but in circumſtances.

The ſecond is, to aduertiſe our Recuſants (if they will vouchſafe to reade and conſider what I haue ſaid) that they ought to be Recuſants to the Church of Rome: becauſe ſhe is a maintainer and a worſhipper of Idols.

The third is, to ſtirre vp and kindle in the minds of our country-men a further deteſtation and loathing of the Romiſh religion. For if it had no other fault or defect, the very crime of Idolatrie vnexcuſable, wherewith it is iuſtly charged, is a ſufficient inducement to mooue all men that regard their owne ſaluation, to an vnfained loathing of it.

The laſt is, to informe the ignorant multitude touching the true worſhip of God. For the remainders of Poperie yet ſticke in the minds of many of them, and they thinke, that to ſerue God, is nothing elſe but to deale truly with men, and to babble a few words morning and euening, at home, or in the Church, though there be no vnderſtanding.

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1. Iohn 5. 21.

Babes, keepe your ſelues from Idols.

THe intent and ſcope of the Apoſtle in this Epiſtle is to ſet downe markes and tokens, whereby men may know whether they be the children of God, or no. Hauing performed this from the beginning of the Epiſtle to the end thereof, toward the end of this chapter in the 18. verſe, he anſwers a ſecret obiection, which may be framed on this manner. He that is the childe of God may fall from God, commit a ſinne vnto death, and ſo conſequently looſe his aſſurance. Therefore it ſeemes, that there is no comfort by the aſſurance of our adoption, but for the time preſent. To this the Apoſte anſwers negatiuely in the 18, 19, 20. verſes: the effect of the anſwer is, That he which is borne of God ſo preſerues himſelfe by grace, that he cannot be drawne by Sathan to commit the ſinne that is to death. And in this laſt verſe of this chapter, he ſets downe a rule how men ſhould preſerue themſelues, that they fall not into this ſinne; *Babes, keepe your ſelues from Idols:* that is, hold faſt the true and ſpirituall worſhip of God: and for this cauſe auoide all things that may withdraw your hearts from God, eſpecially take heede of idols.

In this rule I conſider two things: a commandement, *Keepe your ſelues from Idols.* The reaſon is infolded in the word *Babes.* That the right meaning of the commandement may appeare the better, I wil ſtand a while to ſhew: firſt, what is meant by Idols, and ſecondly, how we are to keepe our ſelues from them. The word *Idoll* generally and properly ſignifies as much as *image*, that is, the reſemblance of any thing either good or bad. For that which Image is in Latine, Idol is in Greeke. Tertullian ſaith, that Idol ſignifies a forme or litle forme: and the diſtinction of Idol and Image was not obſerued of the [a] Latin interpreter. Yet by more narrow and more vſuall ſignification, the word *Idols* is put for any ſuch image as is erected to repreſent either falſe or true God. That idols are images of falſe gods, all men graunt; but that they are images alſo of the true God, there is the queſtion. But I make it manifeſt thus. The golden calfe of the Iſraelites, was an idol, as it is called by Saint Steuen, Act. 7. 41. and it was an image of Iehoua. For after the calfe A was once framed, Aaron proclaimed a day of ſolemnitie, and ſaid, *To morrow ſhall be the holy day of Iehoua,* Exod. 32.5. That which the Iſraelites did in this caſe was no doubt the ſame which they had often ſeene the Egyptians doe before them. Now the Egyptians repreſented & worſhipped God in the formes of wilde and tame beaſts, as [b] Strabo the Geographer plainely ſaith. Images in vſe of religion, erected by the wiſeſt of the heathen, were nothing but Idols: and many of them verily were images of the true God, as Paul teſtifieth, when he ſaith, Rom. 1. 23. they turned B the glorie of the incorruptible God, to the ſimilitude of an image of a corruptible man, and of birds, &c. Thirdly, idols often ſignifie falſe gods themſelues, 1. Chron. 16. 26. *The gods of the people are vaine things,* or *Idols.* Thus Rahell is ſaide to ſteale Idols, or the Gods of her father. And Paul, 1. *Corinth.* 8.4. makes an oppoſition betweene an Idol and the true God. Yet are not falſe gods idols properly ſo tearmed, but by a metaphor. Becauſe as images made in the way of Religion, drawe the heart from the true God: euen ſo doe falſe gods truely called Idols. Thus then, an idol is any thing ſet vp to be worſhipped, ei- C ther in the roome of God, or as God. In the roome of God, as prophane images: as God, namely falſe gods.

de Idolat. c.3.

[a] Hierom. in Iſa. 37. per idola intelligimus imagines mortuorum. Ezec. 7. 20. Imago ſimulachrorum. Amos 5. 23. imago idolorum.

[b] See pag. 660.

Gen. 31. 19, 30.

The generall propertie of idols, is, that they are NOTHING in the world, as Paul ſaith, 1. *Cor.* 8.4. and they are ſo tearmed, becauſe they haue nothing in them of the diuinitie or Godhead, whether we regard the nature or the efficacie thereof. And this appeares by Paules reaſon, *An idol,* ſaith he, *is nothing in the world: becauſe vnto vs there is but one God.* Furthermore, it is nothing in reſpect of repreſentation: for an idol ſometime is nothing at all: ſometime it repreſen- D teth as God, that which is meerely nothing: ſometime it repreſents the true God, otherwiſe then he is; and in this reſpect alſo it repreſents nothing.

verſe 6.

The kindes and ſorts of idols are likewiſe to be conſidered, ſpecially ſuch as haue beene erected ſince the daies of the Apoſtle. For there is no queſtion, but he did foreſee that the Apoſtolicall religion ſhould be corrupted by Idolatrie, & that made him ſay; *Babes, keepe your ſelues from Idols.* That the diuers kindes of

A idols may be knowne, we muſt conſider how many waies a man may erect an idol to himſelfe. And this may be done three waies. The firſt is, If God be otherwiſe conceiued, then he hath manifeſted and reuealed himſelfe in his owne word. God is to be conceiued as he reueales himſelfe vnto vs, and no otherwiſe: if otherwiſe, God is not conceiued, but a fiction or idol of the braine. Auguſtine vpon the words of Ioſua, *Take away the ſtrange Gods from among you*, ſaith on this manner: *The holy Prophet Ioſua ſaw in their hearts, thoughts of God not beſeeming God, and he wils them to be taken away. For whoſoeuer conceiueth God to be ſuch an one, as he is not indeede, carries in minde a ſtrange and falſe God.* B Two famous examples we haue in this kinde. The firſt is, when the true God is conceiued out of the Father, Sonne, and holy Ghoſt; or out of Chriſt our Redeemer God & man. For when the mind abſtracts the Godhead from the Father, Sonne, and holy Ghoſt, God is transformed into an Idol. The Epheſians before their conuerſion, worſhipped God the maker of heauen and earth, and ſo did the Galatians. And yet neuertheleſſe Paul ſaith of the firſt, that they were without God, Epheſians, chap. 2. 12. and of the ſecond, that they worſhipped them that were not gods *by nature*, Gal. 4. 8. becauſe they worſhipped God out of Chriſt: *for he that denies the Sonne, hath not the Father.* And the vnitie of the Godhead is to be adored in the Trinitie of perſons. C Here then behold the Idol-god of the greateſt Nations of all the world; of Turkes, of Iewes; yea of many that pretend Chriſtianitie, who vpon ignorance, worſhip nothing but an abſolute God, that is, God abſolutely conſidered, without any relation to Father, Chriſt, or holy Spirit. Yea the multitude in all places ſet vp vnto themſelues, a god that is all mercie, and no iuſtice: becauſe they content themſelues with the light of blinde nature, and frame God according to their owne deſires and affections. And by this meanes they erect vnto themſelues Idols within their owne hearts, and commit a moſt ſecret and ſpirituall idolatrie, which the world cannot diſcerne.

Aug. quæſt. 29. ſup. *Ioſu.* Quiſquis cogitat Deum qualis non eſt deus, alienum vtique deum & falſum in cogitatione portat.

1. Ioh. 2. 23.

D The ſecond example followeth, and that is, Chriſt Ieſus falſly and farre otherwiſe conceiued then he hath reuealed himſelfe in the word. For he in one perſon is perfect God and perfect man: our onely redeemer al-ſufficient in himſelfe, and therefore perfect king, prieſt, prophet, without either partner or fellow in the worke of mans ſaluation. And he which otherwiſe conceiueth of him, turnes him into an idol or forged Chriſt. This doth that great and famous Italian Diana, I meane the religion that ſtands in force by the late Councell of Trent. For it preſenteth vnto vs Chriſt indeede, but yet a poore diſguiſed and deformed Chriſt. For it ſpoileth him of his manhood, and degrades him of his offices. He is ſpoiled of his manhood by the preſence in the ſacrament: for if the bread be verily tranſubſtantiated into the body of Chriſt, this very bodie muſt needes be made, not onely of the ſubſtance of the virgine, but alſo of the ſubſtance of bread: nay, it is made a very monſtrous bodie. For beeing in his full quantitie and dimentions, and ſo remayning, it is ſuppoſed to be included and contained in the quantie of a ſmall round cake: as if a ſolide body of many foot could be contained in a ſolide bodie of two or three inches. Againe, if Chriſt be bodily in the *bread, and in the hand* of the receiuers, remiſſion is to be asked of God, from that which we holde in our hands, and receiue with our mouth. For remiſſion of ſinnes muſt be asked and looked for at Gods hands for Chriſts ſake, ſpecially in the vſe of the Lords Supper. Communicants therfore muſt thus thinke with themſelues, and ſpeake vnto God; I pray thee, O heauenly Father, be mercifull vnto me for this thine owne ſonne, whom beeing now bodily preſent, I hold in this mine own hand, and receiue with my mouth. And this is the oblation of the Popiſh Maſſe, in which the Prieſt imagines that he holdeth and carrieth Chriſt bodily in his hands, and there offereth him to his Father, that he may obtaine remiſſion of ſinnes for himſelfe and others, and that for his ſake whom he holds in his hands. And this, no doubt, is horrible and deteſtable idolatrie: and it were better to endure many deaths, then ſo much as once to be a doer in it. For we are taught by the word of God, to waite for our ſaluation by Chriſt made man, and now appearing at the right hand of his father in heauen, and not for him whom we hold and carrie in our hands. Touching his offices, the ſaid religion degrades him of his prieſthood by fiue things. The firſt is, the daily offering of Chriſt in the maſſe, and that in reall manner, & alſo for the ſinnes of the quicke and the dead. For by this meanes, the ſacrifice vpon the croſſe is either continued as a thing but begunne and after to be perfected, or it is repeated. If continued, it was not then accompliſhed on the croſſe. If repeated, then alſo it is imperfect: if imperfect, then no ſacrifice of a Redeemer. The ſecond is the doctrine of humane ſatisfaction. For if our ſufferings conſidered as ſatisfaction for the temporall puniſhment of our ſinnes, muſt concurre in the worke of our redemption with his ſatisfaction for the fault and the eternall puniſhment of the ſame ſins, then is this ſatisfaction of his in very deede imperfect, becauſe it receiues an addition and ſupplement from ours. And if I ſatisfie for my ſelfe to my creditour, my friend doth not make full ſatisfaction for me: neither is it requiſite. And ſo farre forth as I ſatisfie for my ſelfe, I redeeme my ſelfe. The third is the doctrine of the merit of workes, which makes void the worke of redemption wrought by Chriſt. For if Chriſt merited by his death and paſſion, that we might merit by our workes eternall life: then is not Chriſt a

full

full and perfect Sauiour, but onely the principall cauſe of our ſaluation; or rather an inſtrument of God to make vs our owne Sauiours. The fourth is the doctrine of veniall ſinne: for if ſome, yea, many ſinnes be veniall in their owne nature, ſo as we our ſelues may ſatisfie for them, it was not needfull that Chriſt ſhould die, and by his death redeeme vs from all ſinnes. The fift is the doctrine of the Interceſſion of Saints, who in Romiſh doctrine make interceſſion not onely by requeſting, but alſo by meriting; [a] yea by commanding. For thus the virgin *Marie* doth; more then which Chriſt himſelfe can not doe.

In the reformed Maſſe-booke there is aſcribed to the interceſſion of Saints. Firſt, Protection. [b] *Let bleſſed Sabbas by making interceſſion for vs, protect vs, O Lord.* Againe, *by* [c] *thy Apoſtles keepe vs with thy continuall protection.* Secondly, Appeaſement. [d] *Beeing appeaſed by the interceſſion of thy Saints, graunt O Lord we pray thee, &c.* Againe, *Let not the prayer of Saint Chryſoſtome be wanting vnto vs, which may cauſe our gifts to be accepted and obtaine thy pardon for vs.* Againe, *by the prayer of Matthias make vs to be cleanſed of our ſinnes and defended.* Thirdly, Confidence, [e] *by reſting* on their ſuffrages. What can be ſaid more of the interceſſion of Chriſt? I know they adde in the end, *per Dominum*, but what is that to the purpoſe? If we giue any point of ſupremacie to a ſubiect, it is treaſon; though otherwiſe in tearmes we magnifie the ſoueraignty of the Prince. Againe, the ſame Catholike religion degrades him of his kingly office, by giuing vnto the Pope two royalties of the kingdome of Chriſt: One is a power to giue pardon of ſinnes vnto men, both fully and [f] properly, which none can doe but God. The other is to make lawes truely binding the conſciences of all men in the Catholike Church vpon earth, and that as truely as [g] the lawes of God: whereas there is but one Law-giuer that can ſaue and deſtroy the ſoule. Laſtly, it degrades Chriſt of his propheticall office. Firſt, becauſe it giues vnto the Pope a power ſupreame and infallible to determine in his conſiſtorie and in generall Councells of all controuerſies in religion, whether cōcerning faith or manners; whereas this power indeede is inſeparably annexed to the perſon of Chriſt, who in and by his writen word determines of all matters pertaining to ſaluation, and that infallibly and ſufficiently to the contentation of an humble minde, and to the ſetling of any conſcience. Secondly, it addes and takes away, it changes and reuerſes the doctrine Chriſt hath left vnto his Church, ſpecially in the bookes of the new teſtament by an heape of humane traditions, ſpecially by the law of ſingle life, and the communion in one kind, &c.

[a] Damianus ſer.2.de nat.Mariæ. Accedis ad illud aureum reconciliationis altare non ſolum rogans ſed etiam imperans, non ancilla ſed Domina.

[b] In feſtis Decembris.

[c] Præfat. de Apoſt.

[d] Feſta Ianu.

In feſtis Mar.

In feſtis Sept.

[e] Vt quorum ſuffragiis nitimur.

[f] Allen in his booke of prieſthood.

[g] Sic Driedo.et Bellar.de Pontif.lib.4.cap.15.

It may happily be alleadged, that the Religion pretended to be Catholike, holdeth the Vnitie of the Godhead, the Trinitie of perſons, the diſtinction of natures in Chriſt, the perſonall vnion, the offices of the Mediatour, as we doe. I anſwer, that in word it doth, but indeede by infallible conſequence of doctrine it doth aboliſh Chriſt, as I haue ſhewed. Papiſts in word confeſſe him to be *Our Lord*, but with this condition, that the Seruant of Seruants may alter and change his precepts, whoſe power (they ſay) is of that greatneſſe, that he may be iudged of none, and that he can open or ſhutte heauen to whom he pleaſe. They confeſſe him to be Ieſus *Our Sauiour*; yet a Sauiour *in vs*, in that he giues vs this grace, that by our owne merits we may be our owne Sauiours; borrowing alſo (if neede be) a ſupply from Martyrs and the reſt of the Saints. They confeſſe him to be *crucified, dead, and buried* for vs: yet with this condition, that the fault beeing pardoned, we our ſelues muſt ſatisfie for ſome part of the puniſhment, either in this world, or in Purgatorie. They confeſſe, that *he ſits at the right hand of God the Father*, to be vnto him the Mediatour of interceſſion for vs: and yet withall, they hold that his mother is the *Queene* of heauen, hauing authoritie to controll and command her ſonne. What a Chriſt is he, that in ſundrie actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cauſe we reiect this religion, becauſe it turnes our onely and perfect Redeemer into a faigned Chriſt of mans deuiſing. It may be further ſaid, that ſome falſe opinions conceiued of Chriſt, doe not ſtraight way turne him into an Idoll. I aunſwer with Hierome; *Euen to this day an Idoll is ſet vp in the houſe of God, or in the hearts and ſoules of beleeuers, when a new doctrine is deuiſed.* Againe, *A falſe opinion, is an Idoll of falſhood.*

Hieron.in Ierem.cap.31.& Dan.3.

The ſecond way of erecting an Idoll is, when God is worſhipped otherwiſe, and by other meanes, then he hath reuealed in the word. For when men ſet vp a deuiſed worſhip, they ſet vp alſo a deuiſed God. Auguſtine ſaith of the Gentiles, that they refuſed to worſhip the God of the Hebrewes, *Becauſe, if their pleaſures were to worſhip him in any other ſort then he had appointed, they ſhould not indeede worſhip him, but that which they had faigned.* The Samaritans worſhipped the God of Abraham, Iſaac, Iacob: and they waited for the comming of the Meſſias: and yet Chriſt ſaith of them, *Ye worſhip ye know not what:* becauſe they worſhipped the true God by a worſhip deuiſed of old, and ſet vp by men. The Lord ſaith to the Iſraelites, yea ſhall call me no more *BAALI:* whereby he ſignifieth, that becauſe the Iewes did ſometime worſhippe God in the ſame manner, with the ſame images, rites, and names, whereby the heathen worſhipped the falſe God Baal, therefore they made him indeed to be euen as the Idol Baal. And this I take to be the right meaning of the former words;

Aug.de Conſenſu Euang.lib.1.c.18. Si alio modo Deum colere vellent, quam ſe colendum ipſe dixiſſet, non vtique illum colerent, ſed quod ipſi finxiſſent.

Ioh.4.22.

Oſe 2.16. with Deut.12.4.

becauſe

becauſe the words following are: *For I will take away the names of Baalim out of her mouth:* verſe 17. When the Iewes in Ieremie chapter 2. verſe 23. denie that they worſhipped Baalim, there can be no reaſon (I ſuppoſe) of their deniall, but this, that they intended to worſhip God in the Idols of Baal. Againe, 1. Ioh. 2. 24. Saint Iohn ſaith; *If that which yee haue heard from the beginning remaine in you, yee alſo ſhall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apoſtles, but ſet vp ſome other forme of worſhipping God, abide not in the Sonne and the Father. Gods worſhip muſt be according to his nature, heauenly, diuine, and ſpirituall; but al deuiſed worſhip is according to the nature and diſpoſition of the deuiſer, fooliſh, carnal, vaine: as Chriſt ſaith, Mat. 15. 9. *In vaine doe they worſhip me, teaching for precepts the cōmaundements of men.* And according to this worſhip is the God that is worſhipped. Therfore when God is worſhipped, not according to his owne wil, but according to the pleaſure and will of man, the true God is not worſhipped, but a God of mans inuention is ſet vp. One notable example we haue in this kind. When God is either repreſented or worſhipped in any Image of mans deuiſing, there is preſently made a double Idoll, the one is the Image repreſenting: the other is GOD repreſented, who is by this meanes turned into an Idoll.

That the Image made of vs to reſemble and repreſent God, is an Idol, I prooue it thus. Iud. 17. 5. The Image which Micha erected was a flatte Idol: for it is called Teraphim, which all commonly tranſlate, Idolls. And it was an image of Iehouah. Verſ. 3. For before it was made, the ſiluer whereof it was made, was dedicated to God: and after it was made, when ſhee had got a prieſt into her houſe, to offer ſacrifice vnto it, ſhee ſaid; Verſ. 13. *Now I know that Iehouah will be good vnto me.* The two golden calues erected in Dan and Bethel by Ieroboam, were Idolls in the iudgement of all men: yet were they nothing elſe but Images to repreſent the true God of Iſrael. For the worſhip of them, is called *the feare of Iehouah.* 2. King. 17. 28. 2. King. 10. 31. Iehu neuer departed from the ſinne of Ieroboam, and therefore he was indeede a patrone and defender of the golden calues: neuertheleſſe it was not his minde & meaning to make Gods of them, but to worſhip the Lord of hoſts in them and by them. For when he was about to deſtroy the Images and prieſts of Baal, he ſaid, *Come ſee how zealous I will be for the Lord of hoſts.* Grauen images and likeneſſes mentioned in the ſecond commaundement, are plaine Idols, and they are Images, not onely of falſe Gods, but of the true God: For Moſes expounding this comaundement, Deut. 4. 16. ſaith thus, *Take heede to your ſelues, that yee corrupt not your ſelues, and make you a grauen Image or repreſentation of any figure:* and his Verſe 15. reaſon is, *for yee ſawe no image in the day the*

A *Lord ſpake vnto you in Horeb out of the middeſt of the fire,* that is, ye ſaw no image of the true God, but onely heard his voice: therefore ye ſhall make no image, namely, of God, to repreſent him, or his preſence. Notable is the teſtimonie of Strabo for the proofe of this point: his words are to this effect. *Moſes* (ſaith he) *did affirme and teach, that the Egyptians did not iudge aright, who repreſented God in the ſhapes of wilde and tame beaſts: nor the Lybians and the Greekes, who figured God in the formes of men. For God is that thing alone which containes vs, and the earth, and the ſea, which we call heauen, and the world, and the nature of all things that are: the image of whom, who in his right wits dare preſume to make like to any of the things that are about vs? But we muſt* B *put away all making of* [a] *Images, and ſet vp a temple and ſecret place beſeeming him, and worſhip him* [b] *without any forme.* A litle after he addes of his owne, that [c] *the Iewes are true worſhippers of God.* Origen ſaith againſt Celſus; that Angels may not be adored, and that religion keepes Iewes & Chriſtians from worſhipping of God in tēples, altars, Images; becauſe the Law ſaith; There ſhal be no other Gods vnto thee before my face: & thou ſhalt not make to thy ſelfe any grauen Image. Hence it followes, that the framing or erecting of an image, with an intent to repreſent or worſhip God therby, is the C erecting of an Idoll, though it be not further applyed to Idolatrous vſe. It may be obiected, that we may lawfully make an Image of Chriſt, and that this image is no Idol. I anſwer: it is not vnlawfull to make or to haue the Image of Chriſt, two caueats beeing remembred. The firſt, that this Image be onely of the manhood: the ſecond, that it be out of vſe of religion. For if otherwiſe it be made to repreſent whole Chriſt, God and man: or, if it be vſed as an inſtrument or a ſigne in which, & before which, men worſhip Chriſt himſelfe, it is by the former doctrine a flat Idol. Againe, friends of Images plead on this manner. Though we may not ſet vp what Images we wil vnto God, yet may we repreſent him in ſuch formes and ſhapes, in which he hath vſed to manifeſt himſelfe vnto men; as in the forme of a man, or in the forme D of a doue, &c. 1 I anſwer firſt of al, that the forms in which the Sonne and holy Ghoſt haue appeared, were not their Images, but onely ſenſible ſignes and pledges of their preſence: and ſignes not for euer, but onely for the preſent time, when they appeared: and therefore neither ſignes nor images of Gods preſence now. Hence it followes, that when the hiſtorie of the Bible is painted or pictured, as in ſome of our Bibles it is, there are no images of God deſcribed, but onely ſuch viſible appearances as (ſometime) were ſignes of the preſence of God, are expreſſed. 2 Againe, I anſwer that the commaundement of God doth generally forbid images, not excepting the very ſhapes in which God himſelfe hath heretofore teſtified his preſence. And

Geographiæ. l. 16. de Syria.

[a] Or moulds wherein images are formed.

[b] τιμᾶν ἑδοῦς χωρίς.

[c] θεοσεβεῖς ὡς ἀληθῶς ὄντες.

Origen. cont. Celſ. lib. 5. in principio & l. 7. in fine.

where

where the prohibition of God is againſt vs, it
is in vaine to deuiſe ſhifts or excuſes:For there
is no exception againſt Gods commaundement.
Thirdly, it is a falſhood for vs to
3 thinke that we may lawfully doe whatſoeuer
God doth. And therefore we muſt warily
reaſon from the example of God, when we
would defend our own doings. Fourthly,God
4 will not be ſo adored and worſhipped as idolls
are worſhipped. *Thou ſhalt not doe thus*
vnto the Lord thy God. Fiftly, God hath power
5 to repreſent himſelfe in what ſignes he will;
and ſo hath not any creature, neither hath he
giuen vs any power to repreſent him in this
or that forme. Sixthly, God can at his pleaſure
6 auoid and cut of all occaſions of idolatrie,
when he repreſents himſelfe in viſible
formes; ſo can not men doe, as common
experience declares. Therefore in ſo doing
they tempt God, and lay open themſelues
to the danger of Idolatrie. Laſtly,images which
7 men ſet vp vnto God, aboliſh and deface his
Maieſtie, breede abſurd opinions of God in
the mindes of men, and doe as litle beſeeme
his endleſſe glorie, as a picture of an Ape, or
of a foole doth the excellencie of an Emperour.
Thirdly,it is obiected that the Scriptures
do not ſimply condemne religious images, but
onely becauſe Iewes and Gentiles eſteemed
and held them for their gods: and that this
opinion of theirs is confuted by Paul, when
he ſaith, *They are not Gods which are made with*
hands. I anſwer againe, it was not the opinion
either of the Iewes, or of the wiſeſt of
the Gentiles, that grauen or carued images
were their gods; the very light of nature did
teach them the contrarie. That they made a
diſtinction betweene their gods and the images
thereof, it appeares by the very diſtinction
of the firſt and ſecond commaundement.
In the firſt, are forbidden the falſe or ſtrange
gods themſelues: in the ſecond, are condemned
the Images, which are either of the
true Iehoua,or falſe gods. And if images be only
forbidden, becauſe they are reputed and
worſhipped for gods,then the firſt and ſecond
commaundements [a] of auncient time diſtinguiſhed,
ſhall be indeede but one and the ſame
1 commaundement. Images(I graunt)are called
often in Scripture gods,but for two other cauſes.
Firſt,becauſe in mans intention they haue
relation to God,and repreſent him. And therefore
by a metonymie they borrow his name;
as a painted man is called a man,or, as he that
plaies the part of a king, is called a king. Secondly,
they are called gods, becauſe men,
though not in opinion and iudgement, yet
in truth made them their gods, in that they
gaue religious worſhip vnto them. And for this
2 end doth Paul ſay, they are not Gods which
are made with hands, to draw the Ehpeſians
by conſequent of reaſon from doing of any
worſhip to the image of *Diana*.

Actes.19.26.

[a] Ioſeph. antiqu.l.3. c.4.Origen. in Exod.homi.8.Ambroſ.&Hiero. in Eph.6.v.1 Athan.in Synopſi.

Origen contra Celſum.l.7. non fieri id poteritvt &

The ſecond point to be confirmed, is,that
God beeing either repreſented or worſhipped,
A in,at, or before an image, is preſently
transformed into an Idoll. Habakuk ſaith,that
Images are *doctours of lies.* Becauſe ſo ſoone as
God is repreſented in an Image, he is depriued
of his glorie, and changed into a bodily,
viſible,circumſcribed,& finite Maieſtie.When
the Iewes intended to worſhip God in the
golden calfe, the Pſalmiſt ſaith, they turned
God *into the likeneſſe of a beaſt that eateth graſſe.*
Secondly, we may not binde the preſence of
God, the operation of his ſpirit, and his hearing
of vs to any thing,to which God hath not
bound himſelfe by word of commandement,
or promiſe, or both. Now God hath not
bound himſelfe by any word to be preſent at
images,& to heare vs when we call vpon him,
B at them,or before them. Hence it followes,
that when men preſent themſelues before Images,
there to worſhip God, they worſhip
not God,but either a fained God that can and
will be preſent and heare at images:or the very
Images themſelues. For God is not worſhipped
of vs, but when it is his will to accept
our worſhip: and it is not his will to accept
our worſhip, but when it is according to his
will. Patrons of images will here profeſſe and
proteſt, that they intend not to worſhip the images
themſelues properly, or any falſe God,
but onely the true God maker of heauen and
C earth. I anſwer firſt of all, that this was the
very excuſe of the wiſer ſort among the heathen
(as afterwards ſhall appeare:) and it
could not excuſe them from Idolatrie. Secondly
I anſwer, that mans intention makes not
Gods worſhip, but Gods will. And it is not
his will to accept the worſhip that is done to
him in images:and therefore he indeede is not
worſhipped, but ſomething elſe in his roome.
It was the reall intention of the Iſraelites (as I
haue ſhewed) to worſhip the God of their
forefathers in the golden calfe: and it was
the intention of Ieroboam to doe the like in
the calfes at Dan and Bethel: and their meaning
was not to addreſſe or direct their ſeruice
to the molten images:yet hath the holy Ghoſt
giuen his iudgement & ſentence,that the Iſraelites
in the wilderneſſe worſhipped *the moulten*
Image, and that Ieroboam *offered ſacrifice to*
D *the calues.* The Gentiles are ſaid *to ſacrifice to*
Deuills,whereas they,at the leaſt ſome of them,
offered Sacrifices to God in images. And the
reaſon is,becauſe God did not accept this ſeruice
at their hands. And indeed deuills were
ſerued,though the Gentiles intended the contrary.
For they thought verily that their images
were the receptacles of celeſtiall powers
and good *Angels*, but Paul giues ſentence
that they were deuills, or wicked ſpirits. Againe,
when God is adored in deuiſed Images,
the worſhippers are ſaid *to forget God*,
though they thinke that they well remember
him. And the reaſon is, becauſe they forget
not onely his commaundement, but alſo the
true knowledge or acknowledgment of God,
ſo ſoone as they repreſent him in an image:

Deum quis nouerit,& ſimulachris vt ſupplicet. Hab.2.18.

Pſal.106.20.

Pſal.106.19.

1.Kin.12.32.

1.Cor.10.20.

Pſal.106.11.

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for thē he is cōceiued to be otherwiſe, thē he is.

By this which hath beene ſaid vpon manifeſt grounds out of the word of God, we may take a cleare view of the idolatrie of the pretended Catholike Church of *Rome*. For it teacheth men to worſhip God and Chriſt, in, and before Images, eſpecially Crucifixes which in very truth is nothing elſe but the idolatrie before deſcribed. Againe, this Romane Church adoreth Chriſt, in, at, and before a peece of bread in the Euchariſt, and it teacheth men to doe ſo. Now to direct our adoration to the bread, or the place where the bread is, what is it leſſe then idolatrie? For firſt of all, it is manifeſt, that adoration is not tyed, either to the bread it ſelfe, or to the forme of bread, or to the place thereof by any commaundement of God, or by any promiſe. And it is a practiſe very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine, that God is to be adored, and that he heares vs in any ſet place, in which he hath not expreſly commaunded himſelfe to be worſhipped, and made promiſe to heare vs. Againe, in the new Teſtament, or after the aſcenſion of Chriſt, it is certen, that ſpirituall adoration is onely required, and that worſhip which is tyed to any certaine thing or place on earth, is vtterly aboliſhed and forbidden. This Chriſt himſelfe teacheth, *The houre commeth, and now is, when ye ſhall worſhip neither at Ieruſalem, nor in this mountaine*: and therefore neither in the bread nor wine of the Lords Supper, nor on the altar, nor in the hand of the Miniſter. For by a figure *Synecdoche* he taketh away all circumſtance of place on earth, to which the worſhip of God may poſſibly be tyed and directed. And this appeares manifeſtly by the oppoſition in the words following; *But in ſpirit and truth*. If it be ſaid, that the Iewes worſhipped God at, and before the Arke: I anſwer, they did ſo: and for this deede of theirs, they had both commaundement and promiſe: and therfore they which worſhipped God at the Arke and Temple in Hieruſalem, were accounted true worſhippers of God. But they that worſhipped the very ſame God in Dan and Bethel, before, and at the golden calues, or in the temple of Samaria without a word or warrant from GOD, were, though not equally, yet in like ſort reputed Idolaters, as if they had worſhipped the gold it ſelfe whereof the calues were made. For it is Idolatrie to turne, diſpoſe, or direct the worſhip of God, or any part thereof, to any particular place, or creature, without the appointment of God. Now they of the Church of Rome, direct their worſhip to God, in, at, and before Crucifixes, or before the bread in the Sacrament, hauing no warrant of their doing, either by commaundement or promiſe. If they haue, let them ſhew it: if they haue not, they are to know, it is a deuiſed worſhip which they performe: and it is a deuiſed God which they worſhip, namely, a God that will be preſent and ſpecially heare them, in, or at images. Their intention to worſhip the true Chriſt is nothing, vnleſſe they worſhip him according to his owne will. Baal in Iſrael ſomtime was worſhipped for the true God, if we reſpect the intention of men; and yet for all this, Baal ſtill remained an Idoll, and was nothing elſe but an idle and empty name: and ſo, conſidering there is no ſuch Chriſt as will be corporally preſent, and lie hid vnder the forme of bread: not Chriſt which is now corporally in heauen, but a meere fiction of the braine of man is worſhipped.

Ioh.4.21.22

Furthermore, vpon the former ground it followes, that not onely falſe Gods, but alſo Angels and Saints departed, when they are worſhipped, at, in, and before their Images, are likewiſe turned into idols: for if God thus worſhipped be turned to an idoll, then they much more, becauſe we haue no warrant more to worſhip them on this manner, then God himſelfe.

The third and laſt way whereby idols are erected, is, when that which is Gods in proprietie, is giuen to the creatures. For to whatſoeuer thing the glory which is due vnto God, is aſcribed; it is made another God. The reaſon and foundation of this doctrine is this: When Rachel ſaid, *Giue me children, elſe I die*: Iacob anſwered, *Am I as God who hath depriued thee of the fruite of thy wombe*, Gen.30. 1. 2. When the king of Syria had written to the king of Iſrael, that Naaman might be cured of his leproſie: he rent his cloathes and cried out: *Am I God to kill and to giue life?* 2. King. 5. 7. *I am Iehouah, this is my name, and my glorie will I not giue to any other, neither my praiſe to grauen images*. And that which is proper to God is giuen to the creatures three wayes.

Iſa.42.8.

The firſt is, when the godhead, diuinitie, or diuine nature is aſcribed to any other things whatſoeuer, that are not by nature Gods: for then they are made falſe or ſtrange gods. Falſe gods are eſpecially of two ſorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue ſome little conceiuing of the gods of the heathen, three points are to be explaned: what be the ſorts and kinds of them? what is meant by them? what images they had? Touching the firſt, the heathen Gods are of two ſorts: ſome ſuperiour, ſome inferiour. Superiour gods are theſe: [a] Baal the god of the Chaldeans and Aſſyrians; [b] Aſhtaroth the god of the Sidonians: [c] Moloch or Melcom the god of the Ammonites: [d] Chamos the god of the Moabites: [e] Rimmon the god of the Syrians: [f] Dagon the god of the Philiſtims: [g] Remphan mentioned by Steuen called Cuiiun by *Amos*. The Scripture beſides theſe mentioneth others, but I omit them. Inferiour gods were liuing or dead men: for it was the manner of the Aſſyrians and Romans to make their kings and princes gods, yea while they were liuing. King *Aſſuerus* exalted Haman. And this exalta-

[a] Num.22, 25. Pſa.105, Iud 8.9.

[b] Iud.2.13. 1.Kin.11.7.

[c] 1.King.11

[d] Num.1, 21. Iud.13.

[e] 2.Reg.5.

[f] Iud.16, 1.Sam.15.

[g] Act.7. Amos 5.26.

Heſt.3.2.

A

exaltation was not in reſpect of ciuill degree, but in reſpect of ſome higher and diuine eſtate, whereby he was made a peti-god. For Mardocheus refuſed to honour him whome the King honoured, and that becauſe he was a Iewe: which he could not haue done with good conſcience, if no more had beene expected but ciuil honour. And the Fragments of the booke of Heſter (as much to be beleeued as any humane hiſtorie) haue theſe words of Mardocheus, *I did it becauſe I would not preferre the honour of a man aboue the glorie of God: and would not worſhip any but thee my Lord.* In like manner Conon an heathen man refuſed to adore king Artaxeres, as the manner of the Perſians was. In like manner the men of Liſtra hearing and ſeeing Paul and Barnabas, preſently ſay, *they are gods in the forme of men,* and would haue offered ſacrifice vnto them.

Verſe,2.3.
Chap.13.14.
Iuſtin.hiſt. l.6.
Actes,14. 13.

B

In the ſecond place, if it be demaunded what is meant by the gods before mentioned: I anſwer, that the firſt and principall, namely, Baal, ſignifies Iupiter, the ſunne in the firmament, or the hoſt of heauen, yet not alwaies: for the holy Ghoſt in the booke of the Kings diſtinguiſheth Baal from the ſunne, moone, ſtarres, and the hoſt of heauen. If I might coniecture, I would thinke it ſhould ſometime ſignifie Saturnus, that is, Time, which the heathen worſhipped as a ſpeciall God. For the prophet Elias taking occaſion (as I ſuppoſe) from the faſhions of Baal, in mockage ſaies to his prieſts, *that he is in a purſuite, or in his iourney, or that he is aſleepe at nonetide:* which three properties fitly agree to Saturne, who hath of old beene vſually repreſented [a] purſuing and deuouring his own children, that is, all things, which he bringeth forth: hauing alſo foure wings, two alwaies ſpread, and two cloſed, to ſignifie, [b] that though he ſeeme to ſtand, yet is he alwaies going ſwiftly, as in a iourney, likewiſe with foure eies, two open, two ſhut: whereby he is alwaies waking and alwaies ſleeping, euen at noonetide. And in [c] auncient writers Baal or Bel is the name of Saturne. Moloch is thought likewiſe to be Iupiter or Saturne: and Remphan to be Saturne or Lucifer, that is, the day ſtarre. And the reſt ſignifie either the world, or nature, or time, or fortune, or fate, or the ſunne, the moone, or the ſtarres, or ſpirits, or the ſoules of men departed, or ſome vnknowne God.

2.Reg.23.5. 2.Chron. 33 3.
1.Kin.18.27 Carterius de imag.Deor. Naz.orat.1. in Iulianum.
[a] Tempus edax rerum.
[b] Cito pede labitur ætas.
[c] Euſeb.de præpar.Euan.lib.9. cap.4.&. Hieron.in Iſa.46.v.1. Auguſt. quæſt.in Iudic.16. Actes.17.23.

C

Touching their images, Baal had many. One among the reſt was the forme or repreſentation of a flie: and hence he is called Balzebub the lord of flies, becauſe he was thought to be the chiefeſt flie in the world: and as Nazianzene ſaith, A flie was the God of Accoron. Aſhtaroth Sidonian gods were worſhipped in the formes of ſheepe, as the name ſeemes to import: Dagon in the forme of a fiſh: Diana in ſiluer plates, in which was ſtampt the figure of a temple, and the forme of Diana. When the Aſſyrians came to inhabite Samaria, they brought their gods with them, Sucoth, Benoth, Nergel, Aſima, Nebabaz, Tharthac, Adramelech, Anemelech; all which in the Syrian tongue, are ſaid to borrow their names of cockes, hennes, chickins, goates, dogs, aſſes, horſes, mules, peacockes, &c. Thus we ſee in part, what were the heathen gods commonly mentioned in Scripture. And here we are to take knowledge of the mercie of God towards vs, that hath not left vs to our owne waies, as he did the Gentiles in former ages, who were without God and without Chriſt; but he hath reuealed himſelfe vnto vs, and his will, and choſen vs to be his own people. For his mercie let vs be thankfull, & ſhew it by cleauing vnto him alone with our hearts.

Naz.inueſt. 2.in Iulian.
Plin.27.6.
Reg.17. 30.

D

The Romane falſe Gods are two. The firſt is the Virgin Mary; whom the pretended Catholikes of this time, of a Saint make a goddeſſe: for they call her the *queene of heauen, the queene of the world: our Ladie: the mother of grace and mercie.* Shee is eſteemed as an vniuerſal aduocate to the whole world, and there be other mediatours vnto her, as to a queene: there be eight ſolemne feaſts for the honour & inuocation of her: beſides this, there is no day paſſeth, in which ſhee is not inuocated in hymnes or in the maſſe. And they aſcribe to her, power to command & controll her ſonne in heauen, ſaying, *Aske the Father: command the Sonne, and commaund him by the authoritie of a mother:* againe *cauſe him to receiue our prayers.* This is to make her, not onely a goddeſſe, but alſo to place her aboue God himſelfe. Here they alleadge, that theſe forms of ſpeech are ſpoken *by a metaphore*, or by a Proſopopæie: but this cannot be. For the ground of theſe ſpeeches is properly aſcribed to Marie, namely, the right of a matter, and therefore alſo the act of commanding is without figure properly aſcribed to her.

In officio B. Mariæ.
Roga patrem, iube natum, iure matris impera. —— Sumat per te preces.

We take our ſelues beholden to Turielline the Ieſuit for his fiue bookes of the *Ladie of Lauretto*, as ſhe is called. For two things may plainely thence be gathered. The firſt, that ſhe is made a goddeſſe, beeing worſhipped with the very ſame worſhip wherewith God himſelfe is worſhipped. For when men be in any danger, neceſſitie, or extremitie, ſtraightwaies they offer vp their prayers to her with ſolemne vowes. *S*econdly, when in their Pilgrimages they come neere to the towne of Lauretto, and behold the place where her image is, a farre off they fall downe and worſhip her: and ſome goe barehead afterward in the very middeſt of winter, till they come to her Temple, at the dores whereof they fall down againe and worſhip. Thirdly, when they come before her Image: all, yea the greateſt perſons in the baſeſt manner that may be, humble themſelues before her, kneeling or lying vpon the bare ground, and kneeling among the baſe multitude. Fourthly, ſhe hath a quire of boies to ſing praiſes to her. Fifthly, ſhe is honoured with a double feaſt, one of her con-

*Lib.*4.24.& li.5.c.vlt.
*Lib.*3.ca.3.
Lib.5.c.vlt.

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conception, the other of her natiuitie: one in the ſpring,the other in the autumne:the ſolemnitie of each of them laſteth three monethes:and there reſorts to her at euery feaſt, two hundred thouſand people.Laſtly, ſhee is worſhipped with temple, altar, and offerings without meaſure:for none almoſt come to her emptie handed. The furniture pertaining to her image is of gold, ſiluer, pearle, pretious ſtones,ſilke: and of all things of excellencie that heart can wiſh.

A

The ſecond point is, that the thing worſhipped vnder the name of the Ladie of Lauretto, is indeed neither God nor Saint,but the deuill himſelfe. For firſt her couetouſneſſe appeares to be vnſatiable,becauſe ſhee findes no meaſure in taking and accepting of gifts; whereas God and his true ſeruants doe the contrarie. Secondly, her miracles be as many as thoſe which we reade to be done by Chriſt and his Apoſtles. And yet they indeede are ſuch as may be done by Satanicall operation. For the deuill knowes the ſecrets of nature more then all men doe, and by this meanes he can doe things like miracles,which indeede are no miracles: and he is the beſt phyſition in the world,& can cure diſeaſes,which in the iudgement of man ſeeme vncurable:yet cannot he giue ſight to them that are borne blind, nor raiſe the dead: and therefore among all her miracles there is no mention of ſuch. Thirdly,her apparitions and her miracles tend all to erect,ſtabliſh,and maintain the worſhip of her ſelfe: whereas the true Saints of God ſeeke not to aduance their owne honour but the honour of God.Fourthly, when men make abſolute formes of praier to the Virgine Marie for any temporall helpe or deliuerance,they haue neither commandement nor promiſe ſo to doe: and yet theſe praiers are commonly accompliſhed. Fiftly,our Sauiour Chriſt,beeing king of heauen and earth, neuer medled with matters pertaining to the execution of ciuil iuſtice in priuate perſons: but this Ladie of Lauretto ſometimes breaks the halter when men be in hanging:and when they are hanging ſhee preſerues their liues till they be taken downe: when praiers be made for infidels ſhe heares them: thus was the Turkes Baſſa cured of an impoſtume in his breaſt.

B

Exod.36.5.

Lib.2.c.23.

C

Rev.19.10.

Lib.4.c.20.

Libr.4.c.19.

Lib.3.c.18.

D

The ſecond falſe God is the Romane biſhop, who though he be not called god commonly,yet is he made a god.For firſt he takes to himſelfe the titles of God, and ſuffers himſelfe to be called god in his own law,in which the tenour of a certaine canon is to this effect: *He that is God may be iudged of none.* The Pope is god: for ſo he is called of the Emperour Conſtantine.Therefore he may be iudged of none. And it muſt be remembred, that theſe words are found, not onely in the old copies of the Canon law, but in the new corrected edition of Gregorie the thirteenth. Againe, he ſuffers himſelfe to be called the *Doctour* and *Paſtour of the Catholike Church*, and *the ſpouſe of the Church.* And he himſelfe cals the *Catholike Church his own ſpouſe*,in expreſſe words; whereas this fauour is proper to Chriſt. And it had beene enough for him to be friend of the ſpouſe. Bernard ſaith of him,that he is by *annointment Chriſt*. Secondly,the Pope challengeth to himſelfe infinite power, according to the place in Matthew, *All power is giuen to me in heauen and earth.* Thus ſaith the booke of the Pontificall Ceremonies; *This Pontificall ſword doth figure that ſupreame Pontificall power, which is giuen of Chriſt to his Vicar vpon earth the Biſhop of Rome, according to that, All power is giuen to me in heauen and earth*; and againe, *he ſhall rule from ſea to ſea, and from the floudes to the ends of the world. And this is ſignified by that veluet cappe which the Popes vſe to weare on the night of the natiuitie of our Lord.* And this appeares in that he vſurpes power and authoritie ouer all creatures,yea ouer kings and princes: and will be deputie of Chriſt for the gouernement of the vniuerſall Church.Thirdly, he takes to himſelfe a ſoueraigne iudgement ouer all perſons and cauſes; ſo as if he carrie innumerable people into hell with him, no man may iudge him. Laſtly, he takes to himſelfe fulneſſe of power to diſpenſe with the lawes of God. In his law it is ſaid, *that men doe with ſuch reuerence reſpect the Apoſtolicall ſeat, that they rather deſire to know the auncient inſtitution of Chriſtian religion from the Popes mouth, then from holy Writ: that they inquire onely what is his pleaſure, and according to it order their conuerſation.* And therefore in the Councell of Trent he hath preſumed to forbid vnder paine of Anathema, more degrees of conſanguinitie then God hath forbidden. What is this elſe but to verifie the ſaying of the Apoſtle, that he exalts himſelfe aboue all that is called God or worſhipped?

Belar.de ſummo Pont.li.2.c.31.

Sacrar.Ceremoniarum li.1.Sect.2.

In ſexto de Immunit.c. Qnoniom.

2.Cor.11.2.

Ber.de conſid.ad Eug.3.

Lib.Cerem. Pont lib.1. fo.736.

A

B

In annot. ſup.diſt.40. c.Si Papa. Edit. Greg.

C

De iure poſſumus diſpenſare ſupra ius.

2.Theſſ.2.4.

The ſecond way whereby that which is Gods is giuē to the creatures,is when properties or proper actions of the Godhead are aſcribed to them. And thus are creatures made gods in part,and conſequently idols. Heretofore it hath bin thought a kind of Idolatrie, to appoint the conſtellations of heauen, and to make them ſignes to manifeſt ſecret truths: becauſe that which is indeede proper to God is giuen to them. And the Church of Rome at this day affordes vs foure notable examples. Firſt of all, it makes the Saints in heauen idols. For it teacheth men to kneele downe to them, and to make praier to them, beeing abſent from vs,as farre as heauen is from earth. And by praying to them, men doe acknowledge, that they haue power to heare and helpe in all places,and at all times,and that they know the ſecret mindes and hearts of men. Now to heare and to diſcerne the very heart, is a propertie of the Godhead, as Salomon ſaith, *Heare thou in heauen in thy dwelling place——: for thou onely knoweſt the hearts of all the children of men.* And Paul takes, it for a granted truth, that there is one only that ſearcheth the hearts and knowes the meaning of the ſpirit, and

D

1.King.8.39.

Rom. 8. 27.

that

1.Cor.2.11.

that no man knowes what is within a man, but the ſpirit or conſcience of a man. Anſwer is made, that God heares and knowes the hearts of men, of himſelfe, and by his owne nature, and that the Saints doe it not of themſelues, but by communication or reuelation. I anſwer againe; that God doth ſometime reueale to his ſeruants ſome particular and ſecret ſayings and doings of men, as he did to Elias and Peter, we denie not: but that God ſhould reueale all the thoughts and deſires of all that pray in all times, and all places, and that the Saints by reuelation ſhould know thus much, this we denie. For this is to communicate the glorie of God to the creature, and conſequently to make the creature God: though not by nature, yet by communication. Such were the Gods of the Gentiles for the moſt part, for they were men indeede, and were made God by [a] participation, and no otherwiſe.

2.King.5.25.& 4.27. Act.5.4.

[a] κατὰ μετοχὴν Athanaſ. contra Arianos.diſp.1.

Secondly, the Church of Rome transformeth the Sacraments to Idolls, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or words duely ſpoken, or both, in the adminiſtration of the ſacraments, doe as phyſicall cauſes *effectiuely, actiuely*, and *immediately* work and produce in the heart, the grace of regeneration and iuſtification. To this effect the prieſt is appointed to pray, *that the nature of waters might* conceiue the vertue of ſanctification: *that God would make the water fruitfull by the ſecret* admixtion *of his Godhead, that hauing conceiued ſanctification, a new creature may ſpring out of the immaculate wombe of the diuine fountaine, that it may be liuing water; that it may be effectuall to purifie our mindes; that the holy Ghoſt would deſcend into the fulneſſe of the fountaine; that he would make the* whole ſubſtance *of the water fruitfull in effecting of regeneration.* Now the worke of regeneration in man, is a proper and immediate worke of the Godhead, and I proue it thus. To create is a proper & immediate worke of the Godhead: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper & immediate worke of God. Nothing therefore can actiuely regenerate but God. Sacraments are ſaid to regenerate as moral inſtruments, becauſe when they are rightly vſed, God himſelfe conferres grace: yet if they doe, and can *effectiuely* and *actiuely* regenerate and iuſtifie, they are not onely morall, but they are more then phyſicall inſtruments, nay they are as God himſelfe in this regard. Paul ſaith; That in planting & watering he is not any thing. We receiue not new and ſpirituall life from the Sonne, but by the meanes of his fleſh, apprehended by our faith: yet the power and efficacie of quickning or reuiuing, is not in the fleſh, as in a proper ſubiect, but in the Godhead. God wil not giue this glory to men or Angels, nor to the fleſh and manhood of the ſonne of God, much leſſe to creatures without life or ſenſe; and therefore not to Sacraments.

Bellar.de Sacr.l.2.c.1.

Miſſale reformatum de benedict.fontis.

Thirdly, the Romane Church makes very idols of works, by aſcribing the merit of iuſtification and ſaluation to them. For none can merit of God, but he that is God. The creature can do nothing to benefit God; and therefore God is not bound by the bond of mans deſert to reward man, for any thing he doth. If he be bound, it is becauſe he bindes himſelfe by his owne promiſe: and he is moued to make his promiſe, not for the goodneſſe of any worke to be done by man, but meerely vpon his own goodneſſe. If it be ſaid; that Chriſt meriteth, and yet he himſelfe can doe nothing to benefit God. I anſwer, that Chriſt meriteth properly, vpon the dignity of his perſon: for in that God incarnate, or God-man ſuffered and fulfilled the law for vs; diuine iuſtice doth require that ſhould be giuen him, which by ſuffering and obeying he hath deſerued. This cauſe is found in no man or Angelll. For God, as beeing the chiefe good, is to magnifie himſelfe, and to maintaine his owne honour, and that by the order of diuine iuſtice: and he is not ſo bound to his creatures, but of his free & meere good wil he giues the bleſſings which he giues.

Fourthly, they of the Romane Church, make the bread in the Euchariſt to be that which it is not, & conſequently an Idoll. For the chiefe of them ſay, that the bread after conſecration, without annihilation, is made by conuerſion, the very body of Chriſt; and by this meanes, bread is exalted aboue men & Angels, and is receiued into the vnity of the ſecond perſon. If it be ſaid, that in their opinion the bread is no idoll, becauſe they beleeue this conuerſion. I anſwer, that Sacraments out of their vſe, the adminiſtration beeing ended, ceaſe to be Sacraments, & bread ceaſeth to be the body of Chriſt. Therfore, the Hoſt, (as it is called) or the bread in the boxe, caried in proceſſion and worſhipped, is nothing elſe but a wheaten or breaden god, and an idol, not inferiour to Aarons calfe, or Ieroboams calues, or the Nehuſtan that Ezechias brake in peeces; nay, as vile and deteſtable, as any idoll among the heathen.

The third way, whereby that which is Gods is giuen to creatures, is, when his worſhip is giuen to them. And thus are they transformed into idolls. For Gods worſhip is proper vnto him, as Chriſt our Sauiour ſaith; *Him onely ſhalt thou ſerue.* And when diuine worſhip is directed or giuen to any creature; that creature is made a God, or equall to God: and therefore an idoll. Now images made by the miſ-applying of Gods worſhip, are of three ſorts. Firſt of all, creatures are made idolls, when men giue their hearts vnto them, & fixe their principall affections on them. The Scripture bindes vs ſtraitly to giue our hearts and the affections thereof, to God, and the obedience of the inward and outward man, Act.5.29. *We muſt rather obey God then men.* Mat.10.28. *Feare not them that kill the body.* 1.Pet.3.14. *Feare not their feare, but ſanctifie the Lord in your hearts.* Pſal.118.8. *It is better to truſt in*

Math.4.10.

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A *the Lord, then to put any confidence in man,* Ier. 17.5. *Curſed is he that truſteth in man.* Math. 10. 37. *He that loueth father or mother more then mee, is not worthy of mee.* Ier. 10.5. *Feare not idolls, they can neither doe good nor euill. There is none like to thee, O King.* And the Scripture requires theſe things at our hands, becauſe by them we acknowledge *God* to be our *God*. Wherefore on the contrary, when any creature is placed aboue God, or matched with him, in regard of obedience, feare, loue, confidence, &c, it is made another god to vs. For then the firſt commaundement is broken, and there is no poſſible ſeruing of two Maſters. Matth. 6.24. Sathan is called the *god of this world.* 2. B Cor.4.4. becauſe men rather obey his ſuggeſtions, then God. In this reſpect alſo *Antichriſt is called God:* becauſe he more ſtraitly inioynes men to obey his owne traditions, then he doth the very word of God. Saint Paul ſaith; couetouſneſſe is the *worſhipping of idolls:* becaue the couetous man puts his confidence in his riches, for the preſeruation of his liſe. Againe, he ſaith; that ſome make *their belly their gods:* becauſe they minde nothing but earthly things, and loue their pleaſures more then God. [a] A learned man calls this, *Idolatry in manners.* His words are theſe: *An idolater is he that giueth to the creature, the worſhip that is due to the Creator. And there be two kindes of idolaters; for ſome are idolaters in* C *opinion, as they which in opinion doe aſcribe to the Sunne or Moone, or any other creature, a certaine diuinity. Others be idolaters in manners, as they which preferre the creature before the Creator. For that which a man loues more* [*then God*] *he makes his God. And therefore, he that preferres the pampering of his belly before God, makes it his god. He that preferres wine before God, makes Bacchus his god. He that preferres luſt before God, makes luſt his god. Of which ſort, (I cannot ſpeake it without griefe) are many at this day, rather ſerning their vices and ſinnes, then God, which though they ſay with their mouthes, that they beleeue in God, yet in their deedes and manners they denie him.* And thus doth the Church of Rome make idolls of workes, becauſe it teacheth, that men may put their confidence in them, touching D their ſaluation; [b] ſo they do it in ſobriety. This is indeed to deifie them, and to put them in the roome of God. Hierome [c] ſaith well; *If we muſt put our confidence in any, let vs haue our affiance in God alone.* [d] Baſil, *As it is meete to worſhip nothing beſide God, ſo muſt we fixe our hope in one God.*

Coloſſ.3.5. Eph.5.5.

Phil.3.19. with 2.Tim.3.4.

[a] Radulph. Ardens hom. in Dominic. 9. poſt. Trinitatem. Anno 1050. Chryſoſt. in Rom. hom. 6.

[b] Bellar. de iuſtificat. l. 5. c. 7.

[c] Hier. Eze. l. 4. c. 14 in ſolo Deo confidamus.

[d] In Pſal. 7.

Againe, Angells and Saints departed, are made idolls, and that by the Church of Rome, foure waies. Firſt, in that he giues vnto them religious worſhip or adoration; that is, the bending of the knee, or the proſtrating of the body. The diuell deſired no more of Chriſt, but the bowing of the knee, in token and ſignification, that by Gods permiſſion, he was the diſpoſer of the Kingdomes of the world: But anſwer was made, that he might not; becauſe it was written: *Thou ſhalt worſhip the Lord thy GOD, and him onely ſhalt thou ſerue.* When Iohn the Apoſtle fell downe to worſhip the Angell, he meant not to worſhip him as God, for he had learned to diſtinguiſh betweene the creature and the *Creator*; onely he meant to worſhip him as a wonderfull and diuine creature, and therefore to adore him with ſome portion of diuine honour. But he is forbidden by the Angell: *See thou doe it not, for I am thy fellow ſeruant: worſhip God.* Hence I reaſon thus: They which be our fellow ſeruants, are not to be worſhipped with diuine honour: Angells and Saints are our fellow ſeruants: therefore they are not to be worſhipped with diuine worſhip. It may be alleadged, that we adore Kings and Princes, yea inferiour perſons. I anſwer: Adoration or worſhip, is either diuine or ciuill. The bowing of the knee, or the proſtrating of the body, is one and the ſame in both, and the cauſe of bowing makes the difference. Wherefore it is diuine adoration, when we bow the body vpon ſome diuine cauſe, properly concerning God: as when we kneele downe vnto him, in token of ſubiection; becauſe he is Lord of all things, yea of our bodies and conſciences: becauſe he knowes all things, and knowes the heart; becauſe he is euery where preſent, & can doe what he will; becauſe he is the author and giuer of all good things; becauſe he is able to heare, & help al that call vpon him through the whole world at all times. And thus God alone is to be adored. Ciuill adoration, is vpon ciuil cauſe; as when we bow to men, either becauſe they are in gouernment, or becauſe they are indued with excellent gifts and graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or leſſe. Vpon this ground I aunſwer; that Kings and Princes are worſhipped onely with ciuill, not with diuine adoration; wheras Angels and Saints, are worſhipped in the Romane Church with diuine adoration. For we haue no outward ſociety with them: and therefore if any worſhip be done to them, it is not for politicke conſiderations, but for ſome higher reſpect. Yea, the cauſe for which they are worſhipped, is properly diuine: for there is giuen to them, the faculty of hearing and helping all ſuch as pray vnto them, in what place, and at what time ſoeuer; yea, though they be abſent from the place, in which they are adored. And this kind of adoration, giues vnto them, knowing and ſeeing of our hearts, preſence in all places, and an infinite power to helpe all that call vpon them. And they that worſhip Saints and Angells, doe ſuppoſe with themſelues, that they beeing in heauen, can heare & helpe them at al times, & in all places, if they pray vnto them. Therefore it is nothing but a vaine ſhift, when the Papiſts ſay; they giue *worſhippe* to God, and no more but a certaine kinde of ſeruice to the Saints: when they giue that which is Gods to the Saints. When certaine ſilly women vpon fooliſh de-

Math 4.10.

Reu. 19.10.

uotion, did not ſo much as offer candles or prayers to the Virgine Mary, nor ſo much as call her the Queene of heauen, the aduocate of ſinners, our hope, the gate of heauen, our mediatreſſe,&c. but onely offered [a] a cake in honour of her: Epiphanius Biſhop of Cyprus condemnes their fact, and ſaith; It is honour aboue meaſure: namely, adoration, which is honour due to God alone, and not to Angels: much leſſe to the Virgin Mary.

[a] Collyrida. Hæreſ.79.

Againe, Angels and Saints are made idolls, in that prayer or inuocation is directed to them: for prayer is a proper part of Gods worſhip. The commaundement of God is this; *Call vpon me in the day of trouble.* Here the word [*alone*] muſt be vnderſtood. And that I gather by proportion. Moſes ſaith, *Thou ſhalt worſhip the Lord thy God, and him ſhalt thou ſerue.* Now Chriſt alleadging, and withall expounding this teſtimony, ſaith thus: *Him ONELY ſhalt thou ſerue.* By this it appeares, that all commaundements inioyning the worſhip of God, include the force of this word (*alone*) though it be not expreſſed. Moreouer, the reaſon of this commaundement, *I will deliuer thee*: prooues as much; and it may be diſpoſed thus. To him that can deliuer thee, muſt thou pray: I alone deliuer thee; therefore cal vpon me alone. Secondly, he to whom we muſt pray, muſt be of that nature and condition, that we may beleeue in him: as Paul ſaith: *How ſhall they call vpon him in whom they haue not beleeued?* We muſt not beleeue in Angells or Saints, but onely in God. For the auncient and Apoſtolike faith is, *to beleeue in God*, and *to beleeue the Church*. Auguſtine ſaith well; *we beleeue the Apoſtle, we doe not beleeue in the Apoſtle.* Againe, *it muſt be knowne, that we muſt beleeue the Church, and not in the Church.* Thirdly, ſacrifice is proper to God: Prayer in the new Teſtament, comes in the roome of ſacrifice: for whereas Malachi had ſaid; *That incenſe & a cleane offering ſhould be offered to God in euery place*; Paul ſhewes what is meant hereby, when he ſaith; *Lift vp pure hands vnto God in euery place.* And prayer is ſpirituall ſacrifice, & therefore is called the *calues of our lips*. The opinion of the auncient Church hath beene, that the *holy Ghoſt was God: becauſe he was inuocated.* For the heretickes obiection was this: God is to be inuocated; the holy Ghoſt is not inuocated: therefore the holy Ghoſt is not God. Anſwer was onely made to the Minor, and declaration made, that the holy Ghoſt was invocated. Origen ſaith; *That all vowes, all interpellations, deprecations, and thankſgiuing, are to be addreſſed vnto God, the Lord of all things; and that it is not conuenient to inuocate Angells, vnleſſe we could know them.* Athanaſius ſaith; [b] *The Saints*, that is, *beleeuers, pray not for aide to any thing that is created*: and therefore, that Ieſus Chriſt to whom men pray for aide, is God. Patrons of inuocation of Saints alleadge, that they pray not to them as to God: becauſe they make them not (as they ſay) to be authors and giuers of the good things which they aske, but onely helpers by prayer. I anſwer, it is falſe. For they make them not onely helpers by their prayers, but alſo by their [c] merits: and this is to make them Redeemers. And the forme of their prayers in their Breuiaries and Maſſe bookes, is this: *Haue mercy on vs giue vs this or that: deliuer vs from this or that euill.* I anſwer againe; this ſpeech of theirs, is as if the adultreſſe ſhould ſay: I company with this man, as with my louer and friend: I know he is not my husband, neither doe I conuerſe with him, as with my husband. Againe, they alleadge, that if the liuing may requeſt the liuing to pray for them, then may the liuing alſo requeſt the helpe of the dead. I anſwer, the reaſon is not like: becauſe it admits foure maine differences. The firſt, we haue a commandement to requeſt the prayers one of another, and there be examples thereof in the word: wee haue no commandement at all to pray to the dead. Secondly, we are preſent with them, whom wee requeſt to pray for vs; wee are not preſent with Saints, who are in heauen. Nay, if a man heere among vs, ſhould kneele downe to a man in London, Rome, or Hieruſalem, and requeſt his prayer, he ſhould commit idolatry: Why not then much more, when men on earth kneele downe and pray to Saints in heauen? It is alleadged, that they are preſent in reſpect of hearing of our prayers; becauſe they are preſent with God, and ſee him who ſees all things; and therefore in him they ſee al things. I anſwer, it is falſe. The Angells of God, ſee the wiſedome of God, and the whole myſterie of our redemption, not in God, with whom they are preſent, but *in the Church* after it was gathered by the Apoſtolical miniſtery. The Saints vnder the Altar, cry; *How long Lord, holy and true*: as not knowing the time of their deliuerance. Chriſt ſaith; that *the Father hath kept the times and ſeaſons in his owne power*: and that the very Angells know not the time of his comming. The Prophet Eſay ſaith, *Abraham is ignorant of vs, and Iſraell knowes vs not.* And to this purpoſe doth Auguſtine alleadge this text. The third difference: One liuing man may ſeeke the helpe of another, either by word of mouth, or by letter: and thus fully open his minde, and ſhew his wants. In prayer we reueale our wants, not by voice or writing, but by ſecret groans and deſires of our hearts, and wee lift vp our ſoules to him, to whom we pray, and by our faith we make him our refuge. For prayer is not in ſpeech, but in the deſires and the faith of our hearts. Laſtly, when a man requeſts the prayer of his friend, they both ſtand as fellow members, and direct one prayer to one God, in the name of one Mediatour Chriſt: but when we pray to the dead, the caſe is otherwiſe. For then they ſtand not as fellow members with vs, but are lifted vp aboue vs in degree: in that they are made Me-

Pſal.50.15.

Deut.6.13. & 10.20.

Math.4.10.

Rom.10.14.

Tract.54. in Ioh. Serm. de temp. 131. ſub eius nomine.

Exod.22.20.

Mal.1.11.

1.Tim.2.8.

Heb.13.15.

Naz. orat.5. de Theologia.

Contra Celſum. l.5. in initio.

[b] Athanaſ. orat.2. contra Arianos in fine.

[c] Lumb. l.4 diſt.45.d. 10. meritis nos iuuant et ſuffragantur, non affectu tantùm vt viui: And Catec. Rom. on the 1. Com.

Eph.3.10.

Apoc.6.10.

Act.1.7. Math.24.36.

Eſa.63.16.

Aug. lib. de cura pro mortuis. c.13.

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diatours of interceſſion betweene vs & God.

Thirdly, Saints and Angels are made idolls, in that Temples, Altars, holidaies are conſecrated to their honour and worſhip. For all theſe properly appertaine to the worſhip of God. Temples: becauſe none can binde his preſence, operation, and his hearing of vs to this or that place, but God. Altars: becauſe they are for ſacrifices and oblations which are proper to God. Feſtiuall daies: becauſe God is the onely Lord of daies and times, and therefore they are onely to be dedicated to his honour. And though we retaine the names of Saints daies in the Church of England, yet are we altogether free from this idolatry; becauſe we dedicate the daies themſelues to the honour of God.

Exod.22.20.
Aug. de vera relig. c. 55. de ciuit. Dei. l.12. c. 10.
Epiſt. ad Deogratias. reſp. ad quæſt. 3.

Laſtly, they are made idols when men ſweare by them, and make vowes vnto them. Ier. 5. 7. *Your childrẽ haue forſaken me, becauſe they ſweare by them that are no gods.* And God threatens to deſtroy them that *ſweare by God and Melcom*; that is, Moloch their King. The like iudgment is to be giuen of them that ſweare by God & by Mary, by the Maſſe, and ſuch like. One ſaith; *that he which ſweares by any thing beſide God, deifies that thing, and thereby makes himſelfe an idolater.* Touching vowes, Iſai ſaith; *In that day men ſhall vow vowes vnto the Lord, and performe them:* where he makes vowes a proper part of the worſhip of God, and by it ſignifies the reſt. And *Origen* auoucheth, that all our vowes are to be made and addreſſed to God.

Zephan. 1. 5.
Opus imperfect. in Math. hom. 12.
Eſa. 19, 21.
Contra Celſum l. 5. initio.

To come to the laſt kinde of idolls: images themſelues, reliques of Chriſt and Saints; Holy things, as Temples, Altars, and ſuch like, are made idolls two waies. The firſt is, when they are adored and worſhipped with religious worſhip: or, when the liuing image of God, namely, man, falls downe before a dead image: for then indeede they are made falſe gods. In the ſecond Cõmandement the Lord ſaith; *Thou ſhalt not bow downe to them, and worſhip them*: that is, (as I haue prooued before) to the images, either of the true God, or of any thing elſe. And he giues this reaſon: *I the Lord thy God am a iealous God.* Hence it follows, that images when they are worſhipped, are turned into falſe gods, and conſequently to idolls. For God would not be iealous, vnleſſe it were becauſe we, who haue eſpouſed our ſelues vnto him, ſet vp another God, to be as it were an huſband vnto vs in his roome, or with him. For when we bow to them, it is more then ciuill worſhip: and therefore the honour of God is giuen to them; whereas he admits no partner or ſellow in the leaſt part of his honour. Againe, man is a liuing image of God, made by the very hand of God: and in this reſpect, a thouſand fold more excellent then all images made by the hand of man. Now if any meere man ſhall be worſhipped with any worſhip that is more then politicke or ciuill, he is made more then a man, & by this meanes, he is transformed into an idol. And if no more be due to man, but ciuill honour, though he be conſidered as the image of God: then may not religious honour be giuen to any image, made by the hand of man. When Cornelius fell downe & worſhipped Peter, he meant not to honour him as God, but to doe ciuill worſhip vnto him: yet becauſe this worſhip was exceſſiue and mingled with ſome portion of diuine honour, Cornelius is reprooued for it. What reproofe then is due to them, that in religious manner bowe downe to images? Such as worſhipped the Sunne, Moone, and Starres, are cõdemned for idolaters: much more then are they to be condemned for idolatrie, that worſhip images and reliques. For the Sun, Moone, and ſtars, are the workmanſhip of God; whereas images are but the workmanſhip of man. It was idolatrie to kiſſe the golden calues of Ieroboam. Auguſtine ſaith, that they which *are worſhippers of pictures, want the power of Chriſtianitie.* Againe, he numbers the worſhip of images among hereſies: *Of the ſect of Carprocrates* (ſaith he) *Marcellina his companion was thought to be, who worſhipped the images of Ieſu, and Paul, and Homer, and Pythagoras, with adoration and the offering of incenſe.* Againe he ſaith, that in the ſecond Commaundement, we are forbidden to worſhip *any likeneſſe of God* made by mans inuention: becauſe no image of God may be worſhipped, but that which is the ſame with himſelfe. *Ambroſe* ſaith, it is an *heatheniſh errour* to worſhip the Croſſe, on which Chriſt died. And Holcot vpon the booke of Wiſedome, ſaith; *That the ſpirit of God there condemnes idolaters, that honour and ſerue images and artificiall figures.* Catherin, a great man in the Councell of Trent, ſaith thus: *There is ſome queſtion among the Catholikes, whether images may be carued and painted for this end; that they may be adored, and worſhip may be giuen them. And there be, that vtterly denie it, and crie out againſt it, as againſt idolatry. And they ſeeme not to be mooued with ſlight reaſons, nor without the authority of Fathers, and Scriptures. For without doubt, the Scripture condemnes the idolls and images of the Pagans, not onely becauſe they repreſent falſe Gods, but alſo becauſe the idolls themſelues, are the workes of mens hands, and alſo without all ſenſe: ſo as euen in this regard, they could not deſerue worſhip of themſelues. And this opinion ſome of the auncient Doctours ſeeme to approoue, if we ſhall at any time conſider that which they haue written.* Durand ſaith, *We doe not adore images, nor call them gods, nor put our hope in them: becauſe this were to commit idolatry.* In the ſame place he makes a double vſe of images. One moderate, when they are vſed for memory and repreſentation. The other [a] exceſſiue, and that is, when they are worſhipped. And by this he ſaith; that ſimple and weake ones are eaſily drawne to idolatry.

Exod. 20. 4.
Act. 10. 25.
Deut. 4. 19.
2. Reg. 23. 5.
Oſe. 13. 2.
De morib. eccleſiæ. c. 34.
De hæreſ. c. 7.
Aug epiſt. 119. ca. 11.
De obitu. Theodoſii.
Lectio. 157.
Libro de cultu imaginum.
Rational. li. 1. ca. 3.
[a] nimius vſus imaginum.

It is obiected, that men may bow to the chaire of eſtate, or to the letter of a Prince, without idolatrie: and therefore much more to the images of God, Chriſt, and Saints. *I anſwer,*

the

the reaſon followes not. For when we bow to the chaire of eſtate, or to the Seale of a Prince, it is but ciuill worſhip, for a politike end, that we may do homage & ſignifie our loyaltie and ſubiection to our lawfull Prince: whereas bowing to images, is done in religious regard. Secondly the chaire of eſtate, is a ſigne of the Princes preſence, and his, or her letters, are ſignes of their pleaſures, and that by Princes will: and ſo are not images ſignes and monuments, either of Gods preſence, or pleaſure: becauſe God will not be worſhipped in them, by them, or at them; neither doth hee binde his preſence or his hearing of vs to them. Thirdly, men vſe not to bow to the chaire of eſtate, when the Prince is preſent: yet men that worſhip images, vſe to bow to them, though God be preſent neuer ſo: as he is alwaies preſent. And I returne the argument on their owne heads, on this manner. He that ſets vp a chaire of eſtate, the ſaith, it is the Preſence; he that ſends a letter in the princes name, and puts to a counterfeit ſeale, is guilty of treaſon: euen ſo, they which ſet vp on their own heads, images, as ſignes and monuments of the preſence of God, and of Chriſt, what doe they elſe, but commit treaſon againſt God himſelfe? When Nadab & Abihu offered ſacrifices, that God had appointed, with fire of their own appointment, it was preſent death vnto them. When the Iewes worſhipped the true God, with his own worſhip, in places of their own choice and appointment, the holy Ghoſt ſaith; *They corrupted themſelues, and did not prepare their hearts to the Lord.* What wickedneſſe then doe they that worſhip God in images without commandement vpon their owne heads? When the Iewes ſet their threſholds by Gods threſholds, and their poſts by Gods poſts, that is, ioyned their traditions to Gods commandements, *They ſet a wall betweene them and God, and defiled his holy name with their abominations.* An oath may not be made by the creatures, though they be conſidered as ſignes and pledges of the preſence and power of God: and though when they be named, all the worſhip in the oath be directed vnto God. For the right manner of ſwearing, which the Scripture allowes, is, that our oathes be ſimple, without fraud, direct, and not oblique oathes; leaſt the authoritie of God be diminiſhed, or our neighbour deceiued, (which is againſt the order of humane ſocietie) or the religion of an oath, grow into contempt, as commonly it comes to paſſe, when it is made by the creatures. And therefore Chriſt ſaid; *Yee ſhall not ſweare at all, neither by heauen, &c.* Now as one part of Gods worſhip is, ſo are all the reſt, direct, and not oblique. And therefore we may not worſhip God, in, at, and before images, though they be conſidered of vs as ſignes & pledges of the preſence of God, and we onely intend to worſhip God in them.

Leuit.10.1.
2.Chro.27.2 with 2. Kin 15.34.35. 2.Chro. 20. 33.
Ezech.43.8
Mat,5,34.

Againe they alleadge: The woodden Croſſe of Chriſt, was an inſtrument of our redemption; and therefore it is to be worſhipped. I anſwer. Firſt of all, it was an inſtrument of Chriſts death, but it was no cauſe nor inſtrument of mans redemption, which came by his death. Secondly, by the ſame proportion of reaſon, Iudas, and the Iewes, ſpeares, and thornes are to be worſhipped; becauſe they were inſtruments of the death of Chriſt; yea, ſpittle and clay is to be worſhipped, becauſe Chriſt vſed them ſometime in working of miracles.

Iohn 9.6.

Thirdly, the words vſed to Moſes and Ioſua, are vrged, *Put off thy ſhooes, for the place where thou ſtandeſt is holy. Anſ.* Moſes and Ioſua put off their ſhooes, not to the place where they ſtood, but to God, whoſe preſence made the place holy. Secondly, the place was not holy alwaies, but onely for the time, in which God manifeſted his preſence. Now images and reliques, are ſaid to be holy at all times, and in all places.

Ioſu.5.15.
Exod 3.5.

Againe, images and reliques are made idols, when incenſe is offered to them, when tapers are lighted before them, when altars are erected, and gifts offered to them, when men goe on pilgrimage to them. For all theſe are parts of religious worſhip: and when they are performed to images and reliques, it is becauſe there is a ſecret perſwaſion in mens mindes, that there is ſome diuine power and preſence, and operation in them, or at leaſt about them. The brazen Serpent was an ordinance of God, a [a] figure of Chriſt, and a monument of deliuerance, from fiery Serpents in the wilderneſſe: yet when the Iſraelites offered incenſe to it, ([b] incenſe beeing a part of Gods worſhip) it was turned into an [c] idoll: and for this cauſe was deſtroyed by Ezechias, whoſe fact is commended in Scripture.

[a] Ioh.3.14.
[b] Exod.30.8 Leuit.2.1.
[c] Aug. de Ciuit Dei l. 10.c.8.
2 Reg 18. 4.

Vpon this which hath beene ſaid, we are to take notice of the profeſſed idolatry of the Church of Rome, whereof the principall ring-leaders teach and defend, that Roodes or Crucifixes, and other images of God, are to be worſhipped with the very ſame worſhip wherewith Chriſt himſelfe is worſhipped. And as one ſaith, with the [d] *ſame kinde of worſhip, with the ſame affection,* and the ſame deuotion. What is this elſe, but to make gods of crucifixes? And the excuſe, that crucifixes are worſhipped with reſpect to Chriſt, and that the worſhip paſſeth by the image to him, will not ſerue the turne: becauſe ſtill the image is honoured with religious honour, which may not be. Neſtorious conceiued the manhood of Chriſt to be a diſtinct perſon from the word or Sonne of God: and withall, he fained a co-adoration, whereby this manhood was to be adored with the word. Now the [e] Councell of Epheſus condemnes this co-adoration: much more then would it haue condemned a co-adoration of the crucifixe with Chriſt. It will heare be ſaid, that adoration is giuen to God properly and directly, and not to the image in the ſame manner, but im-

Thom.3. part.q.25. art.3.
Greg. de Valen. tom. 3. de Idolatria.punct.6.
[d] Eodem officii & honoris genere. Eodem animi motu.
Bellar. de Imag.l.2.c. 23. *Imago adoratur adoratione exemplaris, non proprie, ſed per accidens.*
[e] Cyril. anathematiſmo.8.

pro-

properly, and indirectly. I anſwer againe, there is more giuen to the image of God and Chriſt, then ſhould be, if any adoration be giuen: and there is more giuen by farre than co-adoration. For they aſcribe fiue things to images. The firſt is, *an Vnion* with God, whereby, when wee ſee the image, the thing ſignified comes to the mind. Vpon this Vnion, ſtanding in relation, followes a *relatiue Preſence*, whereby God and Chriſt, are in their images, and their images with them, as one and the ſame obiect. The third is, the *propertie of Signification*, whereby the image, as an image ſignifies God and Chriſt. The fourth is the *propertie of Repreſentation*, whereby the image ſtands in ſtead, place, and roome of God; not onely as an ambaſſadour, but as a vice-roy or deputie is in the roome of the Prince. And by this meanes all things muſt be done about the image which ſhould be done about God, or Chriſt, if he ſhould maniſeſt his owne preſence. And this is verily a portion of diuine honour. For the image is in the roome of God to receiue honour for God, and God by it. The fift is *the communication of religious worſhip* to God and the Image. *A*nd that is two-fold, one, when the worſhip paſſeth by the image to God directly, and returnes to the image by [a] conſequent indirectly: as when a man kneeles downe before an image, & praies, the worſhip is Gods properly, and pertaines to the image onely by conſequent. The ſecond is, when worſhip is directly to the image, and comes to God by conſequent, as when a man paſſing by, ſalutes the image, or puts garments and Iewels vpon it. Vpon this communication of worſhip followes a *communion of worſhip* whereby God partakes in the worſhip of the image, and the image againe partakes in the worſhip of God. Now this communion in religious worſhip, abaſeth the honour of God, and exalts the image into a diuine eſtate aboue the condition of men and angels. If a king ſhall make one of his ſubiects to be his image, and to be his Deputie, for worſhip, ſo as ordinarily the worſhip of the king ſhall be done before the deputie, though there be neuer ſo many intentions in the mindes of the ſubiects to worſhip the king, and not the deputie; yet indeed the deputie is king, and the other onely beares the name. *A*nd ſo images beeing not onely images of God, but alſo his deputies, haue indeede the honour of God giuen vnto them. *A*gaine, when *Latria*, diuine honour is giuen to God in his image, it hath his termination in the image: for this worſhip is firſt directed to God, and ſecondarily by conſequent in one and the ſame motion, it is extended to the image. Now that religious worſhip, whoſe termination is in the creature, is by common conſent, Idolatrie.

Bell. de Imag. l. 2. c. 21, 22. & Val. tom. 3. de Idola. punct. 3.

Hitherto haue I ſhewed what an Idol is, and the kindes thereof, and the waies of erecting them: now I will proceede to a ſecond point; and that is to ſhew how we ſhould keepe our ſelues from Idols. *A*nd that we may throughly preſerue our ſelues from the contagion of them, foure things muſt be done. Wee muſt auoid the making of them, the hauing of them, the vſing of them, the vſers of them.

The making of them muſt be auoided by the expreſſe commandement of God. *Thou ſhalt not make to thy ſelfe any grauen Image, or the likeneſſe of any thing.* In theſe words are forbidden Images of all kindes, grauen or painted: and images of all things in heauen, earth, vnderneath the earth: and therefore of God whoſe dwelling is in heauen. Tertullian ſaith thus: *Little children* (*ſaith Iohn*) *keepe your ſelues from Idols, not now from Idolatrie, that is, as it were from the ſeruice, but from the Idols, that is,* [b] *from the image of them.* Yet is not the making of images here forbidden ſimply. For there is a two-fold lawfull vſe of images: one holy, the other common. The holy vſe is, when they ſerue to ſignifie the holy things of God. Such images are properly ſignes and types, and are onely at the appointment of God. Thus the Cherubims vpon the mercie ſeate, were figures of the preſence of God. The braſen ſerpent a figure of Chriſt crucified: the outward elements in both the Sacraments of the new teſtament, ſignes and ſeales of the bodie and blood of Chriſt, with the benefits thereof. The common vſe of images is three-fold. One is Symbolicall, or politicall, as when they ſerue for the diſtinction of coynes. Thus the Iewes, who might not on their own heads erect images in the Temple or Synagogues, had libertie to make & vſe images in their coynes. Chriſt hauing ſeene & acknowledged the Image and ſuperſcription of Cæſar in the coine, ſaid; Giue vnto Cæſar that which is Cæſars. The ſecond vſe is Hiſtoricall, when Images ſerue to repreſent humane or diuine hiſtorie. *A*nd here it muſt be remembred, that the painting of the hiſtorie of the Bible, though otherwiſe lawfull in it ſelfe, is not expedient in churches: becauſe danger of idolatrie may riſe thence. *A*nd therefore commendable is the practiſe of the Church of England, that ſuffers not in places, that ſerue for vſe of religion, images either painted or carued, no not in the hiſtorie of the Bible painted. *A*nd the caſe is otherwiſe with ſuch repreſentations of the hiſtorie as are found in ſundrie Bibles, becauſe there is not the like occaſion of idolatrie. The thrid vſe is, when Images are made for the beautifying of houſes, either publike, or priuate, that ſerue onely for ciuill meetings. Wherefore it is the ſcope and intent of the commandement of God, onely to forbid the making of images, in reſpect they are to be applied to Diuine or religious vſe, that is, to repreſent God in his nature or properties, or preſence. Some man may thus obiect: when we thinke on God, we conceiue an internall image or forme of

De corona militis. c. 10.

him

[a] Vno & eodem motu.

[b] Ab ipſa effigie eorum.

A him in our minds, and that which we conceiue we may proportionally ſet down by painting or caruing. Againe, if the internall forme of God be lawfully conceiued, why may not the externall be made? I anſwer, the right way to conceiue God, is not to conceiue any forme: but to conceiue in mind his properties and proper effects. So ſoone as the mind frames vnto it ſelfe any forme of God (as when he is popiſhly conceiued to be like an old man, ſitting in heauen in a throne with a ſcepter in his hand) an idoll is ſet vp in the mind. And the formes of things internally conceiued in mind are neuer worſhipped of vs, as painted and carued images be. Laſtly, God who allowes B internall images rightly conceiued, forbids the externall in vſe of religion.

The ſecond thing to be auoided, is the keeping and hauing of idols, that is, images that haue bene abuſed to idolatrie, and are in likelihood ſtill to be abuſed, ſpecially if they ſtand in publike places. Exod.34.13 The commaundement of Deut.7.25. God is to deſtroy the idols of the heathen, their altars, and their high places. Exod.32.20 According to this commaundement Moſes deſtroyed the ,King.18.4 golden calfe, Ezechias the brazen ſerpent. And there be ſundrie weightie reaſons of this commaundement of God. Firſt, idols preſerued are ſignes and monuments preſerued of the worſhip of deuils, and of the contempt C of the true God: and therefore this preſeruation tends but to continue a memorie of the diſhonour of God, and of things that are an abomination to him, Deut. 7.25. A good ſubiect will not preſerue and keepe in ſtore the ſignes of conqueſt made by the enemie: for thus he declares, that he carries no loyal mind to his owne prince. Secondly, our dutie is to make confeſſion, not onely in word, but alſo in deed, that we are the people of God, and worſhip no idols. And this confeſſion is not made if we keepe them in ſtore and lay them vp. This reaſon the Lord himſelfe vſeth. Deut.7.5.6. Ye ſhall deſtroy them, *becauſe ye are an holy people to the Lord*. Thirdly, the keeping of them is a ſcandall to them that carrie idolatrous minds: for hereby they conceiue an opinion, D that there is ſome reuerend regard had of thē. Fourthly, our dutie is to cut off all occaſions of idolatrie. This is not done when idols are preſerued: for hence they haue often oportunitie and occaſion to worſhip them, that are ſuperſtitiouſly minded. Fiftly, occaſion is giuen to the ſimpler ſort to abuſe them. When the idols of the nations remained in the ſight of Iud.2.3. the Iſraelites, they were a *ſnare vnto them*. Laſtly, idols are called by the holy Ghoſt, vanities, not as other things which ſerue for good vſe, but they are ſimply vanities, Iſay 44.10. becauſe they are altogether *vnprofitable*: and therefore the keeping of them is to no good end: whereas among the people of God all things muſt in their kind tend to the glorie of God, either more or leſſe. If it be ſaid, they are Lay-mens bookes, and that in this regard they may be kept: I anſwer, they are no bookes of Lay-men: for the Lord hath giuen the ſentence, that they are meere vanities. *Auguſt.* ſaith, they are worthy De conſenſu Euang. li.1.ca.10. to be deceiued that ſeeke Chriſt and his Apoſtles, not in Scriptures, but in painted walles.

The third thing to be auoided, is the vſe of idols in religious manner, which vſe ſtands in the worſhip thereof, vtterly condemned in the ſecond part of the ſecond commaundement: *Thou ſhalt not bow downe to them and worſhip them.* In which words the Lord makes two parts of the worſhip of Idols, *Honour*, and *Seruice*. Honour is either inward or outward. Inward, in the affection of reuerence. Outward honour ſtands in all geſtures of the bodie, which ſignifie honour, as the putting off the hat, the lifting vp of hands, and eyes, bowing of the knees, proſtrating of the bodie, and ſuch like. *Seruice* likewiſe is either outward or inward. Inward ſtands in the deuotion of the mind; in confidence, hope, inuocation, vowes, and ſuch like. Outward ſeruice ſtands in all other duties that are beſide the geſture of the bodie: as ſacrifices, oblations, lighting of tapers, burning incenſe, the erection of altars and Temples, and pilgrimages to them, &c. And all theſe, with all of like kind are vtterly forbidden. Furthermore, that there may be no place for the vſe of idols among the people of God, he hath by law ſtraitly barred vs the vſe of all ſuch things as are properly Exod.23.13 memories and monuments of idols: *Ye ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth.* Yea, all things that pertaine any way to the worſhip of idols muſt be eſchued. 1. Cor. 10. Vpon this ground Paul diſputes at large, that the Corinthians might not be preſent, or ſit downe at the feaſts, which were made to the honour of Heathen Gods, though otherwiſe they abſtained frō the worſhip thereof. De idol. ca. 20. Thus Tertullian ſaith, *It is a cuſtomable fault to ſay,* meherculè, mediusfidiùs, *ariſing of the ignorance of ſome that doe not know it is an oath by Hercules*: and yet he ſaith the former law doth not forbid vs to pronounce the names of falſe gods, which conuerſation with men conſtraines vs to ſpeake.

In the fourth and laſt place, we are to auoid the vſers of idols, and that in two ſpeciall regards. Firſt, in reſpect of the vaine deceits they vſe: ſecondly, in reſpect of fellowſhip. Touching the deceits whereof the idolaters of this laſt age paint ouer their idolatries, and bleare the eyes of the world, we haue a ſpecial caueat Col. 2.8. giuen vs by the holy Ghoſt to beware of thē. Take heede leſt no man ſpoile or *make a pray of you by Philoſophie and vaine deceit*, *through the traditions of men.* And that they may the better be auoided, I will note fiue of the principall.

Firſt of all, they tell vs that they worſhip no idols, but images of God, Saints, and *Angels*. Behold a poore and ſilly ſhift. For the golden calfe, Ieroboams calues in Dan & Bethel,

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A & Michaes Teraphim were images of God (as I haue prooued) & they were idols, as all men graunt. Againe, an image of a fained god, is a flat idol in the common iudgement of all. Now the image, that is erected to the honour of the true God, is an image of a fained god. For God will not be honoured by any image of mans appointing, though the hononr be neuer ſo much directed to him in the mind & intention of man: and therefore the thing that is honoured is indeed a god of a mans deuiſing. who will heare, be preſent, and giue his bleſſing, in, at, and before images. Hence it follows, that the image which is ſuppoſed to be the image of God, is indeed the image, not of God, but of an idol: and euery image of B an Idol is an Idol. They ſay, that there is a difference betweene the images of the heathen, and the Images of Chriſtians. Well, but let them conſider the 115. Pſal. and let them ſhew, that their images can heare, ſmel, ſpeake, and goe better then thoſe of the heathen, and I will grant a difference, elſe not: for many of them were images of the true God, as well as theirs. Irenæus reprooueth the *G*noſtickes, not onely becauſe they made images of Pithagoras and of Ariſtotle, but alſo becauſe they made the images of *C*hriſt, and Paul, and worſhipped them. *A*mbroſe hath theſe words, *The Gentiles adore wood, becauſe they thinke it to be the image of God.* Furthermore they define an idol C falſly: for it is a falſe image [a] not onely repreſenting that which is not, but that which is, as it is not. Thus [b] Popiſh diuines teach and write, and by name *C*atharin ſaith thus, *The adoration and worſhip of Saints which the Church of Rome eſpecially vſeth hath his termination in God. For God is adored, not abſolutely, but as hee is laudable or glorious in this or that man, who is acknowledged for a Saint. Therefore, if hee be not a Saint, it is falſe worſhip, and God ſo worſhipped, is indeede a falſe God. For God is not adored abſolutely, but as he is exiſting in him by amitie and grace. But this God is not: and therefore it may be called Idolatrie. And the caſe is the like in the hoſt not conſecrated. For God and Chriſt is not adored ſimply, but as he is exiſting vnder the formes of* D *bread and wine. Therefore if he be not there, not Chriſt, but a creature for Chriſt is found, to whom diuine worſhip is giuen: and therefore here is Idolatre alſo. For euen in this regard they alſo were Idolaters, who adored heauen (for example) or any other thing, ſuppoſing with themſelues that they adored in it, whome they called the ſoule of the world, according to Varroes diuinite. Therefore they are not to be cleared from idolatrie, becauſe they intended to worſhippe one God, as indeede there was but one God: but becauſe they adored him there, where he was not, in that manner they ſuppoſed him to bee.*

Lib. contra hæreſ. 1. c. 24.

Comm. in Pſal. 118. octon. 20.

[a] repreſentans quod non eſt, vel quale non eſt.

[b] Suarez, to 1. Thoma. qu. 25. art. 4. Cathar. lib. contra Caietani dogmata circa medium.

De ciui Dei l. 7. ca. 5.

The ſecond excuſe is, that they worſhip not images properly and principally, but Chriſt, Angels, & Saints in them, and at them. I anſwer: ſo did the Heathen. Thus witneſſeth Lactantius of them: *We feare not Images, ſay they, but them after whoſe likeneſſe they be figured, and in whoſe names they are dedicated.* And in Saint Auguſtine, *I worſhip (ſay they) neither the Image, nor the Deuill, but in a bodily figure I behold the ſigne of that which I ought to worſhip.* Againe, *I doe not worſhip that ſtone or that image that is without ſenſe: but I doe adore that which I ſee, and ſerue him whom I ſee not. Who is that? the inuiſible diuine power who is preſident of that image.* And Chryſoſtome ſaith thus: *When we ſay vnto him that they worſhip an image: No, ſay they, not the image, but Venus and Mars. And when we aske them what is this Venus? the grauer ſort among them aunſwer,* Pleaſure. *And who is Mars? A man-like and valiant courage.* And yet could not this excuſe free them from Idolatrie. Againe, that worſhip onely pleaſeth God, which he himſelfe hath directly preſcribed in his word. It is a vaine thing to worſhip God by the precepts and inuentions of men. Now for the worſhippe of God in Images, there is no word: nay the word ſaith the contrarie. *You ſhal not doe ſo to the Lord your God,* namely, as the heathen doe to their falſe gods. And that Chriſt is not to be worſhipped in a crucifixe, it is plaine. For when he is worſhipped, the godhead is worſhipped, and the perſons thereof: becauſe the trinitie is to be worſhipped in the vnitie, and the vnitie in the trinitie. And the Godhead beeing a ſubſtance immateriall, and inuiſible, is not to be worſhipped in any ſenſible thing; as Damaſcene, otherwiſe a friend of Idolatrie, teacheth.

De falſa relig. l. c. 2. 20.

Comm. in Pſal. 113. concio 2.

Aug. in Pſal. 94.

Hom. 18. in epiſt. ad Eph.

Mat. 15. 9.

Deut. 12. 4.

De fide. l. 4. c. 17. & Pe. Fab. de Dei nomine. c. 31.

The third excuſe is, that they giue *worſhip* to God alone, and that they honour Angells, Saints, and Images with *ſeruice.* I anſwer firſt of all, that religious adoration, inuocation, vowes, & ſuch like, are part of Gods ſeruice, as I haue ſhewed before: and therefore they may not be giuen to the creature, by what tearmes ſoeuer they be called. Inuocation and the reſt, whether they be called worſhip or ſeruice, they are ſtill proper to God: who will not be mocked with words. And it is abſurd to think, that a diſtinction of tearmes, ſhould make the proper worſhip of God to be the worſhip of the creature. The deuill required no more of Chriſt but *Dulia, Seruice.* For he deſired not to be worſhipped of Chriſt with diuine honour, but onely to be worſhipped as a miniſter of God, to whom he had (as he falſely ſaid) committed the diſpoſition of the kingdomes of the world, Luk. 4. 6. And this to doe Chriſt refuſeth, becauſe it is ſaid, *Him onely ſhalt thou ſerue.* Therfore not onely religious worſhip, but alſo religious ſeruice is Gods. Secondly, that we may the better arme our ſelues againſt this vaine diſtinction of worſhip and ſeruice; we muſt vnderſtand that worſhip is of two kinds. The *worſhip of religion,* and the *worſhip of ſocietie.* The worſhip of religion is that, whereby the creature worſhips the Creator, becauſe he is the authour and giuer of all good things. And all the parts and the manner of the perfor-

performance hereof is preſcribed in the commaundements of the firſt table. The worſhip of ſocietie is that, which one fellow-creature giueth to another, in reſpect they are the inſtruments of the good things whereof God is the Authour. This worſhip pertaines to the ſecond Table, and is preſcribed in the fifth commaundement, *Honour thy father and thy mother.* And here commeth in the worſhip that is to be giuen to Saints and Angels. For though they be in glory, yet remaine they ſtill our fellow-ſeruants, and fellow-creatures. And as we honour our betters, yea princes, with ciuill or politicke worſhip, ſo muſt we worſhip them, if they ſhould appeare. The kind of worſhip muſt not be changed in reſpect of the excellencie of any creature, but onely the degree. And we may not giue ſo much as the leaſt part of the worſhip of religion to the chiefeſt and moſt glorious creatures, that are but creatures. Auſten ſaith, *that religion is not the worſhip of any thing, but of God.* Hence it followes, that neither religious worſhip, nor religious ſeruice can be giuen to Saints or Angels. Againe, the worſhip of ſocietie is done to the creature in reſpect of the neighbourhood, that is, becauſe it is viſibly preſent with vs, and we haue outward fellowſhip and ſocietie with it. And where is no mutuall conuerſation nor ſenſible preſence betweene creature and creature, there is no worſhip to be done of them each to other. Hence againe it followes, that we may not giue to Saints or Angels ſo much as ciuil worſhip, becauſe we haue not any outward ſocietie with them. Thirdly, not onely worſhip is Gods, but alſo ſeruice. *Thou ſhalt not bow downe to them and ſerue them.* And reaſon good, for ſeruice is more then worſhip. For worſhip may be done of equall to equall: whereas ſeruice is properly of the inferiour to the ſuperiour.

De vera relig.55.& de ciuit. Dei.l.10.c.1.——ſidenter dicere audeamus religionem non eſſe niſi cultum Dei.

The fourth excuſe, whereby the Idolaters of our time delude themſelues and the world, is, that prayer to Saints, & the worſhip of Images & reliques is confirmed by reuelation & miracles. I anſwer firſt, that reuelations now are not the rule of our faith, but onely the written word: *They haue Moſes and the Prophets, let them heare them. To the law and to the teſtimonie.* Secondly, miracles of themſelues alone, are not ſufficient to iuſtifie the veritie of a point of doctrine. For falſe prophets ſometimes, for the triall of men, are ſuffered to worke miracles. Thirdly, the ſcripture ſaith plainly, that the comming of Antichriſt, who in all likelihood is the Biſhop of Rome, ſhall be in myracles and lying wonders. And therefore we may iuſtly ſuſpect the reuelations and miracles pretended by the Romane Church. And the ſpeaking, weeping, and bleeding of Images, and the bleeding of the Euchariſt, what are they elſe but Satanicall illuſions?

Luk.16.29. Eſay.8.20.

Deut.13.1. 2.Theſ.2.9. Reu.16.14.

The fift and laſt deceitfull excuſe is, that the Idolatry, which the Scripture cōdemnes, is (as they ſay) the worſhip of heathē gods. I anſwer, A that the worſhip of heathen idols, and the worſhip of God, Angels, Saints, Images, in the Romane Church, is for ſubſtance all one. Like is the follie of both in the making of their gods. The heathen man plants a tree; and after cuts it downe. With one part he warmes himſelfe; with another part he roſtes his meat; and of the third he makes himſelfe a god: ſo likewiſe they of the Romiſh Church ſowe their corne, and afterward reape it, threſh it, grinde it, bake it: of ſome part thereof, they make foode for themſelues and their families, of another they make Chriſt, their breaden god. The [a] Gentiles builded houſes and Temples to their gods: ſo doe the Papiſts to B Saints and Angels. The Gentiles erected and cōſecrated [b] altars to the honour of their idols: ſo doe Papiſts to Saints and Angels. Gentiles at the entrance of their Temples vſed [c] haliwater: ſo doe the Papiſts. Gentiles ſerued their gods with [d] ſhauen prieſts: ſo doe the Papiſts. Gentiles [e] cenſed their images, and lighted tapers before them: ſo doe the Papiſts. Gentiles worſhipped their gods with faſting daies. *Liuie* [f] ſaith *the Romanes faſt to Ceres*: and Sozomen, *they worſhippe their idols with choice of meates*, and they which will be preſent at their ſeruice abſtaine from prophane meates. Gentiles obſerued holy daies to their gods. Thus of ancient time in England, the third day of C the weeke was dedicated to the honour of *Weden*, and the fift to *Fria*: and thereupon they were called Wedneſday, and Friday. So do the Papiſts to Saints. Gentils did not eſteeme their idols to be gods, but they of the wiſer ſort profeſſed to worſhip God in them. The booke of Recognitions vnder the name of Clement, ſets downe ſundrie excuſes of the heathen thus. *As there is one Cæſar, and he hath many Iudges vnder him, Conſuls, Tribunes, and other inferiour powers: in the like manner we thinke there is one great god, and other gods ſubiect to him,* yet ſuch as gouerne vs and all things in the world. *Againe,* they adde, that the calfe called *Apis* of the Egyptians, *Ibis*, ſerpents, and goats, &c. worſhipped as gods, *were Figures and Allegories of certaine vertues,* by D which, as by helpes, mankind is gouerned. *Againe,* they are wont to ſay: We worſhip viſible images, to the honour of the inuiſible God. [g] Euſebius teſtifieth as much, that the Gentiles adored idols as the images of excellent men that had beene helpfull vnto them. *And* yet for all this they are condemned of idolatry. Celſus in [h] Origen ſaith, that none but a very foole would accoūt wood, ſtones, braſſe, gold, to be gods, and that they are [i] *either ſeruices or repreſentations of gods.* The Iſraelites after the heathen maner, vſed to ſay *to a tree, thou art my father, & to a ſtone, thou haſt begotten me.* So preachers among the Papiſts vſe to ſay to the image of the crucifixe, *Thou haſt redeemed vs, thou haſt reconciled vs to the Father.* Anſwer will be made, that they ſay not this to the image as it is wood, but to Chriſt in whoſe

Iſa.44.15. 16.

[a] 2.Reg.5.18. Baruch.6.16.

[b] Arnob. cont. Gentes.l.6. Virg. de Vener.c.

[c] Virg.—— Ter ſocios pura circumluit vnda ſpargens rore leui, & ramo fœlicis oliuæ, luſtrauitq; viros. ——

[d] Hieron in Ezec.l.13. Baruc.6.30. Apul. aurei aſini.l.11.

[e] Virg.de Venere vbi Templum illi centum, Sabæo Thure calent aræ. —— Baruc.6.18. Tullius offic.l.3.

[f] Liu.dec.4.l.6. Sozom.l.5.5. Recognit.l.5.

[g] Euſeb.de præpar.Euan.l.8.

[h] Orig. cont. Celſ.l.7. Quis ea niſi ſtolidus pro diis habuerit?

[i] .vel ſacra vel effigies Deorum. Iere.2.27. Bellar.de Imag.l.2.c.23.

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roome the image is. And I ſay againe, that the Iſraelites did the ſame. The Gentiles ſaid that images erected *were elements or letters* to know God by: ſo ſay the Papiſts, that Images are Lay-mens bookes. The wiſeſt among the Gentiles vſed images and other ceremonies to procure the preſence of Angels and celeſtiall powers, that by them they might attaine to the knowledge of God. The like doe the Papiſts with images of Angels and Saints. Gentiles [a] appointed Gods ouer ſeuerall countries, cities, families, houſes, perſons, eſtates, artes, diſeaſes, &c. Thus Popiſh ſuperſtition aſſigneth ſeuerall countries to the patronage and protection of ſeuerall Saints. Saint Martine is for Germanie, Saint Iames for Spaine, Saint Michaell for France, Peter and Paul for Italie, Saint George for England. The care and keeping of Geeſe is commended to Gallus, of ſheepe to Wendelene, of horſes to Eulogius, of oxen, to Pelagius, of Pigges to Saint Anthonie. Againſt the plague, they prayed to Sebaſtian, and Rochus, againſt the ague to Petronella, againſt the toothake to Apollonia, for the ſtone to Libarius; for the holy fire to Saint Anthonie; &c. Againſt plague, peſtilence, thunder, lightning, tempeſts, the Gentiles vſed to carie their idols on their ſhoulders in proceſſion. And thus in the Romane Church, the Hoſt, as it is called, and the crucifixe are carried in proceſſion, and worſhipped. The learned among the heathen knew, that there was one chiefe and true God, maker and gouernour of heauen and earth, and all things therein: and that their other gods were creatures, and men that excelled in gifts, and were tranſlated into heauen. Ariſtotle ſaith, *This world and the order of all things is preſerued by God. And that which is higheſt in the world, is the ſeat of God: and there is nothing in the world that is ſufficient of it ſelfe to preſerue it ſelfe, and can be without his helpe.* In the lawes of the 12. tables of the Romanes it is ſaid, *Let men goe vnto their gods purely, and let all pompe be remooued: if they doe otherwiſe, God ſhall reuenge.* Lactantius ſaith of Tullie thus. In the booke, in which he comforted himſelfe for the death of his daughter, he makes no bones to ſay, that the gods which are publikely worſhipped are mē. And ſo much yet appeares in his bookes that are extant, in which he ſaith, that Hercules, Caſtor, Pollux, Æſculapius, Liber, &c. were men after death by common fame tranſlated into heauen. And the ſame he thinkes of the chiefe gods, called *Dii maiorum gentium.* Triſmegiſtus ſaith of heathen gods thus: We call them gods, not in reſpect of their nature, but for honours ſake. Auguſtine brings in the Pagans ſaying thus; *What is to be thought that our aunceſtours were ſo vnwiſe and ſo blind, that they ſuppoſed felicitie, and loue, &c. to be gods? Nay, they beleeued there was one God, whoſe gifts and functions they were.* Furthermore, the heathen, though they worſhip theſe falſe gods, yet they alſo worſhipped the true God. Athanaſius ſaith of the heathen, that they worſhipped one God vnbegotten, and many gods made or created. Tertullian ſaith, that the heathen inſlaued to falſe gods, vſe to name God, and to ſay that God will giue this or that, and to call him to be their iudge, and to ſay that God ſeeth, and I commend vnto God, and God will repay: and that ſaying theſe things they *looke not to the Capital of Rome, but to heauen.* Lactantius ſaith, when they ſweare, when they wiſh any thing, when they giue thankes, they name not Iupiter, or the other gods, but God, ſpecially in the feare of warres and other daungers, and that when they are ouerpaſt, they returne to the Temples of their gods againe. Neuertheleſſe, becauſe they gaue diuine honour to their ſuppoſed gods in prayer and ſupplication, they are condemned of idolatrie; and are ſaid by Paul, to paſſe by God, & to worſhip the creature. For as Lactantius ſaith, *It cannot be, that the true God be worſhipped and other gods too: becauſe if his honour be giuen to others, he is not worſhipped at all: conſidering his religion is, to beleeue that he is that onely true God.* Wherefore the Church of Rome doth indeede forſake God, whatſoeuer it pretend, & it cannot be free frō idolatry; becauſe it doth the very like, when it canonizeth Saints, and giues vnto them diuine or religious honour. One in the fauour of this Church, ſaith to this effect, that the Idolatry of the Gentils hath fiue degrees, one when ſtocks & ſtones are worſhipped; the ſecond, when the creatures, as the ſunne, moone, and ſtarres; the third, when dead men; the fourth, when the world; the fifth, when good Angels or deuils are worſhipped. And further he addes, that in all theſe, the honour that is giuen by the heathen, beginnes in their mindes, and endes not in God, but in the creature: whereas the worſhip which the Church of Rome maintaineth, beginnes in the minde, and ends in God. I anſwer, it is falſe which is ſaid. For Paulus Oroſius ſaith of the *Pagans* in his time, that they confeſſed, *that they followed not many gods, but that they worſhipped vnder one great God many inferiour gods, as beeing his miniſters.* Auguſtine alſo records their ſpeeches, *that they worſhipped not wicked ſpirits, but Angels the vertues of the great God, and the miniſters of the great God.* And hence it appears that they worſhipped men deceaſed, and Angels for Gods cauſe, and God in them, becauſe they adored them in reſpect they were the inſtruments and miniſters of the great God. And therefore ſuch among the heathen as had more vnderſtanding, worſhipped the true God, in thoſe which they called inferiour gods, as the *Papiſts* worſhip God in Images. Neither was it their minds to impart the ſupreame adoration to their gods, but to honour them in a lower degree, as beeing inferiour to the great God. Horace the heathen *Poet* ſaies of the higheſt God: *It is he that gouerneth the affaires of men &*

Athan. orat cont. gentes.

[a] Prudent. l. 2. cont. Symmachum. Quanquam cur Romæ genium mihi fingitis vnum? Cur portis, domibus, Thermis, ſtabulis ſoleatis Aſſignare ſuos genios, perq; omnia membra Vrbis, perq; locos, genorum millia multa Fingere, ne propria vacet angulus vllus ab vmbra.

[b] Baruc. 6. 25.

Apul. aſini. l. 11. ad ipſum iam Templum peruenimus, Sacerdos Maximus quinq; diuinas effigies progerebat.

Ari. de mundo.

Cicero lib. 2. de finib.

Lact. l. 1. c. 15.

Lib. de nat. Deorum & de legibus.

Tertul. de Idolat. c. 15

Triſmegeſtus in Pæmandro.

De ciuit. Dei. l. 4. c. 24. & l. 8. c. 26.

Orat. cont. Gent.

Apolog. c. 17.

Lact. l. 2. c. 1.

Rom. 1. 25.

Lact. l. 1. c. 19.

Antidotum Staplet. in Act. 17.

Oroſius l. 6. c. 2. ſub vno deo magno, plures miniſtros venerari.

Aug. in Pſal. 96.

gods, which ruleth the ſea and land, and the whole world with diuers ſeaſons: ſo that nothing is brought foorth greater then he, neither is there any thing like him, or ſecond to him. Yet Pallas receiueth the next honour to him. The very ſame ſay the Papiſts at this day of God and our Ladie. And euen hence it appeares, that the Gentiles hauing many gods, worſhip one as the chiefe, namely, Iupiter; and their inferiour gods they worſhipped, as Papiſts worſhip Saints. By this which hath bene ſaid, it appeares, that heatheniſh idolatrie, and the worſhip of Images and Saints, in the Romane Church, are for ſubſtance all one. Yet a difference I acknowledge. For the wiſeſt among the heathen ſaw the vanity of their religion. *Seneca* ſaid to this effect: We will do worſhip; yet ſo, as we remember, that this worſhip *is rather for faſhion, then for any thing elſe.* Lactantius ſpeakes in a certaine booke to Tully, in this manner: *I ſee thou doeſt worſhip to theſe earthly things, made with hands: thou ſeeſt they are vaine things, and yet thou doeſt the ſame things that they doe, whom thou confeſſeſt to be the verieſt fooles of all.* Neuertheleſſe, the vanity of images, and the worſhip of them, the Papiſts will not acknowledge, neither can they abide to heare of it.

Proximos illi tamen occupauit Pallas honores.

Magis ad moré, quam ad rem pertinere. Aug. de ciuit. Dei, l. 6. ca. 6.

Lact. de orig. erroris, l. 2. c. 3.

*A*gaine, as we are to take heed of all the vaine deceits of Idolaters of our time, whereby they do nothing elſe but varniſh ouer the idolſeruice of the Pagans, and preſent vnto vs, old things with new names: ſo muſt we auoide their fellowſhip. For Saint Paul ſaith; *We may not carrie one and the ſame yoke with infidels*: and, that there may be no *agreement betweene the Temple of God, and idols.* Fellowſhip with them, is either in religion, or in the things of this life. Fellowſhip of religion, is two waies. One, when wee are content to be of the ſame faith with them. The ſecond, when wee ioyne with them in the exerciſes of their religion.

2. Cor. 6, 14.

Touching the firſt, we may not haue any fellowſhip with them, in one and the ſame faith, or in the doctrine of the worſhip of God: for their religion ouerturnes the foundation of our ſaluation. Saint Paul ſaith: *That they which worſhippe Angels, hold not the head Chriſt.* Now worſhippers of Angels, were ſuch as thought they might not approch vnto God, without the mediation of Angels: and therefore they prayed to them, that they would pray to God in their behalfe: as Theodoret teſtifieth. *This errour* (ſaith he) *touching the worſhippe of Angels, remained long in Phrygia & Piſidia. Wherefore, euen a Synode aſſembled at Laodicea, which is the mother City of Phrygia, by an ordinance, forbad men to pray to Angels, And to this day we may ſee in thoſe quarters, and in the Country about, Chappels of Saint Michael. They therefore gaue this aduiſe, vſing forſooth humility, and ſaying; that the God of all things, can neither be ſeene nor comprehended, nor that men can come vnto him, but that they muſt attaine the good will of God by Angels. And this is that which Paul ſaith, in humilitie and worſhip of Angels.* Againe, *Paul* (ſaith he) *commandes that they giue thankes to God the Father, by Chriſt, & not by Angels. And the Counſell of Laodicea, following this law, and willing to remedie that old diſeaſe, prouided men ſhould not pray to Angels, and forſake Chriſt.* Further it appeares by theſe words of Theodoret, that the Councell of Laodicea iudged Angels when they were inuocated, to be idols, & inuocation of them to be abhominable idolatrie. Papiſts alleadge, that the Councell condemnes them that denied Chriſt, & prayed to Angels in his roome. Indeede Chryſoſtome ſaith as much: yet I anſwer two things First that Theodoret doth not ſpeake of them that reiected Chriſt, and betooke themſelues to the mediation of Angels: becauſe he ſaith; they *made a mixture* of the Law and Goſpell: which mixture cannot ſtand, vnleſſe Chriſt, at the leaſt in word, be confeſſed. Secondly, that the error might be redreſſed which tooke place in Phrygia and Piſidia, (whatſoeuer it was) Theodoret ſaith; that the very act of inuocation, directed to Angels, was condemned. Thus much his very words import. Againe, idolatrie is ſpirituall adulterie; and therefore it breakes the band of ſpirituall wedlocke, that is betweene man and God: and it makes a people of God to become no people, and quite excludes them from the couenant of God. By this it appeares, that wee haue vpon good ground departed from the Church of Rome, & that we may not ſo much as dreame of any Vnion to be made, or Reconciliation of the two religions. It is not true which many ſuppoſe, that we differ onely in matters of circumſtance. Idolatrie is one ſpeciall cauſe, that makes vs renounce the Romane religion.

Col. 2. 19.

Commen. in 2. Coloſſ.

In cap. 3. to the Coloſſ.

Concil. Laodic. can. 35.

Hoſ. 2. 20.

Againe, it is vtterly vnlawfull to ioyne with Idolaters in their exerciſes of religion. Saint Paul exhorts the Corinthians on this manner; *Flee idolatrie*: that is, all feaſts and meetings that tend to maintaine the honour of idols. And he vrgeth his exhortation by ſundrie reaſons. The firſt is framed thus: They which are partakers in one and the ſame diuine ſeruice, haue fellowſhip with him whoſe ſeruice it is. This propoſition is confirmed by a double exāple: the firſt of the Lords Supper, in which, they that partake of bread and wine, are alſo partakers of the bodie & blood of Chriſt. The ſecond is, the Iewiſh ſacrifice; of which, whoſoeuer did eate, were partakers with the Iewes in their religion. The minor followes: they which are partakers of the feaſts of idols, are partakers of their diuine ſeruice: they therefore which are partakers of the feaſts of idols, haue fellowſhip with the idols themſelues. The ſecond reaſon is this: they which are partakers of things offered to idols, haue fellowſhip with deuils: but ye may not haue fellowſhip with deuils: therefore ye may not be partakers of things offered to idols. The third reaſon is this: they which are partakers of the Lords Table, may not be partakers of the table of deuils: but ye are partakers of the Lords

1. Cor. 10. 14.

Verſe 16.

Verſe 18.

Verſe 20.

Verſe 21.

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A Table: therefore yee may not be partakers of the tables of deuils. Now againſt theſe reaſons the Corinthians might happily reply thus: That they did not preſent themſelues at idol-feaſts, with an euill minde, as though they approoued the idols themſelues, & their ſeruice; that they went with their kindred and friends for this end; that they might preſerue them in the faith, by keeping their old loue and acquaintance; or at leaſt, winne them to Chriſt. Verſe 22. To this Paul anſwereth: *What, ſhall wee prouoke God to anger? are we ſtronger then he?* ſignifying thereby, that albeit, they had colourable ſhifts to defend themſelues, yet indeede by ſo doing, they incurred the wrath of God. Furthermore B Verſe 28. he ſhewes it to be vnlawfull for the Corinthians, to eate things offered to idols, and that euen in priuate feaſts, ſo be it, they ſhall by their example offend their weake brethren, and draw them to doe that, whereof they are not as yet perſwaded. Vpon this doctrine of *Paul*, it followes by neceſſarie conſequent, that it is wickednes, yea, flat idolatrie to be preſent at the Maſſe, though men keepe their hearts and their faith neuer ſo firmely vnto God.

Sundrie things there be which are obiected to the contrarie: And firſt of all, the example 2.Kin.5.18. of Naaman, who ſaith to Eliſha; *When I bow in the houſe of Rimmon, the Lord be mercifull to mee in this thing*: and Eliſha anſwered *Goe in peace*. C Therefore (ſay ſome) he giues leaue to Naaman to bow in the houſe of Rimmon. A double anſwer (to omitte many) is giuen to this place. The firſt is, that Naaman kneeled in the Temple of Rimnon, onely in ciuill reſpect, that the King might leane on his ſhoulders: and that he did this with open and publike proteſtation, that he would indeede worſhip none but the God of Iſrael. The ſecond anſwer, to which I rather incline, is this. In the words of Naaman, there be two things plainely to be gathered. The firſt is a confeſſion, in which hee doth acknowledge it to be a ſinne to enter into the Temple of Rimmon, there to kneele downe before idols, or to giue any ſigne of reuerence to them. And therefore he ſaith twice; *The Lord be mercifull to his ſeruant. The Lord be mercifull to his ſeruant in this thing.* D And by this alſo it appeares, that his reſolution & purpoſe, was no way to bow downe in the Temple of idols, but to worſhip the God of the Hebrewes, of whom he had beene healed. And for this cauſe he craued that two Mules might be laden with the earth, where the *Prophet* dwelt: [a] Verſe 17. [a] no doubt for this end, to make an Altar thereon in his owne Countrie, that might be a monument of the health of his bodie reſtored, and a place of ſpirituall ſacrifice in prayer and thankſgiuing. The ſecond thing in the words of Naaman, is a requeſt to the *Prophet*, that he would pray for him, that he might be conſtant in his profeſſion and purpoſe; and that if he were drawne againſt his purpoſe, & by humane frailtie yeilded to bow againe in the houſe of Rimmon, with his king, A he would likewiſe pray, that God would pardon this ſin of infirmitie. And to this requeſt of his, Eliſha anſwered; *Goe in peace*: and hereby he ſignified, that he would pray for him, that he might no more fall to idolatrie; and if he fell vpon weakeneſſe, that he might obtain forgiueneſſe. This place therefore giues no warrant to them, that ioyne themſelues to idolatrous aſſemblies; but rather it prooues the contrarie.

Secondly, it is alleadged, that none refuſed to worſhip the image of Nebuchadnezzar, but the three children: and conſequently, that Daniel bowed as the reſt. *Anſ.* There is indeed, no mention made that Daniel refuſed to worſhip: B becauſe (it may be) he was neuer accuſed, as they were: and if he had beene accuſed, yet were not the accuſations receiued of the King: becauſe he was in fauour both with *Prince* & people. Furthermore, that he did not worſhip the image, it appeares by his conſtancie in godlines: and by his refuſall in leſſe matters, as namely to eate the portion of the kings meate. Dan, 1.8.& 7.

Thirdly, it is obiected, that there is great difference between the feaſt of idols, and the popiſh Maſſe; & that the idolatries of the Gentiles were inuented of the deuill, whereas the Maſſe was at the firſt inuẽted by Chriſt, though now it be corrupted by men. *I anſwer*; that the Maſſe is an abridgement or compendium of C all ſuperſtition and idolatrie: there is adoration directed to bread, or the formes of bread: there is the bodie of Chriſt offered really in a ſacrifice of propitiation, which was neuer offered, but once with ſhedding of blood. There is adoration of ſtockes and ſtones, inuocation of dead men, ſaying of Maſſe to the honour of Saints and Angels, worſhipping of dead mens bones, and ſuch like abominations.

Fourthly, it is alleadged, that the godly, as Ioſeph and Mary, Chriſt, his *Apoſtles*, and the reſt, came to the Temple, & there worſhipped God: the worſhip then beeing corrupted with many abuſes. I anſwer. Firſt, they were bound Deut. 16.16 by commandement, to offer ſacrifice, & to doe other parts of Gods worſhip at Ieruſalem, and they could do it no where elſe. Secondly, the D outward worſhip of God in Sacrifice and Sacraments, was not corrupted for ſubſtance: doctrine indeed was corrupted by ſundrie errours, but the godly did not therin communicate with the reſt. Now in the Church of Rome, doctrine & ſacramants are corrupted in ſubſtance, & abound with idolatrous abhominatiõs (as I haue ſhewed) & their outward worſhip of God, hath more affinitie with Gentiliſme, then with the firſt inſtitutiõ of the Lord.

Laſtly, it is ſaid, if we goe not to Maſſe, men count vs for heretiques, hate vs, & take offence at vs: and all offence muſt be auoided. *Anſwer.* Offence is either actiue, or paſſiue. *A*ctiue offence giuen: paſſiue offence taken. Offence actiue, muſt alwaies be auoided of vs: paſſiue cannot poſſibly be auoided. *A*nd we muſt doe our dutie, though men be offended neuer ſo:

remem-

remembring the rule of Chriſt, concerning Mat. 15.24. them that be offended : *Let them alone, they are the blind leaders of the blind.* Furthermore, by hearing of Maſſe, weake ones are diſcouraged, and obſtinate idolaters are confirmed, and made more obſtinate. Thus they that feare leſt offence be taken, giue offence.

Here it may be demaunded, whether it be lawfull for Chriſtian men, to go into the temples of idols. I anſwer, they may, if they haue a calling ſo to doe, and doe not communicate with idolaters in their ſuperſtitions, or giue any honour to Idols: but on the contrary, doe openly profeſſe, either by word, or by their deedes, or both, that they abhorre both the idols, and their ſeruice. Thus was Elias preſent 1.King.13.1. with the Prieſts of Baal. Thus were the three children preſent, when the golden image was worſhipped. Thus was the Prophet of God preſent at the altar of Bethel, when Ieroboam ſtretched out his hand to offer incenſe to the Acts.17.27. idoll. Thus Paul was preſent in *Athens*, and in the places of idolatrie, that he might behold their ſuperſtitions. The Proteſtant princes, in the crowning of *Maximilian* at Frankfurt, brought the Emperour to the Church, and to the place whereas he was to ſit: this done, they returned without doing any reuerence at all, and thereby profeſſed their miſlike of popiſh idols, and their ſeruice. It may be obiected, that the Prophet of the Lord, prayed in the 1.King 13.6. place where idolatry was exerciſed : becauſe he prayed at the altar of Bethel, for the reſtoring of the kings arme. *Anſwer.* He did not amiſſe. For to the cleane, all things indifferent are cleane: and therefore the place, though polluted with idolatrie of others, was cleane to the cleane Prophet. And the Iewes were 1.King.8. 48. commannded, when they were in the middeſt Dan.6.10. of idolatrous nations, to worſhip GOD towards the Temple at Hieruſalem. And God heard his prayer, by miracle reſtoring the kings arme: and therfore he approoued it. And a prayer made in an idolatrous aſſembly, is no approbation of idolatrie, if there be an open profeſſion of the miſlike thereof: and the prayer be made vpon ſome neceſſitie, as this of the Prophets was, that the king might be conuinced Verſe 8. of his impietie. It may be obiected, that the Prophet, refuſing to eate in the place, ſhould alſo haue refuſed to pray there. I anſwer, no; becauſe God appointed abſtinence from meate, to be the ſigne of his deteſtation of the idolatrie committed in Bethel, and not abſtinence from prayer. And this example of the Prophet, doth not warrant vs to be preſent at idolatrous ſeruice, there to worſhip the true God; becauſe he did not diſſemble, but he openly profeſſed the truth againſt Idolaters.

On the contrarie, if men reſolue not to profeſſe their deteſtation of idolatrous worſhip, either by word of mouth, geſture, or ſome other way; but onely deſire vpon curioſitie, to ſee new faſhions, and hereupon, enter into the Temples of Idols; I thinke they ought not to do it. For they themſelues tempt God by ſo doing; they offend their weake brethren, and draw them by their example, to do the like. And laſtly, by their preſence they confirme the obſtinate idolaters, in their ſuperſtition. The like is to be ſaid of them, that curiouſly without calling, go out of the precincts of the Church, into idolatrous countries, for this end onely, to ſee, and to be ſeene.

Touching ciuill ſocietie with them, two points are to be handled. What ſocietie may be vſed with them, and what not. For the firſt, we may vſe their ſocietie vpon neceſſitie, that cannot be auoided, vnleſſe we will vtterly reiect the fellowſhip of mankind. *Paul*, who 1.Cor.5.10. 11. forbiddes the Corinthians, to company with a brother that is an idolatour; for all this giues them libertie to conuerſe with the idolatours of the world. This may ſeeme ſtrange, but the reaſon is, becauſe the company of beleeuers, was then but ſmall, and the whole world beſide, was nothing but idolaters: and therefore it was impoſſible for beleeuers to auoid their ſocietie, vnleſſe they meant to go out of the world. And vpon this neceſſitie, *Paul* permits the Church in his daies, to vſe the fellowſhip of idolaters: and for the very ſame cauſe hee 1.Cor.10.27 ſaith: *If any of them that beleeue not, bid you to a feaſt, goe if ye will.* Secondly, beleeuers may lawfully ioyne with idolaters, in the *ſociety of Concord.* For by the generall calling of Chriſtianitie, they are bound to haue peace with all men. Vpon this ground may the Church make couenants of peace with idolaters, vpon euen and iuſt conditions. Heb.12.14. *Haue peace towards all men and holineſſe.* Rom. 12.18. *Haue peace with all men, if it be poſſible, and as much as in you lyeth.* Thus Abraham made a league of Gen.24.24. peace with Aner and Eſchol, Kings of the Amorites, and with Abimelech: and Iſaac with Abimelech; and Iacob with Laban: and Heber the Kenite, Iudg.4.17. with Iabin a forraine king: and theſe examples haue ſufficient warrant. For that which we may do, we may bind our ſelues to doe. Thirdly, we may vſe any ſuch fellowſhip with them, as is, or ſhall be occaſioned by vertue of our particular calling. Thus Chriſt beeing the Sauior of the world, conuerſed with publicans and ſinners. Thus *Paul* being the *Apoſtle* of the Gentiles, enters into Acts.17.23. *Athens*, and there beholds their deuotions. It 1.Cor.7.13. is Gods commaundement, that the beleeuing wife, ſhall not forſake her vnbeleeuing huſband, if he be willing or deſirous to dwell with her. If it be alleadged, that Ezra conſtrained the Iſraelites to put away their Ezra. 10.3. Ammonitiſh, and Moabitiſh, and the reſt of their heathen wiues. I anſwer; that their marriages were indeed void, and no marriages. Firſt, becauſe the nations with whom they maried, were people according to Gods law, Deut.20.10. ciuilly dead: in that God had commaunded their deſtruction, vnleſſe when peace was offered, they accepted of it. Secondly, in

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A that they were not onely idolaters, but alſo intiſers to idolatrie,God by expreſſe commaundement,did ſimply forbid the Iewes to marrie with them;vnleſſe they did repent and change their religion. And in regard of this commandement, the foreſaid mariages were nullities; as inceſtuous mariages are no mariages, by reaſon of the abſolute prohibition of God.

Touching the ſocietie forbidden vs with idolaters, it is the *ſocietie of Amity*:that is,of familiaritie and ſpeciall loue. Two examples, whereof we find in the word of God. One is of contracts of mariage with idolaters, which the Scripture preciſely condemneth, as an Mal.2.11. *abkomination in Iſrael, and a prophanation of the* B *name of God,when Iuda marieth the daughter of a ſtrange God*. Booz indeed maried Ruth,a Moabiteſſe, but ſhe was entred and receiued into the bodie of the Iſraelites, by a former mariage:and ſhe was one that beleeued in the God Ruth.1.16. of Iſrael; *Thy people* (ſaith ſhe to Naomi, *ſhall be my people, and thy God, my God*. Iudg.14.4. Samſon likewiſe married a woman of the Philiſtims, but that was by diuine inſtinct, and conſequently, by a ſpeciall appointment of God. Againe, it is alleadged, that God by expreſſe law, gaue Deu.21.10.11. leaue to the Iſraelites, to marrie heatheniſh women taken captiues in warre. *Anſ.* That is a law onely of toleration, without approbation: in which, God for the hardnes of their hearts, permits the euill, which cannot by policie be quite taken away. And this appeares by two things: Firſt, before the mariage, the woman C by Gods appointment muſt be deformed, by the cutting off her haire, by the growing of her nailes, by putting off the garments of her captiuitie, and by mourning for her father & mother for the ſpace of a moneth:and the end of this was,to cauſe a diſlike in the Iſraelites,of their intended mariages,or to ſignifie a change of religion, at the leaſt in pretence, in the party eſpouſed.The ſecond example is of leagues of mutual aide and protection;which may not be contracted betweene beleeuers and idolaters.Iehoſephat for making this kind of league 2.Chr.19.2. with Ahab, is thus reproued. *Wouldeſt thou helpe the wicked, and loue thẽ that hate the Lord? therefore for this thing, the wrath of the Lord is vpon thee*. Againe, that which we may not do, D we may not couenant to do: now we may not mutually giue and take aide and protection of idolaters.This tends to the diſhonour of God, becauſe it makes idolaters boaſt, that the people of God cannot ſtand without their aide. It is further an occaſion of idolatrie : and this league often infolds the people of God in the ſame plagues and iudgements with idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amity with the Turkes. It may Gen.14.24. be obiected, that Abraham made this couenant of protection with the Amorites, Aner, Eſchol, Mamre: and that thereupon they ayded him in reſcuing of Lot, and in the ſlaughter of the Kings. I anſwer. Firſt, it may bee they were beleeuers, imbracing the faith of Abraham: nothing can be ſhewed to the contrarie. Secondly, if they were infidels, the couenant that was betweene them, was of peace onely: and they ayded Abraham, not by requeſt made by him, but by ſecret and ſpeciall motion of God. Thirdly,the Fathers did ſundrie actions vpon bad cuſtome,which God by law afterward redreſſed: and their examples may not be followed in al things.Laſtly,I ſuppoſe that Abrahã ioyned with thẽ, as againſt a common aduerſarie: and therfore the protection they miniſtred to Abrahã, was as neceſſarie for themſelues, as for him & his people.

Here one exception muſt not be omitted. Put the caſe, that the husband is an idolater, and is content to dwell with his vnbeleeuing wife: ſhe then is to liue with him, not onely in the ſocietie of peace, but alſo in the ſociety of amitie,by doing all duties of loue that concerne a wife, ſo farre as may ſtand with good conſcience. 1.Cor.7.13.14. For the precept of Paul is, that mariage and mariage duties, are to be preſerued of the beleeuing party with an infidell, ſo be it the ſaid infidell be content. It may be alleadged, that thus the beleeuer expoſeth himſelfe to danger of idolatrie. I anſwer, no; becauſe God defends them that call vpon him, who thruſt not themſelues into danger, but beare the danger & calamitie into which they are fallen, attending vpon their callings. Againe, if the vnbeleeuing partie ſhall ſolicite the other, and vſe all meanes, both faire and foule, to draw him, or her to idolatrie, the beleeuing partie in this caſe, may go aſide for a time, and omit the duty of mariage. For this is all one, as if the idolatrous and vnbeleeuing partie, ſhould depart. For indeed, that party is ſaid to depart, in whom the cauſe of departing is; as in the Church, he is a ſchiſmaticke, in whom the cauſe of the ſchiſme is, and not alwaies he that ſeparates. Secondly, it may be obiected, that a Chriſtian may not become the member of a harlot, much leſſe of an idolater; conſidering idolatrie is a great ſinne. I anſwer: the reaſon is not like. For the fornicatour conſents to the fornication : and ſo doth not the beleeuing partie, by doing duties that pertain to marriage, conſent to the idolatrie of the vnbeleeuing partie. And the fornicator willingly ioynes himſelfe with an harlot; whereas the beleeuing partie, deſires he might be yoked with a beleeuer, and not with an infidell. Laſtly,it may be obiected, If for adulterie,diuorce may be made, why not for idolatrie which is ſpirituall adulterie ? I anſwer, that not any ſinne by it ſelfe, as it is a ſin, breaking the troth and bond of mariage, is the proper cauſe of a diuorce, and not any kind of idolatrie; but the ſinne of adulterie breakes this troth.

Hitherto haue I ſhewed the meaning of this commaundement; *Keepe your ſelues from idols.* Now I come to the reaſon of the Commaundement, in the word *Babes*, or

Little

A *Little children*. The word (*child*) in Scripture,
is giuen to them that be any way inferiour to
others. And it is applied ten waies. Firſt, they
which come of others, in reſpect of blood and
generation, are called children. It needes no
proofe. Secondly, they are called children,
which are in the right deſcending line. Chriſt
Ioh.6.58. ſaith to the Iewes: *Your fathers eate Manna*:
and this was about 1500. yeares after. Againe
Luk.11.47. he ſaith; *You build the tombes of the Prophets,*
which your fathers killed: and that was at
1.Tim.5.4. the leaſt 500. yeares after. A widdow to her
nephewes, is as a parent. Yea they which deſcend
in the line collaterall, are children, or as
children. Thirdly, ſubiects be children. Dauid
B 1.Sam.24. 12. ſpeakes thus to Saul, the *King my father*. Thus
Abimelech is named father and King. Fourthly,
they which ſucceed others in title or right
of inheritance, are called children. Thus Ieconias
that neuer had child, is ſaid to beget *Salathiel*,
becauſe Salathiel was the next of Dauids
Ier.22,30. ſtocke, who therefore did ſucceed Ieconias, in
Mat.1.12. the kingdome of Iuda. Fiftly, they who are
guided by the counſell of others, are called
Gen.45.8. children. Thus Ioſeph ſaith; *God hath made me*
a father to Pharao. Sixtly, ſeruants are called
children. The ſeruants of Naaman ſay vnto
2.Kin,5.13. him; *Father, if the Prophet had bidden thee doe a*
great thing. Seuenthly, younger men and women,
in reſpect of their elders, are as children.
1.Tim,5.1. Saint Paul ſaith: *Rebuke not an elder, but exhort*
C *him as a father*. VIII. They which be in the
tuition of others, are children. Chriſt commending
Ioh.19 26. his mother to Iohn, ſaith: *Behold thy*
Iob.29.16. *mother, behold thy ſonne*. Iob ſaith, he was a *father*
to the poore. IX. They which learne arts
inuented of others, are children. Thus *Iubal is*
Gen.4.21. *called the father of all that play on Harpes*. Laſtly,
ſchollers are called the ſonnes of the *Prophets*.
2,Kin,2.12. Elizeus ſaith to Elias; *My father, my father*.
And hearers are called children, in reſpect
1.Kin.13.14. of their teachers. King Ioas ſaid to Elias; *O my*
father, my father, the charet of Iſrael and horſemen.
1.Cor. 4. 15. Paul ſaith to the Corinthians; *Ye haue many*
teachers, but not many fathers: and to the Galathians,
Gal.4.19. *I haue begot you by the Goſpell*. And in
this place Iohn ſaith to all true beleeuers: *my*
little children. And hereby he ſignifies his tender
D loue, and his fatherly care to the Catholike
Church in generall, and to all in ſingular,
that imbrace the faith of Chriſt: that the commaundement
touching idols, might take the
better place, and be the more reſpected.

Thus much of the reaſon. Now I doe earneſtly
exhort and wiſh all perſons, that tender
their owne ſaluation, to remember it, and to
be doers of it to the end. And that they may
the better be reſolued, let them firſt conſider
the greatneſſe of the ſinne. The Prophet ſaith;
1.Sam.15.23 *That diſobedience is as witchcraft, and tranſgreſſion*
as idols. The greatneſſe hereof appeares
in two things. Firſt, to erect any image to
God, is to aboliſh his maieſtie and glorie. Paul
Rom.1.23. ſaith; the *Gentiles turned the glorie of the incorruptible*
God, into the ſimilitude of man and beaſt.
A He that ſhall go about to repreſent the perſon
or preſence of a mighty Monarch, by ſetting
vp the image of any beaſt, as namely, of an ape,
with a ſcepter and a crowne, doth no doubt,
greatly abuſe himſelfe, and diſgrace the ſaid
Monarch: much more then is our heauenly
king diſgraced, when men take vpon them to
repreſent, either his maieſtie, or his preſence,
with the image and picture of any creature.
Secondly, the worſhip of idols, is the worſhip
not of God, but of the deuill himſelfe: becauſe
it is preſcribed by the deuill, according
to his pleaſure, againſt the will of God. Again,
we are to conſider the foule attendants and
companions that goe with the worſhip of idols,
B namely, adulteries and fornications. For
in the iudgement of God, they are left to bodily
fornication, that giue themſelues to that
which is ſpirituall. Paul ſaith; that the Gentils
becauſe they diſhonoured God in idols, were
for this cauſe, giuen vp to the luſts of their owne Rom.1.24.
hearts, vnto vncleanenes, to defile their owne bodies,
and to commit ſinnes againſt nature. When
the Iſraelites fell from God to idols, oftentimes
they fell to Sodomie. In Italy, for their
idolatries, men are left to themſelues to permit
the ſtewes, and to abound (as the ſame is)
in whoredoms and fornications. Thirdly, ſuch
as worſhip idols, ſeuer themſelues from God
and Chriſt, as I haue prooued. Laſtly, the puniſhment
of idolatrie, is double. For the ſoule,
C *a portion in the lake that burnes with fire and brimſtone*: Reu.21.8.
for the bodie, *captiuitie or deſtruction. Thus* Deut.32.21.
ſaith the Lord; becauſe they haue prouoked me to ielouſie
in them that are no Gods, I will alſo prouoke
them to iealouſie in them that are no people. Thus
in this laſt age, Horſemen from Euphrates:
that is, ᵃ Saracens or Turkes, *ſhall deſtroy them* Reu.9,20. ᵃ Abbas Ioach. ibidem.
that worſhip idols of gold or ſiluer: that is, the idolaters
of the Romane Church.

If any here ſhall ſay, that they are not yet
reſolued, that the Church of Rome is a worſhipper
of idols, let them conſider theſe reaſons
that follow. The firſt is this.

Babylon is a worſhipper of idols,
Rome is Babylon: *Ergo*
Rome is a worſhipper of idols.

The maior is manifeſt. For Babylon is called
D the *mother of fornications*, Reuel. 5.17. and the
dwelling place of deuils, chap. 18. verſ. 2. by reaſon
of her idolatries. The minor is alſo manifeſt.
For Babylon is called (Reuel. 17. 18. *A*
citie that rules ouer the kings of the earth; and that
is Rome which was the ſeate of the Empire in
the daies of Iohn. Here anſwer is made, that
Saint Iohn ſpeakes of heatheniſh Rome, after
it had receiued the Goſpel. I anſwer, it is falſe:
for Rome ruled by the Emperor, did not *make*
the kings of the earth drinke the wine of her fornications:
becauſe it left euery nation and countrie
to his owne religion and deuotions. For Aug. de ciuit. dei. l.18. c.51.
this was the common errour of the heathen, to
approoue of all religions, & to admit the ſects
of all Philoſophers. *Themiſtius* the Philoſopher
went about to perſwade *Valens* the Emperor,

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that the varietie of ſects was pleaſing vnto God, while he was worſhipped in ſundrie ſorts. Leo ſaith thus: *This citie not knowing the authour of her aduancement, when ſhe ruled almoſt ouer all nations, ſhe ſerued and gaue her ſelfe to the errours of all nations, and ſeemed to her ſelfe to haue taken vp a great height of religion, when ſhe refuſed no manner of falſhood.* Therefore heatheniſh Rome dranke of the wine of the nations, and did not cauſe the nations to drinke of her cuppe. This therefore is ſpoken and meant of Rome gouerned by the Pope. Againe, Reuelat. 13. 1. there a beaſt is riſing out of the ſea with ſeuen heades and ten hornes, which by common conſent of interpreters is the Romane Empire; and the other beaſt, verſ. 11. ariſing out of the earth with the voice of the dragon, and the hornes of the lambe, is the eſtate of the church of Rome gouerned by the Pope. For *it doth all things that the other beaſt did*, and that *in his ſleight: and it giues a ſpirit to the image of the beaſt*, becauſe it reuiues and puts in practiſe the dignitie, authoritie, and tyrannie of the Romane Emperours. Thus *Irenaus* of old vnderſtood this chapter, who ſaith, that the number of the name of the beaſt is contained in the word *Lateinos*, which ſignifieth a Latine or Romane. *Abbat Ioachim* in his Commentarie vpō the Reuel. hath theſe words: [a] *Some that carry a ſhew of the ſeate of God, that is, the Catholike Church, are made the ſeate of the beaſt, which is the kingdome of Antichriſt, raigning euery where in his members, from the beginning of the Church.* Againe, *We haue by Tradition from our Fathers, that Rome is ſpiritually Babylon.* Againe, *the Merchants of the earth are Prieſts themſelues, who ſell prayers and Maſſes for* [b] *pence, making the houſe of prayer a place of merchandize.* Againe, *We know that not onely Biſhops and Prieſts, are intangled in the affaires of Babylon, that they may grow rich: but alſo ſome Abbats, Monkes, and religious perſons, or rather, which ſeeme to be, and are not.* *Honorius* ſignifies in plaine words, that the Pope and his Cleargie is the very Babylon of the Apocalyps. The ſumme of his words are theſe: *Turne thee to the citizens of Babylon, and looke what ones they are, and by what ſtreet they goe. Behold her Princes and Iudges: for in them is the ſeate of the beaſt——. Turne to the Cleargie, & in them thou ſhalt ſee the Tent of the beaſt——. Behold the Cloyſters of Monkes, and in them thou ſhalt ſee the tabernacles of the beaſt—. Behold the houſes of Nunnes, and thou ſhalt ſee in them a bed prepared for the beaſt——.* Now then the concluſion muſt needs follow, That Rome gouerned by the Pope, is a worſhipper of idols. It pleaſeth ſome to auouch, that if the learned Papiſts and *P*roteſtants might conferre together, they ſhould be found to differ, not in ſubſtance, but onely in circumſtances: but it is falſe which they ſay, vnleſſe by ſkill they be able to make idolatrie a circumſtance.

Socrat. hiſt. l. 4. ca. 27.

Leo Serm. 1 de Pet. & Paulo.

[a] Part. 5. l. 10

[b] pro denariis.

Auguſtodunenſis in Catalogo Illirici edito Lugduni 1596. parte 2. pag. 577.

A ſecond reaſon. A thing fained in the mind by imagination, is an idoll. This is the expreſſe doctrine of Theodoret and Origen: of whom, not onely the Images of things fained, but alſo the things thēſelues, as Titan, Sphinx, Centaurus, men with dogs heads, and ſuch like are called idols.

In Exod. q. 38.

Hom. 8. in Exod.

Now I aſſume: But images, which the Church of Rome ſaith are the Images of the true God, and of Chriſt, are indeed the Images of things that are not. For there is no ſuch God that doth annexe his preſence to painted or carued Images, that doth heare and helpe ſuch as pray before them, more then any where elſe: that will be worſhipped, in, at, and by images. If there be ſuch a God, he hath either reuealed himſelfe, or not. If he haue reuealed himſelfe, let the promiſe of his preſence and of his hearing of vs at images be brought forth. Againe, let his commaundement binding vs to worſhip him in images be ſhewed. And if neither (as I verily thinke) can be ſhewed, the worſhip it ſelfe is but a vaine thing. And the thing worſhipped is but a fiction of the braine.

Againe I aſſume: The image of the virgin Mary, is the image of a thing that is not. For there is no ſuch mother of Chriſt, that is preſent with her image, & heareth men and women praying to her there. And there is no man vpon earth that can poſsibly by ſufficient reaſon prooue it to be: whereas for all our actions, ſpecially for actions of religious worſhip, faith muſt be the ground.

The third reaſon. To turne the glorie of God into the image of a corruptible man, is idolatrie. This Paul prooues at large, Rom. 1.

Now the Papiſts repreſent God in the image of a man: and the learned among them defend it. I ſay (ſaith one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghoſt in the forme of a doue. And ſuch kind of paintings turne the glory of God into the ſimilitude of a corruptible man. Let *Auguſtine* ſpeake in this caſe. *We muſt not therfore thinke* (ſaith he) *that God the Father is circumſcribed as it were with an humane ſhape, that when we thinke on him a right or left ſide ſhould come into our mind, or that which is ſaid, that the Father doth ſit, we muſt not thinke to be done with the bowing of the legges, that we fall not into that ſacriledge wherewith the Apoſtle curſeth them that haue changed the glory of the incorruptible God into the ſimilitude of a corruptible man. For it is extreme wickedneſſe, that a Chriſtian man ſhould place ſuch an image for God in the temple, much more is it wicked in his heart where the temple of God is indeed, if it be cleanſed from earthly deſire and error.* Furthermore, the Father neuer appeared in this forme, but the Sonne.

Bellar. de imag. l. 2. c. 8

Aug. de Sym. & fide cap. 7.

The fourth reaſon. To inuocate a bruit creature, is Idolatrie. Now the Popiſh Church inuocates a bruite creature when they ſay, *All haile, O Croſſe, our onely hope in this time of the paſſion, increaſe righteouſnes to the godly, & giue pardō to guilty perſons.* If any ſhal ſay theſe words are directed to Chriſt: I ſay again, they are ſpoken

In Breuiar. infra hebdom. 4. quadrag.

ken to the very wood of the croſſe. For the words in the Hymn immediatly going before, are theſe: *Bleſſed is that Croſſe on whoſe armes the price of the world did hang, it was made a beame to weigh his bodie, and tooke the pray from hell.*

The fifth reaſon. The worſhip of God that is deuiſed and taken vp by man, is indeede and effect Idolatrie: becauſe it is a worſhip that God doth abhorre & deteſt: who will preciſely be worſhipped according to his own word, without any addition, detraction, or change.

Deut.4.2.& 12.32.

Now the worſhip of God in the Church of Rome, is deuiſed & taken vp by man. And this I declare in fiue particulars. The firſt is, the inuocation of Saints departed, of which I propound theſe couclusions. The firſt is, that for
B 350. yeares after the death of Chriſt, *there was no practiſe or acknowledgement of prayer to Saints in the true Church of God.* For till 200. yeares after Chriſt, the interceſſion of Saints was vtterly vnknowne: as appeares plainely by the writings of Iræneus, Iuſtine, Clement, Tertullian; & about the yeare of our Lord, 240. Origen beganne to broach the doctrine of interceſſion of Saints: not as the publique doctrine of the Church, but as his owne priuate coniecture. And after three hundred yeares from Chriſt, the learned diſputed againſt the Arians on this manner: Chriſt is inuocated, therefore Chriſt is God. Which kinde of reaſoning had bin vnfitte, if prayer to Saints had then taken
C place.

Homil. 3. in Cant. & in Ioſu. c. 13.

2. *Concluſ.* Vpon the point of 400. yeares, Baſil, Nyſſen, Nazianzen gaue further occaſion of prayer to the dead. For by a rhetoricall figure they vſed to ſpeake to the dead, and as it were to talke with them after the manner of Orators. And theſe ſpeeches of theirs may ſeeme to be prayers, but indeed they are no praiers, but wiſhes. For in the ſame manner they vſed to ſpeake to the ſoules of damned men, as to the ſoule of Iulian, and to things without life, as to the Paſſeouer. Secondly, their ſpeeches were directed to Saints in doubtfull and wauering tearmes, to this effect: [a] *Heare vs if there be in thee any care of vs, if there be any ſenſe in thee.* Thirdly, they ſuppoſed the Saints to be [b] preſent with them, to heare
D them when they ſpake vnto them.

Vota non preces propriè.

[a] Nazian. de laud Gorgoniæ & orat. 1. contr. Iul.

[b] Nazi. orat. 1. in Iuli. Hieron. in vita Hilarionis.

3. *Concluſ. Till 500. yeares after Chriſt were expired, inuocation of Saints was not receiued into the publike Liturgie of the Church.* After 400. yeares Saint Auguſtine ſaith of publike prayer: *We doe not make gods of Martyrs: they are named of the Prieſt, but no prayer is made vnto them.* After 500. yeares, Petrus Gnaphæus an heretike is ſaid to put inuocation of Saints into the publike praiers of the Church. And Gregorie the great, about 600. yeares after Chriſt brought prayers to the dead into the Letanies of the Weſt Church.

De ciuit. Dei, l. 22. ca. 10.

Niceph. l. 15 ca. 28.

The ſecond particular is touching Images of Saints: of which I ſet downe foure concluſions.

1. Concluſion. *There was no vſe of Images
A among Chriſtians, ſpecially in their Churches, for 370. yeares after Chriſt.* The contrarie cannot be ſhewed.

2. Concluſion. *Solitarie or ſingle Images of God or Saints, were not allowed to be ſet vp in Churches for any vſe of religion, till more then 400. yeares after Chriſt.* And the contrary cannot be ſhewed.

3. Concluſion. *Images erected in Churches for Laie mens bookes, were not publikely allowed to be worſhipped, till after ſixe hundred yeares.* Gregorie the great, ſaith thus to Sirenus, *And indeed becauſe you forbad images to be worſhipped, we altogither praiſed you, but that you haue broken them, we haue reprehended you.* I ſay, *publikely*; becauſe ſundrie priuate men, and particular
B Churches, after 400. yeares began religiouſly, or rather ſuperſtitiouſly to adore the wood of the croſſe, and the peeces thereof: but this was then a particular and priuate act, not the act of the Catholike Church.

Lib. 7. indict. 4. Epiſt. 9.

Prudent. l. 2 cont. Symm. Paulinus, Ep. 11. Hier. in Epitaphio Paulæ. Euagr. l. 4. c. 25.

4. Concluſion. *Adoration of images was neuer publikely authorized, till 789. yeares after Chriſt, in the ſecond Councell of Nice.* And in the writings of the fathers there is nothing for that religious worſhip of images which is more then veneration or reuerence, till about the former time. And this authoriſement in that Councell wanted vniuerſalitie. For ſhortly after a Synod at Frankford (in which Charles the great, and the Legates of the Biſhop of Rome were preſent) condemned the Coun-
C cell of Nice, as hereticall. Houeden an Engliſh hiſtorian ſaith well of this point. *Charles* (ſaith he) *king of the Frankes, ſent the booke of a Synod to Brytaine, directed to him from Conſtantinople. In which booke, alas, many things are found very inconuenient and contrary to true faith, ſpecially that it is confirmed by ioynt conſent of almoſt all the Doctors of the Eaſt, being three hundred, or there about Biſhops, that Images are to be worſhipped. Which thing the Church of God doth altogither accurſe. And againſt which Albin writ an Epiſtle marueilouſly confirmed by the authoritie of the Scriptures, and brought it with the ſame booke to the king of the Frankes, in the name of our Biſhops and Princes.*

Houed. in continuatione Bedæ, an. 662. & Ado Viennenſis in an. 791. Pſeudoſynodus quam Septimam Græci appellant, pro adorandis imaginibus abdicata penitus.

The third particular is of religious worſhip. *One Concluſion. The diſtinction of religious wor-*
D *ſhip into Latria-worſhip, & Dulia-ſeruice, was not known & receiued into the Church till 400. yeares after Chriſt.* Auguſtine was one of the firſt that vſed this diſtinction; yet in another ſenſe. For he puts Latria for religious worſhip preſcribed in the firſt table, and when he puts Dulia for more then ciuill worſhip, he flatly denies it to be due vnto Saints, as in theſe words of his, *We honour Saints with charitie, & not with [a] ſeruice.* Againe, *Let it not be our religion the worſhipping of dead men.* And I would faine ſee the Authour within 500. years after Chriſt, that aſcribes Dulia to any meere creature, when it ſignifies an higher worſhip then politike or ciuil honour.

[a] Dulia, De vera relig. c. 55.

The fourth particular is of the crucifixe. Of which I ſet downe one concluſion: *That crucifixes were not in vſe till 400. yeares after Chriſt.*

[a] Carmen de paſſione. [b] In octauio. [c] Li.3. cont. Martionem. [d] Hom. 55. in Mat. Aug. de viſi. infir. l.2.c.3.

The ſingle croſſe was, I grant, but not the croſſe with the image of Chriſt put thereto The teſtimonies of Iuſtine, [a] Lactantius, [b] Minutius Fœlix, [c] Tertullian, [d] Chryſoſtome, are alleadged to the contrary. But they indeede, ſpeake onely of the reall crucifix, that is, of Chriſt himſelfe crucified vpon his owne proper croſſe: and not of the formed crucifix. The booke of viſiting the ſicke, that goes vnder *Auguſtines* name, mentions the painted crucifixe. But that is a knowne counterfeit of later times. Metaphraſtes reporteth that a Criſtall Croſſe with the image of Chriſt appeared to Procopius the Martyr, and that he was bidden to make the like of gold and ſiluer, which he carried about him, and obtained victorie againſt the Saracens. This teſtimonie of Metaphraſtes is of no value, for he is but a fabler. Yet his teſtimonie declares thus much, that in the daies of Diocleſian, which was vpon the point of 300. yeares, Popiſh crucifixes were not in vſe. Becauſe Procopius made the crucifixe which he wore about him, vpon the ſpecial occaſion of a reuelation. *A*nd it ſeemes that crucifixes were not publikely receiued in the Church till 700. yeares after Chriſt. For then the ſixth *C*ouncell of Conſtantinople, whoſe Canons are not counterfeit, commands that the image of *C*hriſt be ſet vp in the roome of *Agnus dei.*

Synod. Trullenſis c.81. & this canon is allowed. Bellar. de ima. l.1.c.12,

The laſt particular, is touching the worſhip of Chriſt, and his Images. The firſt concluſion. *The adoration of the Sacrament or of Chriſt after the Romane manner, in, at, and vnder the forme of bread was not known or vſed in the church of God, within eight hundred yeares after Chriſt.* For Tranſubſtantiation the ground of adoration was not knowne or receiued of the learned, till after this time. Let them of the Romane religion ſtudie till their heads and hearts ake, they ſhal neuer be able ſoundly to prooue the contrarie. *A*nd Honorius III. is ſaid to haue inſtituted this adoration about the yeare of our Lord. 1220.

Cathari. de cultu imag.

The 2. Concluſion. *The worſhip Latria or diuine honour, was not giuen by the learned any way to the image of Chriſt for a thouſand years after his aſcenſion, and vpward.* This the Papiſts ſee and confeſſe. Catharin ſaith, *Indeede none of the auncient (as farre as I could reade and marke) euer ſaid, that images are to be worſhipped with the worſhip of Latria, but they all deteſted this kind of ſpeaking. Againe, it is not found in auntient writers, that an image (conſidered as an Image) is to be adored with Latria, but contrariwiſe that it is not ſo to be adored. And we reade this often proteſted in the anſwers of the Biſhops of the ſeuenth Synod, & in the Decree moſt manifeſtly, which I certainly beleeue neuer came to the hands of Thomas.* Of the ſame opinion is Francis Swares the Ieſuite, who thinkes that Thomas neuer ſaw the ſeuenth Synode, or the ſecond councel of Nice.

Vpon Tho.

Vpon this which hath bin ſaid, it appeares that ſundrie maine points of religious worſhip haue beene deuiſed by men in the Church of Rome, & conſequently that their worſhip is in effect idolatrie. For all this, put caſe that the Romane worſhip be no idolatrie: neuertheleſſe it is ſubiect to a poſſibility of beeing idolatrie, and therefore naught, and thus I reaſon.

The true worſhip of God is not ſubiect to a poſſibilitie of beeing idolatry. For there is no poſſibility of darknes in light, no poſſibility of euill in goodneſſe. The worſhip of God in the Romane Church is ſubiect to a poſſibilitie of Idolatrie. For it is poſſible, that he which by ſignes manifeſts his preſence, and heares them that pray before images, be the diuill himſelfe, & doe it by Satanicall operation. There is no ſuch likelihood in the Sacraments and word preached: becauſe they are founded in the inſtitution of God, & ſo are not Images, or worſhip at them. Againe, in the adoratiō of images, three caueats muſt be obſerued, as they teach. The firſt, that no confidence be placed in images: the ſecond, that we aske nothing of them: the third, that we doe not aſcribe any diuinity vnto them. Now it is a poſſible thing (nay it is not ordinarie) that the common people omit theſe, or ſome of theſe cautions. Auguſt. ſaith, *Who doth worſhip or pray beholding an image which is not ſo affected, that he thinketh he is not heard of it, and hopeth that ſhall be performed by it, which he deſireth.* Againe, *the ſimilitude of a ſhape, and the counterfeit compoſition of lines doth lead, and with a certaine weake and ſicke affection, doth rauiſh the weaker ſorts of mortall men.*

in Pſal. 113. & Epiſt. 49. ad Deogratias,

Againe, it is poſſible that the prieſt faile in his intention, by wandring by-thoughts when he is in the conſecration of the Hoſt, or he may of bad purpoſe intend not to conſecrate: or he may of negligence omit ſome word or words of conſecration: & then there is no right conſecration: if no conſecration, no tranſubſtantiation: if no tranſubſtantiation, Chriſt is not adored, but a peece of bread for the liuing God.

Againe, there is a poſſibilitie that ſome of them that be worſhipped for Saints in heauen, be no Saints, but damned in hell. And Hierom ſaid, *We worſhip the bodies of many vpon earth, whoſe ſoules are tormented in hell.* Sundrie images in the Church of Rome at the firſt, in all likelihood were inuented to repreſent, not the perſons of men, but myſteries after the maner of Emblems. The figure which is called Saint Margaret, deſtroying a dragon after ſhe was deuoured of it, in former times ſerued to repreſent, the calling of the Church of the Gentiles, beeing gathered by the preaching of the Goſpel out of the bowels (as it were) of the deuill, of whom they were deuoured. Saint George on horſe-backe was in former times a repreſentation of Chriſt our Sauiour, who vanquiſhed the deuill for the deliuerance of his Church. S. Chriſtopher, who was indeed a meere fiction, was in former times nothing elſe but a repreſentation of the life of a Chriſtian man: as the verie name declares. For Chriſtopherus is one that beares the name of

A Chriſt before men. Now theſe and like pictures of myſteries, were in proceſſe of time reputed pictures of Saints; and are worſhipped at this day of many, as they haue beene heretofore, for the images of Saints indeed. To this I adde, that reliques are very often counterfeit: that the feaſt of the Aſſumption of the virgin Marie is of no better ſtampe: becauſe there is no certentie in hyſtorie to prooue this aſſumption. Thus much of the Idolatrie of our times.

Fereſius de Trad.par.3.

HAuing thus declared, what is meant by Idols, and how they be to be auoided, I muſt yet proced further. For it is the propertie of a diuine law, in forbidding any thing to command the contrarie: and therefore when B Idols are forbidden in this text, the true worſhip of God is commanded: and it is the very ſcope of this place to inioyne vs to preſerue our ſelues in the true worſhippe of God. Of which dutie I will ſpeake a litle, becauſe it is of ſpeciall weight and moment. That we may the better keepe our ſelues in the right worſhip of God, we muſt conſider firſt, what is meant by the worſhip of God; and ſecondly, what are the ſpirituall heads and parts thereof. That we may conceiue aright what is meant by the worſhip or ſeruice of God, ſixe points are diſtinctly to be conſidered. The firſt is the foundation of Gods worſhip. For they that would truely worſhip God, muſt lay downe a foundation thereof in their hearts; and that conſiſteth of two parts, the knowledge of God, and of our ſelues. Of the knowledge of God, the Prophet Eſai ſpeaketh thus. *The Egyptians ſhall know the Lord in that day, and doe ſacrifices and oblations, and ſhall vow vowes vnto the Lord.* And Paul ſaith, *How ſhall they call on him, of whome they haue not heard?* If it be demanded, what knowledge of God is required, I anſwer, we muſt not onely know God as he is in himſelfe, that is, the vnitie of the Godhead in the Trinitie of perſons, with the properties and workes thereof: but we muſt know him as he is to vs, that is, our God, extending his mercy and his prouidence ouer vs. For the ſenſe, or experimentall knowledge of the fauour and goodnes of God, breeds in vs the true worſhip D of God. Concerning our ſelues we muſt know two things. The firſt, what we are by nature, namely, vile, wretched, and miſerable ſinners, vnable to doe any good, prone to all euill, deſeruing many thouſand damnations. This knowledge of our miſerie is indeed no cauſe that mooues vs to worſhip God, yet is it an occaſion thereof. The woman of Samaria did no better then ſcorne Chriſt, till ſhe was brought to a ſight of her ſinnes, and then afterward ſhe reuerenced him as the Meſſias. The prodigall ſonne, when he was touched with a feeling of his owne miſery, came and yeelded himſelfe in ſubiection to his father. Againe we muſt further know, what we are by grace, namely, the children and ſeruants of God, and heires of the kingdome of heauen. And this knowledge is a notable inducement to the worſhip of God. For the mercies of God are they which moue mē, to bring vnto God the true and reaſonable ſeruice.

Iſai.19.21.
Rom.10.14
Ioh.4.
Luke.15.21
Romane. 12.1.

Vpon the former doctrine, two things offer themſelues to be conſidered, the ſin of our times, and our dutie. The ſinne is noted by the Prophet, *There is none that vnderſtandeth, and ſeeketh after God.* This we ſee by daily experience. Men content themſelues with that knowledge of God which nature affoardeth, & they endeauour not to know & acknowledge him as he hath reuealed himſelf in the written word, ſpecially in the couenant of grace. And ſo great is the force of ſelfe-loue in moſt men, that they cannot abide to conſider of themſelues, as they are in themſelues out of Chriſt. Thus moſt men preſent a worſhip vnto God, but it is without gound or foundation. Now the dutie of all men is to ſtudy for the knowledge of God and of themſelues; & to increaſe herein. For hence it is, that all godly men haue ſtirred vp themſelues to duties pertaining to the honour of God. Dauid bleſſeth God, praiſeth him, and brings gifts & offerings to him, vpon the knowledge he had, that kingdome, power, and glory, was Gods, and that all things were his. Daniel makes ſolemne prayer & confeſſion to God, becauſe he cōſidered him to be great and terrible, and to be a keeper of couenants with them that loue him. The ground of the nine latter commaudements is the firſt, C *Thou ſhalt haue no other gods before me.* And the ground of this commaundement is a knowledge and faith that Iehouah is our God. And this appeares, becauſe the words, *I am Iehouah thy God, which, &c.* are cloſed vpon the firſt commaundement, and ſhut vp with it in one & the ſame period in the Hebrew text. Moreouer when God is not knowne aright, he is not worſhipped aright, but either the idols of our braine are worſhipped, or deuils. Thus Paul ſaith, that the Galatians, when they knew not God, worſhipped them that are no gods by nature. For ſuch as our knowledge is, ſuch is our worſhip.

Pſal.14.1.
1.Chr.29. 10.11.
Dan.9.5.
Gal.4.8.

The ſecond point, is the rule of the worſhip: and that is, That nothing may goe vnder the name of the worſhip of God, which he hath not ordained in his owne word, and commanded to vs as his owne worſhip. For we are forbidden vnder paine of the curſe of God, either to adde, or to take away any thing from the precepts of God in which he preſcribes his owne worſhip. When the Iewes worſhipped God after the deuiſed faſhions of the Gentils, though their meaning was to worſhip nothing but God, yet the text ſaith, *they worſhipped nothing but deuils.* Again, the Lord forbids vs in his worſhip to follow *after our owne hearts and eies, or to walke in the ordinance of our forefathers, but onely in his commandements.* And he holds it as a vaine thing, *to teach his worſhip and feare by the precepts of men.* That we may worſhip God with reaſonable ſeruice, we muſt *prooue*

Deut.12. 8. 32.
Deu.32.17.
Num.15.39.
Ezech. 20. 18.
Iſai.29.13.
Mat.15.9.

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Rom.12.1.2. A *what is the good, acceptable, and perfect will of God.* And thoſe are good workes, indeede acceptable to God, Eph.2.10. which *he hath prepared for men to walke in.* Col.2.22.23. *All voluntarie religion,* and will-ſeruice, is vtterly condemned. Therefore nothing may goe vnder the name of Gods worſhip, but that which he preſcribes. It is alleadged to the contrarie, that when a worke is done without commaundement, ſo there be an intention to honour God, it is the worſhip of God. I anſwer, it is falſe. For that any worke or action may be the worſhip of God, foure things are required; the perſon or doer muſt be regenerate; the matter of the worke muſt be a thing commaunded; it muſt be done in faith: and then, in the intention of the minde, it muſt B be directed to the honour of God. Secondly, the intention to honour God, is not alwaies good, vnleſſe it be an intention to honour him, by yeelding obedience to that which he commaundeth. *A*gaine, it is alleadged, that a worke done in loue to God, though there be no commaundement thereof, is the worſhip of God. I anſwer, that loue keepes it ſelfe to the word, and will of God: and things done without a word from God, are not of loue. Gal.5.14. For *loue is the fulfilling of the law.* Thirdly, it is obiected, that vowes in the old Teſtament were a part of the worſhip of God, and that they were not commaunded. I anſwer, though God did not bind all men by a commaundement to make vowes; C yet hath he teſtified in his word, that vowes were acceptable to him: for he preſcribed the matter of vowes, and the manner of making, and the keeping of them. Mark.14.6. Furthermore, it is vrged, that Marie who annointed Chriſt, had no commaundement ſo to doe, and yet ſhe did a worke acceptable to Chriſt. I anſwer, though ſhe had no particular commaundement, yet had ſhe a generall. For the worke ſhe did, was a confeſſion of her faith and loue to Chriſt, and that is commanded. 1.Cor.9.18 Likewiſe Pauls example is vrged, who preached the Goſpel freely, and looked for his reward of God: and yet he had no commaundement ſo to doe. I anſwer, to take a ſtipend for preaching the Goſpell, is in it ſelfe a thing indifferent, and may be done, or not done. D Yet was it not a thing indifferent in the *C*hurch of *C*orinth, by reaſon of the offence of many. And therefore Paul preached freely: and he could doe no otherwiſe, vnleſſe he would haue abuſed (as he ſaith) his authoritie. For a thing indifferent in the caſe of skandall, ceaſeth to be indifferent, & is a thing commanded. Laſtly, ſome obiect, Luk. 10.16. *He which heareth you, heareth me.* Therefore (ſay they) the very commandement of Paſtours preſcribe Gods worſhip. I anſwer, first the place is properly to be vnderſtood, not of all teachers, but of the Apoſtles. Secondly, if it be ſpoken of all teachers the words muſt be vnderſtood with limitation: for thus is the Miniſteriall cōmiſſion, Mat.28.20 *Teach them to obſerue all things which I haue commaunded you.* As Chriſt A was ſent of the Father, ſo are the Miniſters ſent of him: Ioh.10.22. but he was ſent to doe his Fathers will: Luk.14.31. *As my Father hath commaunded me, ſo doe I.*

Thus the truth of this rule is manifeſt: and we muſt lay it vp in our hearts as a treaſure, and neuer ſuffer our ſelues to be depriued of it; for the vſe of it is great. By it we may diſcerne the prophanenes of our times. All men can ſay, God muſt be worſhipped: but when it comes to the point, what is the worſhip wherewith they honour God? Surely, what they liſt themſelues. Some worſhip God with their good meaning; ſome with their good dealing; ſome with the babling of a fewe words, as namely, of the Apoſtles Creed, and B ten *C*ommandements for prayers. This ſeruice of God is very common: but alas, it is poore ſeruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learne to deteſt the ſeruice and worſhip which is performed to God in the *C*hurch of Rome. For it containes many parts and points of will-worſhip, hauing no warrant from God, either by commaundement or promiſe: of this kind are the Sacraments of pennance, confirmation, matrimonie, orders, and the laſt annointment. The conſecration of the bodie of *C*hriſt by fiue words, *For this is my bodie:* the oblation and ſacrifice of Chriſt in the Maſſe for the ſinnes of the quicke and C dead: the vowe of continencie, perpetuall pouertie, and of regular obedience: the religious diſtinction of meates, garments, times; the hallowing of aſhes, palmes, bread, water, &c. for the driuing away of deuills, and for the health of the body and ſoule. For theſe and many other practiſes, let them bring forth the word of God, if they can. They pleade for many things: that they haue the word of Traditions. I anſwer, that Traditions Eccleſiaſticall are no word of God; but the word of man. And traditions which are called Apoſtolicall, are either of no moment, or doubtfull. For how ſhall we know certenly, that they were the traditions of the Apoſtles, conſidering none hath ſaid ſo, but ſome of the Fathers, whoſe teſtimonies are not ſufficient, D becauſe they are ſubiect to errour?

The third point, is the end which God hath appointed of all his worſhip: and that is, not to giue or adde glory to God: for nothing can be added to abſolute perfection. But the end is, to acknowledge, praiſe, and confeſſe the infinite glory of GOD. Furthermore, the end of this acknowledgement or confeſſion, is our happines and ſaluation, Ioh.17.3. *This is eternall life, to know thee the onely true God——.* *Pſal.*50.15. *Call vpon me in the day of trouble, & I wil deliuer thee.* 1.Tim.4.8. Paul ſaith, *Godlines is our gaine:* & the reaſon is, becauſe *it hath the promiſes of this life, & the life to come.* Vpon this we muſt be admoniſhed euermore to worſhip God, & that with al care and diligence; becauſe the worſhip of God is not his benefit, but our benefit and ſaluation.

The fourth point is concerning apt & able perſons to performe worſhippe acceptable vnto God. And they are onely ſuch as turne vnto God, and are renewed by the holy Ghoſt. And the worſhip of God performed by any other perſons,is not worſhip,but ſinne; Prou. 15.8. *The ſacrifice of the wicked is an abhomination vnto the Lord.* The Lord by the prophet Iſai proteſteth,that the oblations and ſacrifices of the Iewes *were an abhomination to him,and that he hated them, becauſe their hands were full of blood.* Againe he ſaith, *That he which killes a bullocke,is as he which killes a man, and that he which offers a ſheepe in ſacrifice, as he which cuts off a dogs head*; becauſe of their vile abhominations. Iohn 9.31. *God heareth no ſinners.* Whatſoeuer is not of faith,is ſinne: whatſoeuer worſhip of God is performed by vnrepentant ſinners,it is not of faith, becauſe they want that faith, without which there is no pleaſing of God. He that turnes not to God, doth not acknowledge his owne guilt,he that doth not acknowledge his guilt, doth neither acknowledge Gods iuſtice,nor his mercie: he that doth not acknowledge the iuſtice and mercie of God,can not truly worſhip him: he therefore that turnes not to God, can not vnfainedly worſhip him. If it be demaunded, how the worſhip of God ſhould be a ſinne in any man, conſidering it is commanded: I anſwer,ſinnes be of two ſorts. The firſt is, when ſomething is done that is flat contrarie to the commandement of God: the ſecond is,when that is done which God commandeth,but not in that manner God commandeth. And thus the worſhip of God in wicked men is a ſinne. Becauſe though they doe that which God commands, yet they doe it not as he commands. Againe,it may be ſaid, if the worſhip of God be a ſinne in the vnregenerate, then muſt not they be exhorted to the worſhip of God: becauſe we may not exhort to ſinne. I anſwer, that exhortations may not be made for the doing of any thing that is a ſinne of it ſelfe: now the worſhip of God is not a ſinne of it ſelfe, but onely by accident; that is, becauſe it is performed by vngodly perſons, to whome beeing vncleane, all things are vncleane. Againe, vngodly men are not to be exhorted to the worſhip of *God*, but in meete and conuenient order. For firſt, they muſt be admoniſhed to turne vnto God, and then afterward to worſhip him.

Iſa.1.13,14, 15.
chap.66.3.

Here let vs take notice of the ouerſight of many, who liuing without reformation and amendment of life, thinke neuertheleſſe if they pray vnto God, heare his word, come to the Lords Table, that they doe great matters, and that the Lord is highly bound vnto them, whereas indeed they doe nothing elſe but offend him and prouoke him to anger: not becauſe they worſhippe GOD, but becauſe they worſhip him without faith and repentance. Likewiſe their loue of GOD,their ſtrong & liuely faith(of which they boaſt,) their confidence in Chriſt, are but fictions of the braine, ſo long as they are ſeuered from amendment of heart and life.

Here againe we are taught, that if we indeed would ſerue and worſhip God, we muſt firſt turne to him with all our hearts; yea continually make a renouation of our firſt conuerſion, and ſeeke reconciliation with God and man, Mark.11.25. *When ye ſhall ſtand and pray, forgiue.* The beleeuing Corinthians, becauſe they wanted this renewed recōciliation, when they came to the Lords Table,did eate iudgement to themſelues.

It may here be demanded,in what part the man regenerate worſhips God. I anſwer, in the whole man both bodie and ſoule, as *Paul* ſaith, *Glorifie God in your bodies and in your ſpirits.* Yet there muſt ſome diſtinction and difference be obſerued. For principally and properly God is worſhipped in our ſpirit. Ioh.4.24. *The true worſhippers ſhall worſhippe the Father in ſpirit.* Rom. 1.9. *Whome I ſerue in my ſpirit.* 1. Pet.3.15. *Sanctifie God in your hearts.* By the ſpirit, I vnderſtand the thought of the minde, the conſcience,and the affections of the heart. For in theſe is the firſt and principall ſeate of diuine and ſpirituall worſhip. As for the body, it is but a ſecondarie inſtrument of the ſeruice of *God*. By this we may diſcerne the vanitie of Popiſh religion. For it conſiſts for the moſt part,vpon externall and bodily rites,geſtures, and ceremonies, borrowed partly from the Iewes,and partly from the heathen: whereas the true religion of the new Teſtament, hath but few preſcribed ceremonies, and for the moſt part,is diuine and ſpirituall.

1.Cor.6.20.

The fifth point is,concerning the particular thing or place to which the worſhip of God is to be directed. And this rule muſt be remembred. The worſhip of God both inward and outward muſt be directed towards that thing, in which,and at which,God will be worſhipped. Now God hath ſtraightly bound the worſhip of the Sonne, and conſequently of himſelfe, to that maſſe and lumpe of humane nature, receiued into the vnitie of the ſecond perſon. For this is the vniuerſall commandement of God touching his Sonne Chriſt, *He is thy Lord, and thou ſhalt worſhippe him.* And, *Adore him all ye his Angels.* Therefore in euery place, in which we know him to be bodily preſent, without any more adoe,we are by directing our bodies and minds vnto him according to the place in which he is, or abides, to do him homage. For this finite & created maſſe of the manhood carries with it the adoration of the perſon to euery place,in which we certenly know the ſaid manhood to exiſt ſubſtātially. And it matters not whether it be ſeene with bodily eies or no. For it is ſufficient,if we be certen, either by ſenſe, or by the word of *God* of the bodily preſence of *Chriſt*. By vertue of the former cōmandement,the wiſe men fal downe before the child Ieſus & worſhip him,turning eies & minds to that part of the houſe in

Pſa.45.11.
and 97.7.

Marth.2.11.

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Ioh.20.28.
Pſa.99.5.
Ioh.4.23.

which they ſaw him preſent. The woman of Canaan comes and fals down at the feete of Chriſt, and worſhips him at the place in which he ſtood. Thomas as ſoone as he knew that Chriſt ſtoode before him, he directs his ſpeech vnto him and ſaies, *My Lord and my God.* The diſciples adore him in the clouds, ſo long as they could ſee him: and when he was taken out of their ſight, they ſtill adored him, by directing minde, and geſture of bodie, not to the ſunne, moone, ſtarres, ayre, cloudes, much leſſe to any earthly creature or place, but to the place of celeſtiall happines, which is aboue & beyond this viſible world, into which he aſcended bodily, where alſo Steuen worſhipped him, and all the people of God euer ſince, directing hand and heart to heauen. As concerning the Arke of the couenant, the commandement of God is, *Exalt the Lord your God, and fall downe before his footeſtoole;* for he is holy. By meanes of this commandement, the Iewes were bound to worſhip God by directing themſelues toward the arke or mercy-ſeate, euen as if they had ſeene God himſelfe there viſibly preſent. Now the manhood of Chriſt is the true Propitiatorie, & comes in the roome of the Arke of the couenant now in the time of the new Teſtament. And further, ſeeing it is a part of Chriſt the Mediatour, God will rather be worſhipped in it then at the arke of the couenant, and it carries with it the adoration & worſhip of God to the place, in which it is knowne certainely to be more then the Arke. Furthermore, conſidering adoration is tied to the manhood of the Sonne of God, and God in it is worſhipped, now in the daies of the new Teſtament, we are not bound by any commandment to direct our worſhip toward any place or creature vpon earth: but on the contrarie, without reuerence or reſpect to this or that place to worſhip *in ſpirit and truth,* lifting vp heart and minde to heauen where our Redeemer is at the right hand of God.

Dialog. 5. in Arianos.
Cyril. ad Theodoſium.
[a] That is, the manhood conſidered apart from the Godhead.
Dialog.3. cont. Arianos.
[b] Oblique. Aug. in Pſa. 58.
Cyril. anath. 8, & libro de fide ad Regin.
Thom. in 3. 2. qu. 25. art. 2.

The ſixth and laſt point is, concerning the properties of the worſhip of God, and they are three. The firſt is, that the worſhip of God is Incommunicable. Iſa. 42. 8. *I will not giue my glorie to any other, nor my praiſe to grauen images.* Mathew 4. 10. *Him onely ſhalt thou ſerue.* It may be be obiected, that diuine adoration is giuen to the manhoode of Chriſt, which is a creature. I anſwer, that adoration or inuocation pertaines and is to be giuen to whole Chriſt, leaſt we ſhould ſeeme to deuide the perſon; and ſeparate the natures. And yet a diſtinction muſt be made of the Godhead & manhood. For the Godhead is the proper obiect, to which religious adoration is properly & ſimply directed, and ſo is not the manhood. For no creature is ſimply to be honoured with diuine adoration. Athanaſius ſaith, *God is to be adored in regard or reſpect of the Godhead.* Cyril ſaith, *Doe we adore Immanuel as* [a] *a man? God forbid. For this were a dotage, deceit, and errour. For in this we ſhould nothing differ from them which worſhip the creature beyond the Creatour and maker.* Againe, *The Godhead in Chriſt is a nature to be adored, and the humanitie is the nature adoring.* Neuertheleſſe though Adoration be directed ſimply to the Godhead, yet is not the ſaid Godhead to be adored without the fleſh. Athanaſius ſaith thus: *When we are about to adore, we doe not ſeparate the Word from the fleſh. For who will ſay, Stand apart from the fleſh, that I may adore thee?* Laſtly, we are to hold that the very manhood of Chriſt, is to be adored of man and angels with religious adoration due to the ſonne of God: in regard it is the manhood of the Word, and is receiued into the vnitie of the ſecond perſon. But how to be adored? not directly as the Godhead: but in [b] oblique manner, by reaſon of the vnion with the Godhead. When ſubiects ciuilly worſhip their prince wearing a crowne and bearing a ſcepter: in this worſhip they doe not ſeparate the prince from his crowne and ſcepter, but they honour the perſon directly, and the crowne and ſcepter onely by conſequent, namely, as ſignes and teſtimonies of princely maieſtie. And ſo is the manhood adored in the perſon of the ſonne, yet not properly and ſimply as the godhead (for that were damnable idolatrie) but ſo farre forth as it is vnited to the ſaid godhead of the ſonne: not as a garment, which may be put off and on, but inſeparably as a part of the ſecond perſon; ſo as the Mediatour worſhipped ſhalbe God-man or man-god in the vnitie of one perſon. And the catholike Church hath accurſed them which hold, that the fleſh of Chriſt is not to be adored; conſidering it is the fleſh of God: and that in one and the ſame adoration Chriſt is not to be adored with his fleſh. Thomas the ſchooleman ſaith; *The Adoration of Latria or diuine worſhip is not giuen to the humanitie in reſpect of it ſelfe, but in reſpect of the diuinitie to which it is vnited, according to which Chriſt is not leſſe then the father.* Here by the way, let it be obſerued; ſeeing Latria diuine worſhip, is giuen to the manhood of Chriſt, onely in reſpect of the perſonall vnion, that therefore the images of God and Chriſt, as crucifixes, are not to be worſhipped with Latria. For there is no vnion betweene them and God, but onely in the blinde conceit of man. Furthermore beſide this religious oblique adoration, there is due to the manhood of Chriſt greater honour then to any creature beſide. For euen as he is man he hath receiued a name aboue all names, at which all things bow in heauen and earth, Philip. 2. 10. to wit, the name of a iudge and Gouernour of all things in heauen and earth, Math. 28. 18. in which reſpect we are commanded to kiſſe the ſonne, Pſal. 2. 12.

Againe, if the worſhip of God be proper to him, and not to be giuen either to man or angel, it may be demaunded, how Angels and

Saints

A Saints in heauen are to be worſhipped. I anſwer, whether they appeare vnto vs or not, a certaine generall kinde of worſhip is to be giuen to them, and it conſiſts of two parts; *Commemoration*, and *Imitation*. Commemoration is reuerend remembrance of their perſons and vertues. Of this ſaith the virgin Mary in way of propheſie, *All nations ſhall call me bleſſed.* Luk.1.48. Of this commemoration we haue a notable example in the 11. chapter to the Heb. where the worthy deedes and vertues of the Saints of the old and new teſtament are rehearſed. Here two caueats muſt be obſerued: firſt, that we fixe not our mindes vpon the Saints, but lift them vp to God, by giuing thankes to B him for his mercies vpon them, and for their vertuous example towards vs. Thus the Church of Galatia *glorified God* for Paul. Gal.1.23. Secondly, we muſt not keepe a memorie of Saints departed in hypocriſie, as the Phariſies did, Mat.23.30. who builded the tombes of the prophets, but deſpiſed their doctrine: and as the *Papiſts* doe, who magnifie the Apoſtles, and perſecute their doctrine. The ſecond part of their honour is *Imitation*. Phil.3.17. And And that this imitation may be worthie praiſe and commendation, fiue caueats muſt be remembred. Firſt, we may not imitate actions done vpon ſingular commandement; as for example; we may not imitate Abraham in offering his ſonne Iſaac. Secondly, we may not imitate actions done by extraordinarie and heroical inſtinct. When the diſciples would haue commanded the fire come downe from heauen C vpon the Samaritans, as Elias did vpon the captaines with their fifties, Chriſt ſaid, *ye know not of what ſpirit ye are.* Luk.9.54. Thirdly, we muſt not imitate perſonall actions, as Peters walking on the waters. Fourthly, we muſt not imitate their miracles: For they ſerued onely for a time, to confirme the doctrine which they taught. Laſtly, we muſt not follow them in their attire, geſtures, infirmities of bodie, or vices: for this is but apiſh imitation, ſpecially to imitate their faſhions: but we muſt follow them in ſubſtantiall duties of the morall lawe. Paul ſaith, *Follow me, as I follow Chriſt:* 1.Cor.11.1. now he followed Chriſt in morall obedience to God. And thus in a generall ſort are Saints to be honoured.

D Againe, if Saints or Angels certainely appeare vnto vs, we may then worſhip them with bodily geſture, but it muſt be remembred, that this geſture be altogither ciuill. For there is no other kind of honour due vnto them, but that which appertaines to princes and great perſonages. But when they appeare not to vs (as now in theſe laſt times) we may not worſhip them at all, either by geſture or ſpeech.

The ſecond propertie of the worſhippe of God is, that it muſt be free and voluntarie, without all conſtraint and compulſion; Pſal. 110.3. *Thy people ſhall come willingly in the day of aſſembly.* 2.Cor.8.12. *If there be a minde, God accepts a man according to that which he hath, and not according to that which he hath not.* This is the ſeruice of the kingdome of God: and earthly princes haue not the like. This ſeruice is not from nature, but from the ſpirit of grace: and therefore with Dauid we muſt pray to *God* to be eſtabliſhed & guided by his free or voluntary ſpirit.

The third propertie of the worſhip of God is, that it muſt be ioyned with honeſtie and comelineſſe, *Pray for kings and princes that ye may liue in godlineſſe and honeſtie.* 1.Tim.2.1. *Adde to your faith vertue.* 2.Pet.1.5. Where by honeſtie and vertue is meant, a graue, ſober, decent, comely, modeſt behauiour towards all men, and before all men. For this ciuill and vertuous honeſtie is the ornament of diuine worſhip, and therefore the common ſaying muſt not be deſpiſed. That good conſcience, and good manners muſt goe togither. The Lord condemnes all ſuch as doe but take his word in their mouths, when they hate to be reformed in their liues. Pſal.50.16.

Comelineſſe is, when the worſhip of God is performed with meete and conuenient circumſtances of time, place, perſon, geſture. 1.Cor 7.35. 36. and 14. 40. Publike worſhip muſt be performed by publike perſons, in publike places, and it muſt haue publike and ſolemne geſture. Priuate worſhip is to be giuen to God by priuate perſons, in priuate places, with priuate geſtures & ſignes. Secret worſhip muſt ſecretly be yeelded to God, and the ſignes thereof concealed from the eies and hearing of men. Thus Nehemias praied in the preſence of Aſſuerus, Nehe. 2.4. And Anna before Elie the prieſt, 1.Sam.1.13. *her lips mooued onely; but her voice was not heard.* Men therefore are deceiued that thinke the open Church the fitteſt place for the priuate & ſecret praiers which they are to make to God.

Vpon the former points of doctrine ioyntly conſidered, a definition of the worſhip of God may be framed thus. The worſhip or ſeruice of God is, when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts, according to his owne will.

Worſhip thus defined, muſt be conſidered as a diſtinct thing from that honour which is called [a] *Veneration*. For worſhip properly belongs to perſons, and *veneration* to things which appertaine to perſons. And veneration is to haue a reuerent eſtimation of any thing, or to preſerue and keepe it without hurt, as making ſtore of it: and to vſe it reuerently if it be to be vſed. In this ſenſe Auguſtine ſaith, we worſhip or *reuerence the baptiſme of Chriſt.* De doctrina Chriſt. lib.3. c.9. epiſt.146. And in the Canon Law it is ſaid; *Let them diligently heare, and faithfully reuerence the words of God.* And thus are all holy things of God worſhipped, and all ſignes or remembrances of excellent things paſt. When Dauid fetched home the *Arke* and daunced befor it, he gaue no worſhip to the *Arke* but veneration.

[a] Hier.ep.17. ad Ripariam.

The worſhip of God is twofold, principall, or leſſe principall. The Lord ſaith, *I will mercie, not ſacrifice,* Oſea.6.6. that is, rather mercie then ſacrifice. Where mercie is made the maine and principall worſhip of God, and ſacrifice alſo

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A is worſhip, but the acceſſarie or leſſe principall.

The principall worſhip of God, is a worke of God in vs, whereby we are made conformable to him in holineſſe and goodneſſe: and whereby his image is renewed or reſtored to vs. That this conformitie with God is indeed the maine and proper worſhip of God, it appeares by theſe reaſons. It is the commandement of God: Luk.6.36. *Be mercifull as your heauenly father is mercifull*: Leuit.11.44. and againe, *Sanctifie your ſelues and be ye holy, for I am holy*. Now the intent of theſe commaundements is, to ſet downe the maine worſhip of God: as Saint Iames teſtifieth, Iam.1.27. *Pure religion and vndefiled before God, is to viſit the fatherleſſe and widowes in their aduerſitie, and to keepe himſelfe vnſpotted of the world.* B Againe Chriſt ſaith, Ioh.4.24. *The true worſhippers worſhip God in ſpirit and truth.* Where by *Spirit*, is to be vnderſtood, not onely the heart, but alſo the ſpirituall renued motions thereof: or as Saint Paul ſaith, 2.Tim.1.5. *Loue out of a pure heart, good cõſcience, faith vnfained.* And this appeares by the oppoſition: for Chriſt here oppoſeth *Spirit*, to the ceremoniall worſhip of the Iewes, which was *carnal*, Heb.7.16. vpon a carnal cõmandement (as the holy Ghoſt ſpeaketh:) becauſe it ſtood in outward and bodily rites and actions which had no power to ſanctifie. And by *truth*, is meant no ſinceritie, but all ſuch duties of ours, as were figured by Iewiſh types and ceremonies, namely and ſpecially our mortification, viuification, and ſuch like. Paul ſaith notably, C *He that ſerueth God in theſe things*, Rom.14.18. that is, righteouſnes, peace of conſcience, and ioy in the holy Ghoſt, *is acceptable to God*. And againe he ſaith, chap.12.1. that *our reaſonable* or ſpirituall *ſeruing of God, is to dedicate our ſelues in bodie and ſoule to his honour*. Euery man talkes of the ſeruing of God: but few there be that thinke of this ſeruice which ſtands in the cõforming of our ſelues to the image of God, which is in iuſtice & holines.

This principall worſhip hath two properties. The firſt is Eternitie: for it begins in this life, and is perfected in the life to come. Becauſe it is that euerlaſting worſhip, wherewith Angels & Saints ſhal for euer worſhip God in heauen. And herein it differs from ceremonies and ſacraments, which haue an end in this life. D The ſecond is, that it pleaſeth God of it ſelfe, and that without ſacraments, or ceremonies: ſo there be no contempt of them: as it was in the thiefe vpon the croſſe. And the reaſon is plaine. God is not onely a ſpirit or ſpirituall ſubſtance, but he is euery way infinite and hath ſufficiencie of all perfection in himſelfe. And therefore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodneſſe to vs, and in al ſuch duties wherby we conforme our ſelues to him & magnifie his goodneſſe. Thus Paul ſaith, Act.17.25. That *God needes nothing*: and therefore he is not worſhipped with any thing made by the hands of man. And the Lord ſaith by the Pſalmiſt, that he doth not principally reſpect our gifts Pſ.50.8.14. and our ſacrifices: becauſe, all things are his: but he reſpects praiſe and thankſgiuing.

The principall worſhip of God hath two parts: one is to yeild ſubiectiõ to him, the other to draw neere to him, & to cleaue vnto him. By the firſt we put a difference between our ſelues and God, by reaſon of the greatnes of his maieſty. By the other we make our ſelues one with him as with the fountaine of goodnes.

Subiection to God is, when we put away, & as it were baniſh from our ſelues our own reaſon and wil & make the wiſedome of God to be our wiſedome, & his will to be our wil, euen then when it is againſt our will: by cauſing our wil to be ſubiect to his will, & to depend vpon it. This will of God, to which we muſt be ſubiect, is reuealed, partly by the written word, in commandements, promiſes, threats; and partly by the euent of any thing: as when a man is ſicke, we know by the euent in that he is ſicke, it is the wil of God he ſhould be ſicke: nothing fals out without the will of the heauenly father. If it be alleadged, that ſubiection is due vnto men: I anſwer, that the ſubiection due to God is *abſolute*: firſt, becauſe it is to be giuen by the whole man in body & ſoule & conſcience: ſecondly, becauſe it is to be yeilded to him in all things without exception, whereas ſubiection to men muſt alwaies be in the Lord.

In ſubiection there be two things. The firſt is, the foundation therof, & that is, a *knowledge*, and faith, that God is our ſoueraigne Lord & King, and our iudge of infinite iuſtice, able to ſaue and to deſtroy bodie & ſoule. The ſecond is, vpon this knowledge a *Reſignation* of our ſelues to the pleaſure of God. And that is againe in two things: when we ſuffer him to rule vs by his word: and when we ſuffer him to diſpoſe of our bodies and ſoules, and all things that belong vnto vs, as ſhall make for his glory and our good. This is the right ſubiection and right ſeruing of God. Take an example in Dauid, when he fled out of his kingdome beeing purſued by his ſonne Abſalon. *Let him ſay that I pleaſe him not, behold, here I am, let him do vnto me as ſhal ſeem good in his own eyes.* 2.Sam.15.26.

Subiection to God is practiſed by three vertues, faith, adoration, feare. Faith is a ſubiection to the commandement of God, that bids vs beleeue him, and truſt him in his word. Of this faith I haue ſpoken at large, when I ſhewed how we ſhould liue by faith. Onely one thing I adde, that faith is the ſingle eie of which Math.6.22. our Sauiour ſpeaketh, which giueth light of direction to all the actions of our hearts and liues. Adoration is, when we ſubiect our ſelues to the greatnes & maieſty of God. In it be two actions: the exaltation of God to the higheſt degree: and the abaſing of our ſelues to the loweſt degree. Thus Abraham in prayer calls God *his Lord*, and himſelfe *duſt and* Gen.18.27. *aſhes*. Thus Daniel in prayer giues *all glorie* Dan.9.7.8. *to God*, *to himſelfe and the people, ſhame and confuſion of face*. Thus the woman of Canaan adores Chriſt by calling him *Lord*, and by acknowledging her ſelfe to be *but a dogge*.

Feare is a ſubiection to all the threatnings and commaundements of God. In feare which is the worſhip of God, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The firſt is knowledge of the precepts of God, Deut 4.10. *I will cauſe them to heare my words, that they may learne to feare me.* The ſecond is, knowledge of his threatnings and iudgments. *The righteous* (ſaith Dauid) *ſhall ſee this*, that is, Pſal.52.6. the deſtruction of Doeg, *and feare.* The third is, the knowledge and conſideration of the preſence of God. Cornelius is ſaid to be a man fearing God: and the holy Ghoſt hath noted the ground of his feare in his owne words: *We are heare* (ſaith he) *in the preſence* Act.10.2.33 *of God, to heare all things which God hath commanded thee.* The propertie of true feare is, to make vs in our hearts to ſtand in awe of God, and to feare, hate, and eſchew the offence of God. Prou.8.13. *The feare of God is to hate euill, pride, arrogancie, and the euill way.* Exod.20.20. *His feare muſt be before you that ye ſinne not.* If it be demaunded, why we are to feare the offence of God: I anſwer, it is firſt of all to be feared for it ſelfe, becauſe it is the offence of God; though there ſhould no puniſhment inſue: conſidering it is the greateſt euill that can befall the creature, to offend the Creator. And in the ſecond place it is feared for puniſhment. And that feare in which nothing is feared but puniſhment, is no worſhip of God.

Thus we ſee what true ſubiection to God is: now we are to be exhorted euermore to yeild this ſubiection vnto him. For firſt it is Gods Mat.11.29. cōmandement ſo to do, *Take my yoke vpon you, learne of me that I am meeke and lowly, and ye ſhall find reſt to your ſoules.* Now this yoke is ſubiectiō to God in his precepts, & in his correctiōs. Secondly, ſubiection is a thing of great excellencie. That we are ſubiect to God, it is not for his benefit, but ours. To be in this ſubiection, is to be in perfect liberty, & to haue the kingdome of God within vs. Thirdly, ſubiectiō is a matter of abſolute neceſſity. The deuils & damned ſpirits, wil they, nil they, muſt yeild a ſubiection, & there is no way to auoid it. Let vs therfore willingly ſubiect our ſelues to God. Fourthly, to deny ſubiectiō, or to grudge thereat, is the pro- Job.21.15. pertie of a wicked man. *Who is the Almightie,* ſaithe the wicked man, *that we ſhould ſerue or be ſubiect to him?* Laſtly, the puniſhment of them that will not be ſubiect, muſt be conſidered. Luk.19.27. *Theſe mine enemies,* ſaith the ſonne of God, *that will not that I ſhould raigne ouer them, bring them hither, and ſlay them before me.* And contrariwiſe ſubiection brings reſt to our ſoules.

The ſecond part of the principall worſhip of God, is to *cleaue* vnto him: & that is to be knit vnto him in heart without purpoſe of any ſeparation. Of this we haue commandement: Deut.10.22. *Serue the Lord thy God and cleaue unto him.* Likewiſe a promiſe: Iam.4.8. *Draw neere vnto God, and he wil draw neere vnto you.* Againe, 2.Chron.15.2. *The Lord is with you while ye be with him: if ye ſeeke him, he will be found of you: if ye forſake him, he will forſake you.*

Furthermore we cleaue vnto God by two vertues, Loue and Confidence. In Loue I conſider two things; the foundation, & the properties. The foundation is the knowledge of the loue & mercies of God towards vs. 1. Ioh. 4.19. *We loue him becauſe he loued vs firſt.* Pſ.116.1. *I loue the Lord becauſe he hath heard my prayer.* And Pſal.31.23. *Loue the Lord all ye Saints, becauſe he ſaueth them that be faithfull.*

The properties of loue are two. The firſt is, to maintaine an heauenly fellowſhip and coniunction with God and Chriſt. For the nature of loue is to vnite it ſelfe as much as may be, to the thing loued. *Againe*, in the want of this fellowſhip, Loue makes vs deſire and ſeeke it according to Gods will aboue all things in the world. The ſpouſe of Chriſt; that is, the Church, or euery Chriſtian ſoule ſaith of Chriſt, Cant.2.3.5. *I greatly deſire to ſit vnder his ſhadowe:* and, *I am ſicke of loue:* that is, I faint, becauſe I doe want that fellowſhip with Chriſt my head which I deſire. I adde this clauſe [*according to his will*] for two cauſes. The firſt, becauſe true loue ſeekes fellowſhip with GOD onely in ſuch meanes as he hath appointed to communicate himſelfe vnto vs, as the word preached, prayer, ſacraments; and not in viſions, dreames, reuelations. The ſecond is, becauſe our loue, if it be without hypocriſie, doth communicate it ſelfe vnto God in things in which he will be loued of vs; as namely, in the perſon of our neighbour, and ſpecially of the poore. For God will haue our neighbour, in reſpect of loue, to be in his roome and ſteade: and in the loue of our neighbour, with whom we conuerſe, will he be loued of vs. Hence it Galat.5.13. is that Paul ſaith, *That the loue of our neighbour is the fulfilling of the whole law.*

The ſecond propertie of loue is, to ſtirre our mindes to a doing and fulfilling of the will of God. The nature of loue is to make vs accompliſh the mind and will of him whom we Ioh.14.21. loue. Chriſt ſaith, *He that hath my commaundements, and doth them, is he that loueth me.* And S. 1.Ioh.5.3. Iohn, *This is the loue of GOD, that we keepe his commaundements.*

The ſecond vertue whereby we cleaue vnto God, is *Confidence:* the foundation whereof is knowledge of the wiſedome, goodneſſe, iuſtice, and mercie of GOD, ſpecially of his power and will in performing his promiſes. This we ſee in *Abraham*, who truſted God becauſe he was perſwaded, as he had promiſed, ſo he was able to performe. The propertie of confidence is, to cauſe vs to reſt and depend vpon the bare and naked promiſe of GOD without meanes, and againſt meanes, and to quiet and pacifie our mindes in the will of GOD when it is come to paſſe. Thus *Abraham* depended vpon God for iſſue, when he was aged, and Sara barren, and when he put the knife to the throate of

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A his onely ſonne Iſaac. Iehoſaphat, when the great army of the Ammonites and Moabites came againſt him, ſaid in a liuely confidence, 2.Chro.20.12. *Lord, we know not what to doe, but our eyes are toward thee.* And thus in time of daunger and diſtreſſe, to reſt our ſelues on the word of GOD, when we ſee neither helpe nor comfort, and haue nothing to ſtay our ſelues on, but the bare teſtimonie of GOD, is the right honouring and ſeruing of God.

Beſides the heads and points of the worſhip of God before deſcribed ſeuerally, there is a certaine mixed and compounded worſhip of God, when men in one and the ſame act both yeeld ſubiection and cleaue vnto God. And that is done by foure things: B Humilitie, Patience, Prayer, and Thankſgiuing.

Humilitie is, when in our hearts we humble our ſelues before GOD. Of this the Prophet ſaith: Micah.6.8. *He will ſhew thee, O man, what is good, and what the Lord requireth of thee, to doe iuſtice, to loue mercie, and* to humble thy ſelfe, *in walking before God.* Of this we haue a notable example in Manaſſes, *who in tribulation prayed vnto God, and humbled himſelfe* 2.Chro.33.12. *exceedingly before the God of his fathers, and was heard and deliuered.* In true humilitie there be two things; the firſt, is the glorifying and exalting of God; when we doe wholly giue and aſcribe vnto God, whatſoeuer we are, haue, or can doe that is truely good. The ſecond is, *Pouertie* of our Spirits, C which ſhewes it ſelfe in three actions. The firſt is, *Annihilation* (as ſome call it) and that is, when we in our hearts acknowledge, that we are nothing in our ſelues, and of our ſelues, and that we do nothing that is truely good: nay, that we are moſt vile and wretched ſinners, deſeruiug nothing but euerlaſting perdition. The ſecond is *Deſpaire*: not the deſpaire of the damned, but a good deſpaire, when we are vtterly out of all hope of ſaluation, in reſpect of our owne ſtrength, vertues, workes, or any thing that we can poſſibly doe. The third action is, vpon the ſenſe of our ſpirituall pouertie, to goe out of our ſelues as beggars out of their houſes, and to flie to the throane of grace, and to D pleade nothing but mercie: yea meere mercie in all times both in life and death.

Thus we ſee what humilitie is, and how we are to humble our ſelues before God. Now I would perſwade all men that deſire truely to ſerue GOD, to take out the leſſon which our Math.11.29. Sauiour Chriſt teacheth, *Learne to be meeke and humble,* and, *learne it of me.* And there be many weighty reaſons to mooue vs to condiſcend to this counſell. Firſt, humilitie is the way to obtaine heauenly wiſedome, Pſal.25.9. *He teacheth the humble his way.* Secondly, it maketh a bleſſed and happie alteration of our liues when it takes place in the heart. For it reſtraines hatreds, griefes, & ſorrowes, that commonly ariſe in the minds of all men, becauſe others haue better gifts and callings then they haue. When Ioſhua was grieued that Eldad and Medad prophecied in the campe, humilitie made Moſes to ſay, Num.11.29. *Enuieſt thou for my cauſe? yea would God that all Gods people were prophets.* It was no griefe, but a ioy to Iohn Baptiſt, that *Chriſt increaſed, and he decreaſed.* Ioh.3.30. Againe, humilitie makes vs not to ſcorne and condemne others, but to thinke better of others then of our ſelues: nor to frette and chafe, but to be content, that others haue better gifts then we, or better places, or callings: to giue honour cheerefully to all to whome any degree or meaſure of honour belongs: to be content with our owne gifts, be they more, be they leſſe: and to be content with our owne eſtate and condition, and to range our ſelues within the compaſſe of our owne callings, and not to ſeeke to be exalted: and to be content to be deſpiſed, when we ſee our ſelues deſpiſed, becauſe we know our ſelues worthie of contempt. Thirdly, humilitie is as it were an eſtate or condition in which we obtaine the grace of God, and haue fellowſhip with him, Luk.1.53. *He filles the hungry with good things.* 1.Pet.5.5. *He reſiſts the prowd and giues grace to the humble.* Eſa.57.15. *I dwell with him that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.* Againe, 66.2. *To him will I looke that is poore, and of a contrite ſpirit, and trembleth at my words.* Laſtly, humilitie is the way to eternall life. Phil.2.8. Chriſt humbled himſelfe; and therefore was he exalted of his Father. They that would enter Math.18.3. into the kingdome of heauen muſt be conuerted, and become as litle children in reſpect of humilitie. Wherefore let vs giue our ſelues now and euermore to ſerue our God in humbling our ſpirits before his Maieſtie. This is the right ſeruing of God: he reſpects not the ſeruice of the multitude, which ſtands onely in the performance of certaine ceremonies, and is nothing but lip-labour.

In Patience we muſt conſider firſt of all the ground: and that is faith and hope. By faith I vnderſtand that perſwaſion, whereby we are aſſured that God is iuſt in his corrections: wiſe, impoſing them for good endes: and mercifull, not dealing with vs according to our deſerts. Saint Paul ſaith, Rom.5.3. *that afflictions bring forth patience,* not properly of themſelues, but becauſe they are ioyned with the ſenſe and apprehenſion of the *loue of God ſhed abroad in their hearts* verſ.5. who are afflicted. Saint Iames ſaith, Iam.1.5. *the triall of your faith bringeth forth patience,* that is, faith exerciſed by afflictions, and prooued to be true faith, cauſeth patience. Hope likewiſe is the ground of patience: becauſe when it is begun by faith, it is continued and preſerued by hope: which makes vs in our afflictions to looke for ſome eaſe, or end, or for euerlaſting life. And therefore patience is called the 1.Theſ.1.3. *patience of hope.* The propertie of patience is to mooue vs quietly & willingly to yeild ſubiection to the hand of God in all our afflictions to the very death, and to moderate our affections

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A by the conſideration of the will and pleaſure of God. Pſal.4.4.& 37.7. Dauid ſaith, *Examine your ſelues vpon your bed, and be ſtill: Againe, be ſilent to Iehoua.* Now this is the ſilence of the heart, whereby without grudging, repining, or rebelling, men ſubiect their wils, and reſigne themſelues to the will of God in their aduerſities, and are well content therewith. When Gods hand was heauie on Iob, he worſhipped God, and gaue thankes, ſaying, Iob.1.21.2.10. *The Lord hath giuen, and the Lord hath taken away, bleſſed be the name of the Lord:* auouching alſo that we muſt be content to *receiue euill things of the Lord as well as good things.* Chriſt our Sauiour was the myrrour of all patience: who in his agonie ſaid, Mat,26.39. *Father, let this cup paſſe from me, yet not my will, but thy will be done*: B againe he ſaith, verſ.53. *he could pray to his Father, and he would giue him twelue legions of Angels to deliuer him,* but he would not, becauſe his fathers will muſt be fulfilled. And this is right patience: The deuill and his angels yeild ſubiection to God in their puniſhments, not freely vpon a conſideration of the will of God, but by conſtraint, becauſe they can no otherwiſe chooſe. The child of God in his afflictions yeelds himſelfe to the pleaſure of God, and will not ſeeke to be free from them, when he knowes it to be the will of God that he muſt indure them. As Paul ſaith, Phil.4.11. *I haue learned, in whatſoeuer ſtate I am, therewith to be content.* C And this practiſe of patience, is the true ſeruice of God: and therefore is the promiſe made, that if we quietly ſubiect our ſelues to Heb,12.7. afflictions, *God offereth himſelfe vnto vs as to children.*

In the Prayer of the heart, diſtinguiſhed from vocall prayer, I conſider two things. The firſt, is the rule thereof, and that is the will of God: according to which we muſt aske whatſoeuer we aske. And therefore for euery petition we direct vnto God, we muſt haue, either cōmandement, or promiſe, or both. Secondly, prayer containes in it a double action of the heart. The firſt is, from touched and feeling hearts to preſent vnto God the honeſt deſires and the godly ſorrowes thereof. For theſe are before God liuely and reall requeſts. Dauid ſaith, Pſal.10.17. *The Lord heareth the deſires of the poore.* And Paul, Rom.8,26. D *the ſpirit maketh requeſt for vs with groanes that cannot be vttered.* By honeſt deſires, I vnderſtand the deſire that we may glorifie the name of God, the deſire that his kingdome may be erected in our hearts, the deſire of obedience to his will, the deſire that we may depend on his prouidence for the things of this life, the deſire of mercie and forgiueneſſe, and the deſire of ſtrength and the preſence of God in temptations. By godly ſorrow, I meane griefe conceiued for want of the grace and bleſſings of God before named. The ſecond action of the heart in prayer, is by faith to depend on God, and to put our truſt in him for the accompliſhment of our honeſt deſires. Iam.1.7. For we muſt *aske in faith, and wauer not.* By meanes of theſe two actions, prayer is [a] 1.Sam.1.15. *the powring out of the ſoule before God:* and the [b] *ſeeking of God,* [b] Pſal.77.2. that is, of his fauour, prouidence, preſence: and our [c] *flying vnto him for refuge.* [c] and 32.6,7.

In Thankſgiuing vnto God, there be two things. The firſt, is a memorie, meditation, and ſerious acknowledgement of the bleſſings of God beſtowed vpon vs, ſpecially of our redemption by Chriſt. The ſecond is, in way of thankfulneſſe to God to dedicate and conſecrate our bodies and ſoules and all we haue to Rom.12.1. diuine vſes, that is, to the honour and ſeruice of God. This thing was figured in the ſacrifices of the old law, which were firſt ſet before the altar, and ſo preſented vnto God, and then afterward were offered vnto him. This dedication is made, when in the intention of our minds, and purpoſe of our hearts, and in all our affections, we giue vp and ſet our ſelues apart to the ſeruice of God, and this was firſt done in our baptiſme, and is continually renewed in the Lords ſupper.

Thus haue I ſhewed the heads of the maine & principal worſhip of God. Now we are to be admoniſhed to preſent vnto God the worſhip of our ſpirits in our faith, feare, loue, cōfidence, humility, patience, thankfulneſſe of heart. For this cauſe we muſt labour to be renewed in the ſpirit of our minds. It is neither circūciſion nor vncircumciſion, as Paul ſaith; it is neither baptiſme, nor the Lords Supper; it is neither preaching nor hearing that auaileth, nor the profeſſion of the Goſpel, but the new creation in a pure heart, good conſcience, and faith vnfained, 1.Tim.1.5. that is, the ſpirituall ſeruice of God

Thus much of the principall worſhip of God. The leſſe-principall is the outward worſhip of God, ſtanding in ſundry exerciſes of godlineſſe. Of outward worſhip two things muſt generally be conſidered. The firſt, though it be the leſſe principall, yet is it altogither neceſſarie. We are commaunded to loue God with all our ſtrength: and therefore loue muſt not onely be conceiued in minde, but alſo teſtified in the actions of the bodie. God created as well the bodie as the ſoule: Chriſt redeemed both body and ſoule: therefore ſaith Paul, *Glorifie God in your bodie, and in your ſpirit.* 1.Cor.6.20. Chriſt is an head to the whole man, as well in reſpect of body as ſoule. For this cauſe, not onely ſoule, but alſo bodie, muſt ſtand in ſubiection to Chriſt. Paul ſaith, *With the heart we beleeue to righteouſneſſe, and with the mouth we make confeſſion to ſaluation.* Rom.10.10.

The worſhip of the bodie is called *Adoration,* which ſtands in the bowing of the knee, the bending or proſtrating of the body, the lifting vp of hands or eies. Here it may be demanded, whether it may be giuen to any other thing then God, and how farre forth. I anſwer thus: The geſture of adoration is properly a ſignification of reuerence and ſubiection. And therefore adoration may be yeilded to them to whom reuerence, humiliation, obedience, or ſubiection is due. Now GODS pleaſure is, that men ſhall be ſubiect, firſt of

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all to himſelfe, and ſecondly, to ſome of his creatures: but in a diuerſe kind of ſubiection. The ſubiection which is due to God, is abſolute, and for himſelfe, firſt,in regard he is ſoueraigne Lord of our bodies,and ſoules, and conſciences: ſecondly, in regard of the infinite excellencie of his Diuine attributes, eſpecially that he is the Authour and giuer of al good things; that he heares and helpes men euery where calling vpon him in the ſecrets of their hearts. And the adoration that is done euen for the acknowledgement and ſignification of theſe things, is the adoration that is proper to God, and is therefore called diuine or religious adoration. And of it Chriſt ſaith, *Thou ſhalt worſhip the Lord thy God,and him onely ſhalt thou ſerue.* The Angels refuſed this adoration,when it was giuen them. Daniel choſe rather to be caſt to the den of the Lyons, then to giue this kind of worſhip to Darius, or at the leaſt,to offer occaſion to men to ſuſpect the giuing of it.

Subiection likewiſe is due to the creatures that are ſet ouer vs, or about vs, by God; either by reaſon of greater gifts beſtowed on them, or by reaſon of the office of gouernment which they beare. And this ſubiection is not abſolute,but in part according to Gods will,and for God: that is,to ſignifie the reuerent regard we beare to the gifts of God, and the order which he hath ſet among men. And the geſture of adoration done to acknowledge and ſignifie theſe things, is called *Ciuill Adoration.* And according as the degrees of dignitie,by reaſon of diuerſitie of gifts and offices are among men, ſo are the degrees of honour, and the ſignes of honour or reuerence in geſture, whereof the chiefe is the proſtrating of the body. Vpon this ground it appeares to be the will of God, that man ſhould yeeld ſubiection, and conſequently adoration, onely to creatures that are more excellent and worthy then himſelfe. Therefore it is not the will of GOD, that man ſhall be ſubiect to vnreaſonable creatures, and giue to them either ciuill or religious adoration, much leſſe to images. Secondly,God will not that we adore the wicked ſpirits beeing his enemies, adiudged to eternall paines, but that we hold them accurſed,as God himſelfe doth. Thirdly,good Angels, conſidering they excell men both in nature and gifts,were rightly honoured of the Patriarks when they appeared:but ſeeing they appeare not now, as they were wont heretofore, no adoration at all is to be giuen them. Laſtly,ciuill or politicke adoration, or the bending of the bodie, without ſinne or iniurie to God, is giuen to men that be in office,or excell in gifts:& oft times is due by the ordinaunce of God, and cannot without ſinne be omitted.Thus Abraham honoured the Hittites, Ioſeph his brethren, Mephiboſeth Dauid: and Paul ſaith, *Honour to whom honour belongeth.* Of ciuill adoration two caueats muſt be remembred:one, that it muſt not exceede the cuſtome of the Country where it is performed: the other, it muſt be done as to a meere creature,though it be a Prince. If it exceed in either of theſe, it inclines to religious worſhip. Cornelius worſhipped not Peter as though he had beene a God by nature, for he knew him to be a man: but he worſhipped him as one that was by extraordinarie grace exalted aboue the condition of men and Angels,as though he had beene more then a man, though not ſo much as God himſelfe:and the adoration that is done vnto him to ſignifie and acknowledge this condition of his,is diſalowed of Peter himſelfe.The worſhip that is done to the Pope,is ciuill adoration,inclining to religious honour;becauſe the kiſſing of the foot is not giuen to any man or prince vpon earth beſide: and it is giuen to him as he is vicar of Chriſt, hauing power to make lawes, binding conſcience,and to forgiue ſinnes.

Gen.23.7.
& 43.26.
2.Sam.9.6.
Rom.13.7.
Act.10.25.

The ſecond point is, that the outward worſhip doth not pleaſe God of it ſelfe, but by means of the inward before deſcribed. Again,it is ſpirituall,not by it ſelfe, becauſe it ſtands in bodily actions; but by reaſon of the inward worſhip,whence it proceeds,and wherof it is a ſigne. Moreouer, beeing ſeuered from inward worſhip,it is worſhip in ſhew,and not worſhip in truth.If the eye be euill, the whole bodie is darke. Chriſt bids the Phariſies to waſh the inſide of the cup,& platter,and then all ſhall be cleane. To the vncleane their very mind and conſcience,and all things elſe are vncleane.

Math.6.23.
and 23,62.

The outward worſhip of God, is either generall to all, or ſpeciall to ſome. Worſhip common to all, is either Church-ſeruice, or houſhhold-ſeruice. Church-ſeruice is that which is performed publikely in the Congregation of the people of God. The ground of this worſhip is, That we ſeparate, not onely from Idols,but alſo ioyne our ſelues to the true Church and people of God. For the Church of God vpon earth is the Kingdome of Heauen, in which,righteouſnes,peace of conſcience, and ioy in the holy Ghoſt,with all bleſſings elſe, are to be found: and out of it is nothing to be found but ſhame and confuſion. Againe,the Church of God vpon earth is as it were the ſuburbs of the citie of God, and the gate of heauen: and therefore entrance muſt be made into heauen, in and by the Church. Hence it is that Luke ſath: *And the Lord added to the Church from day to day, ſuch as ſhould be ſaued.* When Ieroboam erected golden Calues in Dan and Bethel, Prieſts, and Leuites, and ſuch as ſet their hearts to ſeeke the Lord, ioyned themſelues with Iuda and Ieruſalem. And thus alſo muſt we doe ſo oft as we liue among idolaters and ſuperſtitious perſons.

Act.2.47.
2.Chr.11.16.

Church-ſeruice ſtands in foure things, *the doctrine of the Apoſtles* (as Luke calleth it) *fellowſhip, breaking of bread,& prayer.* By *doctrine* I vnderſtand the hearing of Apoſtolicall doctrine preached, or the frequenting of ſermons. Of it two things are to be taught, firſt the neceſſitie,

Act.2,42.

& then the maner of hearing. The neceſſitie of this dutie appeares by ſundrie reaſons. Firſt of all, the hearing of the word of God preached by the Miniſterie of man, is an ordinance of God. The Iſraelites at Mount Sina ſay vnto Moſes, *Speake thou vnto vs, and we will heare thee: let not the Lord ſpeake vnto vs leaſt we die.* Exod.20.19. To this requeſt of theirs, the Lord yeelds firſt his approbation, *They haue ſpoken well:* and then his promiſe; Deut.18.17. *I will raiſe them vp a Prophet from among their brethren like* verſe 18. *vnto thee, and I will put my words in his mouth, and he ſhall ſpeake vnto them all that I ſhall commaund him.* Indeede theſe words are ſpoken directly Act.3.21. & principally of Chriſt: yet other Prophets and teachers muſt togither with him be vnderſtood: becauſe ſo much was the requeſt of the Iewes. And if it be not ſo, I ſee not the reaſon of adding the words following, *The* Deut.18.20. *Prophet which ſhall preſume to ſpeake a word in my name, which I haue not commaunded, or to teach in the name of other gods, ſhall die.* Becauſe theſe things are not incident to Chriſt. Thus thẽ (as I take it) the hearing and preaching of the word by man, was ordained & foũded by God himſelfe in Mount Sinai. This ordinance Chriſt renewed, when he ſaid, *The Scribes & Phariſies ſit* Math 23.1. *in Moſes chaire, Heare them.* And that this ordinance muſt ſo cõtinue to the end of the world, the prophet Iſai teacheth, *In the laſt daies the mountaine of the houſe of the Lord ſhall be prepared in the top of the mountaines: ___ and many people* Iſa.2.3. *ſhall goe & ſay, Come let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob: and he will teach vs his waies, and we will walke in his pathes.* Secondly, the preaching and hearing of the word of God is a common and vſuall meanes of God to begin and to confirme faith and all graces of God that depend on faith, and conſequently to worke our ſaluation. Rom.1.16. *The Goſpell is the power of God to ſaluation to all that beleeue.* v. 11. *from faith to faith.* And cap.10.v.14. *How ſhall they call on him, in whom they haue not beleeued? and how ſhall they beleeue in him of whom they haue not heard? and how ſhall they heare without a preacher?* 1.Cor.1.21. *It hath pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleeue.* That we may be ſaued, we muſt haue a ſpecial faith: ſpeciall faith requires a ſpeciall word: and the written word beeing otherwiſe generall, is made ſpeciall by application: and this application is effectually made by the miniſterie of the word: in which men called thereto, apply particularly to the conſciences of their hearers the commandements and the promiſes of God, and that in the name of God. By this it apeares of what weight and moment this ordinance of God is. Thirdly, vnleſſe a man be borne anew by the holy Ghoſt, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the meanes of this new birth. 1. Cor 4. 15. *In Chriſt Ieſus I haue begotten you through the Goſpell.* Gal.4.19. *My litle children of whome I* A *trauell in birth againe vntill Chriſt be formed in you.* And hereupon the word of God is called the *immortall ſeede.* The hearing therefore of the word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the word is a note of ſeruice and ſubiection to God. Ioh. 8.47. *He that is of God heareth Gods word.* And, 10.27. *My ſheepe heare my voice and follow me.* Fiftly, the want of the preaching and hearing of the word, is one of the great curſes of God vpon earth. Salomon ſaith, *Where viſion faileth, the people are made naked.* Prou.29.18. The greateſt famine of all, ſaith the Prophet Amos, is the famine of Amos.8.11. hearing the word of God. Oſe ſaith, *The daies* Hoſ.9.7. *of viſitation are come, the daies of recompence are* B *come, Iſrael ſhall know it:* but why? marke what followes: *The Prophet is a foole: the man of the ſpirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word, is a meanes to beate down the kingdome of the deuill, & it is the key of the kingdome of heauen. When the Diſciples returned from preaching in Iudea; Chriſt ſaith; that hee *ſaw Sathan fall downe* Luk.10.18. *from heauen like lightening.* And promiſing to Peter authority to diſpenſe the word, he ſaith; *I will giue to thee the keies of the kingdome of heauen.* Math.16.19. Laſtly, it is the old auncient practiſe of the people of God to frequent and heare ſermons. When the Shunamite craued leaue of her huſband to goe to the Prophet, he ſaid, *Wherefore* 2.Kin.4.23. C *wilt thou go to day? it is neither new Moone nor Sabbath day.* Hence it appeares to be the auncient practiſe, to reſort to the prophets vpon Sabbath and other daies. And the Prophet Iſai foretels what ſhall be the practiſe of men in the new teſtament, who ſhall ſay, *Come let* Iſa.2.3. *vs goe vp to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his ſtatutes.*

To put the matter out of queſtion, I will anſwer the principall obiections that are made againſt this ordinance of God: and they are made either by the heretickes called *Enthuſiaſtes*, or by the common multitude. The Enthuſiaſtes alleadge on this manner. Firſt, ſay they: No creature can worke faith, and regenerate vs: the word preached is but a D creature: for it is no more but a ſound conſiſting of letters and ſyllables: and the vertue of it can doe no more but ſignifie to vs the will of God. I anſwer thus: The word preached and the right vſe of it muſt be diſtinguiſhed. And the right vſe of it is, when we vnderſtand it, meditate thereon, endeauour to beleeue and to obey it. Now the word preached is of force, not ſimply, becauſe it is preached and vttered, and the ſound thereof comes to our eares; but becauſe when it is preached, we heare it by the bleſſing of God, with docible, attentiue, and tractable hearts. And the word, when it is rightly vſed, is no principall cauſe of faith and regeneration, but onely an inſtrument. And it is not an inſtrument, becauſe it hath vertue in it to worke faith, and to regenerate, as a medi-

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A cine hath to heale the bodie(for then it ſhould be a naturall inſtrument) but it is an inſtrument in this reſpect, becauſe when we heare and meditate on the word, God withall giues his ſpirit to worke that in vs, which the word ſignifieth and teſtifieth, and to make vs not onely to heare with our bodily eares, but alſo with the eares of our hearts, by yeelding ſubiection. Iſay.59.21. The Lord ſaith, *My ſpirit that is vpon thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth.* Now by reaſon of this coniunction betweene the word and the ſpirit, in that the word by the ſenſes conueies to the mind that which the ſpirit workes in the heart: the preaching of the word is ſaid to be an inſtrument of grace, and no otherwiſe. B Secondly it is obiected, that the preaching of the word ſerues for the conuerſion of the elect: and that no man knowes who be elect: whereupon they ſay, that all exhortations to repẽtance are in vaine. I anſwer two things: the firſt, that the miniſter of the word in preaching is in the iudgement of charitie to preſume that all his hearers be elect, leauing all ſecret iudgements to God. Eph.1.4. 1.Theſſ.1.4 Thus Paul in his Epiſtles cals the Epheſians, *Philippians*, Theſſalonians, &c. elect. The ſecond is, that the word preached ſerues indeed principally for the calling and conuerſion of the elect, but not onely. For it ſerues alſo for the hardening of obſtinate ſinners, and for the taking of all excuſe from them that are not elect. The Lord ſaith Iſai.6.9.10. C to the prophet Iſay, *Goe and ſay to this people, ye ſhall heare indeed, but ye ſhall not vnderſtand: make the heart of this people fat, make their eares heauie, and ſhut their eies, leaſt they ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and conuert, and he heale them.* And we may not maruell at this, that the word ſhould be the meanes of the conuerſion of ſome, and an occaſion of hardening others. For they which are hardened deſerue to be hardened, & God will haue mercie on whom he will haue mercie. Thirdly, it is obiected, that they which are ordained to ſaluation, ſhall be ſaued, whether they heare the word preached, or no: and conſequently that there is no ſuch neede of hearing. I anſwer, it is falſe D which is ſaid. They which are ordained to life euerlaſting cannot but heare the word. They which are ordained to the end, are likewiſe ordained to the meanes which tend to that Rom.8.30. Act.13.48. end. *Whome God hath predeſtinate, them he hath called.* And *as many as be ordained to eternall life, ſhall beleeue in Chriſt.* In the counſell of God, the ordination of the means is as certen as the ordination of the end. The fourth obiection is this. The hearing of the word is vnprofitable without the ſpirit of God, which is not giuen to all: therefore we muſt wait till we receiue the ſpirit: and then afterward heare. By the like reaſon we might refuſe meate, drinke, apparrell, and all meanes that ſerue to preſerue life. For without the bleſſing of God, they are all vnprofitable, and therefore according to this wicked counſell, we ſhould firſt of all waite till wee feele the bleſſing of God in our bodies: and then afterward ſhould we vſe the meanes. And this were to commit murder. For we muſt vſe the meanes firſt, and then in the meanes ſhall we find the bleſſing of God. Laſtly, it is obiected, that the miniſters of the new Teſtament, *are not miniſters of the letter*, 2.Cor.3.6. that is, (as they ſay) of the written and vttered word. I anſwer, that by the *letter* we muſt vnderſtand the bare law without the goſpel; and it is ſo called, becauſe it was written by the finger of God in tables of Verſ.7. ſtone.

Obiections of the common people are many. First, ſay ſome, if Chriſt himſelfe would preach, or an *Angel* from heauen, we would heare, but ſeeing men like to our ſelues ſpeake vnto vs, we care not ſo much for hearing. Firſt of all, I anſwer, it is the ordinance of God that men ſhould ſpeake in his roome or ſtead, and that their doctrine ſhould be accepted, as if the Lord himſelfe ſpake, Luk. 10. 16. *He that heareth you, heareth me: he that deſpiſeth you, deſpiſeth me.* 2.Cor.5.20. *We are ambaſſadour for Chriſt, as though God did beſeech you through vs, we pray you in Chriſts ſtead, that ye be reconciled to God.* Paul commends the Theſſalonians, 1.Theſſ.2.13. that they receiued, his doctrine not as the word of man, but *as the word of God:* and he addes, *that it was ſo indeed.* Againe, it is the will of God, that the *treaſure* of his word, ſhould 2.Cor.4.7. be deliuered to vs *in earthen veſſels*, that all glorie might be giuen to him. Laſtly, it was the mind of ſome in Corinth, that they would heare none but Chriſt: and for this Paul condemnes them. Secondly, there be others that ſay, they can read the Bible in their houſes: and that there be the moſt perfect ſermons of Chriſt and the Apoſtles: and hereupon they ſay, that they can as well ſerue God at home, as they which heare all the ſermons in the world. To this I anſwer, firſt, that the ſermons of Chriſt though they be moſt perfect in themſelues, yet are they not ſo profitable vnto vs, till they be explaned and applied to our conſciences in the miniſterie of the word: as a loafe of the fineſt bread is vnfit for nouriſhment till it be quartered and ſhiued out vnto vs. Secondly, the publike preaching of the word is a part of the publike ſeruice of God: as Paul teſtifieth ſaying, Rom.1.9. *Whom I ſerue in my ſpirit in the Goſpell of his ſonne.* Therefore men may not at their pleaſure lie lolling at home, but they muſt ioyne themſelues to the congregation and ſerue God in the Goſpell of the ſonne. Thirdly, there be others that ſay, or at the leaſt thinke, that they haue knowledge enough, and therefore neede not heare and frequent ſermons. But ſuch muſt vnderſtand, that they *know but in part*: that the 1.Cor.13.12 Eph.4.13. miniſterie of the word ſerues to *build vs vp till we become perfect men in Chriſt*; and that is not till after this life: that the preaching of the word ſerues to teach not only knowledge, but alſo practiſe of our knowledge: and in this latter reſpect all men muſt be hearers. Fourthly, ſome alleadge, that ſermons be ſometime erronious, and conſequently occaſions of errours: and that there is no ſuch thing, that comes by reading: therefore, ſay they, they will content themſelues with reading. To this Paul anſwers, *Deſpiſe not propheſie.* 1.Theſſ.5.20. And whereas ſome might obiect, that Prophets teach falſhoods oftentimes, he addes further in way of anſwer, *Prooue all things, hold that which is good.* Verſe 21. Againe, if by reaſon of the defects of teachers, preaching ſhould be aboliſhed, then reading both publikely and priuately, though it be an ordinance of God, ſhould much more be aboliſhed: For in reading there is ſometimes miſ-reading, B ſometimes no vnderſtanding, ſometimes miſ-vnderſtanding, ſometimes miſ-applying of the word read; and all theſe defects are helped by preaching. Fiftly, ſome ſay, that if they ſhould frequent ſermons, they ſhould be accounted preciſe, & be mocked for their labour. But we muſt know, that whoſoeuer is aſhamed of Chriſt and of his word, the heauenly Father will be aſhamed of him in the day of iudgement. It was Nicodemus fault, not that he came to Chriſt, but that he came to him by night, beeing aſhamed openly to profeſſe himſelſe to be a Diſciple. Againe others ſay, that there is no good that comes by ſermons: becauſe they ſay, there is C none worſe then they that are common hearers of ſermons. I anſwer, this badneſſe is not the fault either of preaching or hearing: it is onely the fault of the perſons that heare. There are none worſe then ſuch as be common frequenters of tauernes: and yet the buying, ſelling, and drinking of wine is not vnlawfull. Such as were hearers of the ſermons of our Sauiour Chriſt, were of foure ſorts; three of them badde, and one onely good. Laſtly, ſome ſay, they will prouide for their bodies, and leaue their ſoules to God. But the commandemēt of Chriſt is, Mat.6.33. *Seeke firſt of all the kingdome of God & his righteouſneſſe.* By this which hath bin ſaid, it appeares, that we are all bound in conſcience to frequent ſermons ſo oft as libertie, D abilitie, and opportunitie ſerues: and that they greatly offend God, that ſeldome or neuer frequent the congregation, but giue themſelues libertie for hearing to doe as they liſt: and ſuch ought to be reformed by the authoritie of the magiſtrate.

Thus much of the neceſſitie of hearing: now followes the manner of hearing: In the right hearing of the word, two things are required. The firſt, that we yeelde our ſelues in ſubiection to the word we heare: the ſecond that we fixe our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, muſt be done with reuerence and reſpect to his word. Subiection to God muſt be yeilded in giuing ſubiection to his word: and our cleauing vnto God muſt be by fixing our hearts vpon his A word. Subiection to the word is preſcribed, when Paul ſaith, *Let the word of God dwell in you plenteouſly.* Col.3.16. Now it dwels in vs, when we keepe it in memorie, and withall giue vnto it a ſoueraigntie and ſuperioritie ouer vs, ſuffering our ſelues to be ruled by it. Subiection is yeelded by faith, feare, humilitie.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promiſe, commandement, or threat. For this Paul commends the Theſſalonians, that they receiued the word *with much aſſurance.* 1.Theſſ.1.5. Without this faith, the word is but a dead letter. When the old Hebrewes heard the word it was not profitable vnto them, *becauſe it was not mixed with faith.* Heb.4.2.

B Feare likewiſe in reſpect of the word which we heare, is required. It is the right feare of God, to feare God in his word; and to auoide the breach of it. The prophet Iſai ſaith, that Lord hath reſpect to them that are of a contrite heart, *and tremble at his word.* Iſa.66.2.

Humilitie in hearing is neceſſarie, that we may humble our ſelues before God, by means of the word we heare. In this regard Saint Iames bids vs receiue the word of God with *meekenes.* Iam.1.21. When Ioſias heard the law read, *his heart melted* within him, and he humbled himſelfe. 2.Kin.22.19. The Iewes at the ſermon of Peter cried out, pricked in their hearts, *Men and brethren, what ſhall we doe to be ſaued?* Act.2.37.

C To come to the ſecond point. Our hearts are fixed on the word of God two waies. Firſt, when we make it our treaſure by louing it aboue all things, and by placing our principall delight in it. Conſider the example of Dauid: *The lawe of thy mouth* (ſaith he) *is better vnto me then thouſands of gold and ſiluer:* Pſal.119.71. and, *Oh how I doe loue thy law! it is my meditation continually.* Verſe 97. And he that will be a good hearer, and make any proceeding in the ſchoole of Chriſt, muſt in the true affection of his heart prefer the law of God aboue all earthly things whatſoeuer.

Againe, we fixe our hearts vpon the word, when we make it our ſtay and foundation, to build our ſelues vpon it. Thus Iude biddes vs *build our ſelues on our moſt holy faith,* Iud.20. That is, vpon the word of God beleeued. D The world, in which we liue, is like a troubled ſea: in it we find no ſtay or footing for our ſelues: therefore we muſt lift vp our hands to the word of God and make it our ſtay or foundation. It is a foundation two waies. Firſt, of our actions. Thus Dauid ſaid that the ſtatutes of God are the men of his counſell. Pſal.119.24. When Rebecca felt two twinnes to ſtriue in her wombe, ſhe went ſtraight *to aske the Lord,* that is, the Prophet of the Lord. And the like muſt we doe for all our actions. Furthermore, the word and doctrine of ſaluation is the foundation of our cōfort both in life and death. *Remember* (ſaith Dauid) *the promiſe made to thy ſeruant, wherein thou haſt cauſed me to truſt: it is my comfort in my trouble: For thy promiſe hath quickened me.* Pſal.119.49.50. Paul ſaith, that the hope we conceiue, is by patience Rom.15.4.

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and the comfort of Scriptures. God hath made promiſe of his preſence, fauour, aide, and protection in life and death, to them that truſt in his word: in this muſt we eſtabliſh our hearts in all our ſorowes and troubles, and againſt the feares of death and damnation.

Thus much of the firſt part of the publike worſhip of God in the hearing and frequenting of ſermons: the ſecond followes, namely, Fellowſhip.

Fellowſhip is a worke of mercie, ſtanding in the reliefe of them that be in need. And it is an excellent part of the worſhip of God: as he himſelfe teſtifieth. Heb.13.16. *To doe good and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed.* Act.10.4. The almes of Cornelius did aſcend vp in the preſence of God in heauen, as incenſe.

For the better vnderſtanding of this fellowſhip, I will conſider fiue things. Who muſt releeue? how reliefe muſt be giuen? and how many waies? in what order? and with what minde?

For the firſt, the Scripture makes two kinde of men, one that haue poſſeſſions, and are giuers: the other, ſuch as be in neede and are receiuers. And there is no third ſort mentioned in the word: for all muſt either be giuers or receiuers. The man that gets his liuing with the Eph.4.28. labour of his hand, *muſt labour for this end; that he may haue to giue to him that needeth.* Luk.21.3. The poore widdow caſt *her mite into the treaſurie.* Ioh.13.29. Chriſt was poore, and yet he gaue almes. Such as could not bring veſſels of gold to the building of the Tabernacle; yet, if they brought goates haire, & rammes skins, it was accepted. And they which are of any ability at all, be it neuer ſo ſmall, ſhould giue ſomething, be it neuer ſo little, in regard that reliefe is the honouring and worſhipping of God.

For the ſecond; How much? I anſwer, two things. Firſt, that euery particular man muſt giue according to his abilitie, and, *if neede require, beyond his abilitie.* Paul commendeth the Macedonians for their liberalitie. For (ſaith 2.Cor.8.3. hee) *to their power (I beare recorde) yea, beyond their power, they were willing.* And where he ſaith; *beyond their abilitie,* he ſets downe a caueat Verſe 13. afterward: *Neither is it that other men ſhould be eaſed, and you grieued.* The ſecond point is, that euery Body or Church, yeeld a ſufficiencie of releefe to their owne poore, & that from themſelues, if it be poſſible: if not, by helpe from others. And this Paul teacheth, when he 1.Tim.5.16 requires, *that Churches be not charged; to the end that there may be ſufficient for them that are widdowes indeede.* And that there alwaies be a ſufficiencie, three caueats muſt be obſerued. The firſt, that they which can labour, muſt be 2.Theſſ.3.10 forced to labour, & if they will not, they muſt not be releeued. This is the order that God hath ſet downe. Abilitie to labour in his kind, is as good as land and reuenewes; and therefore the neglect of labour, is as much to the hurt of Church and Common-wealth, as the contempt of gold, ſiluer, land. Again, the Lord A requires, that men labour for this end, that they *may eate their own bread, and that* (as much 2.Theſſ.3.12 as poſſibly may be) *nothing be wanting vnto them.* The ſecond is, that vaine and ſuperfluous expences, in feaſting, coſtly apparrell, and gaming, be cut off. For by theſe things, men diſable themſelues, to doe the good they ought to do. The third is, that in extreame neceſſitie, when there is no other way of reliefe, men muſt ſell their goods, that the poore may be relieued. Thus muſt the commandement of Chriſt be vnderſtood; *Sell that which you haue, and giue almes.* Luk.12.33 And the Pſalme; *The righteous hath diſperſed and giuen to the poore.* Pſal.112.9. And in this caſe did they of Hieruſalem *ſell their poſſeſſions, and giue to euery man, according as they had neede.* Act.2.45.

B Touching the third point, there be three waies of releeuing. The firſt is, the giuing and beſtowing of any part of our owne goods, and this is is commonly called *Almes:* and it is to be giuen for the reliefe of ſuch as want both poſſeſſions and abilitie to helpe themſelues by labour. The ſecond is, *Free-lending* of goods or mony, to ſuch as can liue of themſelues in part, if they be thus helped. This dutie hath the Lord ſtraightly commanded, in reſpect of the Deut.15.7. poore, that they borrow freely, and borow Luk.6.35. ſufficient. But alas, this worke of mercie, is little or nothing regarded. If there be hope of any thing to be lent, the rich preſently ſeaze vpon it, with their intereſt: ſo as there is no C place for the requeſt of the poore. The third way of releefe is, to forgiue dues and debts to them that are fallen to decay, without their own default. Reade and conſider the practiſe of Nehemias. ca.5.v.9.

The fourth point is, what order is to be vſed in releeuing. The anſwer is, that the poore may not be ſuffered to gather their almes frō doore to doore by begging. For this is a proclamation to the world, of mens hardneſſe of heart, and want of charitie, when reliefe is not to be had, but by crying & calling. Againe, in the almes that is obtained by begging, no proportion is obſerued: for the bold and inſtant begger gets al, and the reſt haue nothing. Laſtly, to ſuffer wandering and begging for releefe, is to ſet vp a ſchoole of idlenes. For when D it is known, that the poore may be ſuffered to begge, all thought of taking paines for a liuing by many, is laid aſide, and begging is made an occupation, and beggars ſhall haue their apprentices, as men of trade; as it hath beene heretofore. What then is the right order of diſpenſing releefe? I anſwer, that conuenient releefe muſt be collected, and accordingly deuided to the poore, by fit and able men. *A*mong the Iewes, tithes and offerings to the Deut.14.24 poore, were brought into ſtore-houſes, and into Nehe.10.37 the treaſury of the Temple: that they might Luk.21.4 afterward be deuied according to euery mans neede. Poſſeſſions ſold to releeue the poore in the Primitiue Church, were laid downe at the *A*poſtles feete. *A*nd the *A*poſtles mooued by the ſpirit of God, ſet downe this order; that

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wiſe and godly men, muſt be choſen to gather A
& diſpenſe the releefe of the poore. By Gods
prouidence, like order is eſtabliſhed in this
our Church & land: and becauſe it is the ordinance
of God, all men muſt ſeeke to further
it: and they that ſhall neglect their dutie herein,
wittingly and willingly, are not in this
point, friends of God and their countrie.

The laſt point is, with what minde muſt we
giue releefe? I anſwer; Firſt, with a thankfull
mind to God. For we muſt conſider, that God
hath giuen Chriſt to vs: and hereupon in way
of thankfulneſſe, we muſt giue our ſelues, our
bodies, ſoules, and goods, and all we haue, to
God for his honour and glorie. And hauing
thus dedicated and giuen our ſelues to God;
then ſhal we be able to giue part of our goods B
in way of reliefe to the poore. Paul commends
the Macedonians for their rich liberalitie. But
2.Cor.8.5. what was the ground of it? They gaue *Their
owne ſelues* (ſaith he) *firſt to the Lord, and after
vnto vs by the will of God.* After the conuerſion
Iſai.23.18. of Tyrus, *the merchandiſe and the gaine thereof, is
ſanctified to the Lord.* And what is this? marke
what the Prophet addeth: *her merchandiſe ſhall
not be laid vp and kept in ſtore, but it ſhall be for
them that dwell before the Lord, to eate ſufficiently,
and to haue durable cloathing.* Secondly, releefe
muſt be giuen in loue; becauſe the poore be
1.Cor.13.3. our fleſh. *If a man giue all his goods to the poore,
and haue no loue it is nothing,* ſaith Saint Paul.
Thirdly, in releefe, there muſt be pitie and
Iſa.58.10. compaſſion. The Prophet Iſai ſaith, *We muſt C
plucke out our hearts to the hungrie.* And we are
Heb.13.3. commanded, *to remember them that be in bonds;
as though we were bound with them; and them that
be in affliction; as if we were afflicted with them.*
Fourthly, releefe muſt be giuen in ſimplicitie.
Rom. 12.8. *He that diſtributeth in ſimplicitie.*
Now ſimplicitie is, when in this action, we
aime neither at profit, nor praiſe, but onely intend
to pleaſe and obey God. To this purpoſe
ſaith Chriſt, Math.6.3. that when we giue our
almes, *The left hand muſt not know what the right
hand doth:* becauſe we may not ſeeke to pleaſe
our ſelues or men in our almes, but ſimply to
approoue our hearts to God. Fiftly, cheerefulneſſe
is required: The Lord loueth a cheerefull
1.Tim.6.18. giuer. Paul bids rich men, *that they be readie* D
to diſtribute and communicate. To this purpoſe
rou. 3.28. Salomon ſaith; *Say not to thy neighbour,
goe, and come againe to morrow, and I will giue it
thee, if thou haſt it now.* And Iob ſaith; that
ob.31.16. *he neuer reſtrained the deſire of the poore, nor
made the eie of the widdow to faile.* The ſixt thing
required, is bountifulneſſe, which the Lord
eut.15.11. commandeth, by bidding vs to *open our hands
to the poore:* and promiſing *plentifull reward.*
Cor.9.6. He that *ſoweth bleſſings:* that is, plentifully, *ſhall
reape plentifully.* The ſeauenth, is iuſtice, whereby
we giue releefe of *our owne.* Mercie will not
ſtand with iniuſtice: and the Lord bids vs
.58.7. deale our *owne bread to the poore.* The laſt
thing is, that releefe muſt be giuen, not in
hypocriſie, but in truth: 1.Ioh.3.18. *Let vs
not loue in word, neither in tongue onely, but in
deede and truth.* Saint Iames notes, it was a
vaine thing to ſay to the hungrie and naked,
warme your ſelues, and fill your bellies, Iam 2.16.
when as things needefull are not giuen
them.

Thus much of releefe. Now wee are to be
exhorted, to practiſe this dutie beforeſaid,
and that in the manner before preſcribed. Inducements
hereto are many. Firſt, it is the commandement
of God, to giue releefe: and for
the better inforcing hereof, he hath added
his promiſe; *Bleſſed are the mercifull; for they* Math.5.7.
ſhall obtaine mercie: and his threat; *There ſhall be* Iam.2.13.
iudgement mercileſſe, to him that ſhewes no mercie.
Hereupon the ſentence of condemnation ſhal
proceede, according to the neglect of workes
of mercie: *I was naked, and ye cloathed me not; I* Math.25.
was hungrie, and ye fedde me not, &c. goe ye curſed 41.42.
into hell fire, prepared for the deuill and his angells.
The ſecond inducement to giue releefe, is
from the excellencie of the worke, and that
in ſixe reſpects. Firſt of all, releefe is the beſt
kinde of thrift or husbandrie that is: *He that* 2.Cor.9.6.
ſowes plentifully, ſhall reape plentifully, ſaith the
Lord. Where the poore are compared to
ground, readie dreſſed and tilled to our hands,
without any coſt or labour on our parts: and
our releefe, is ſeede caſt vpon this ground: and
for our paines in ſowing of it, wee are promiſed
by God, to reape the whole crop our
ſelues. Secondly, giuing of almes, is not giuing,
but *lending,* and that *to the Lord,* who in Prou.16.17.
his good time, will returne the gift with increaſe.
Thirdly, releefe is the beſt exchange
that can be: for thereby, we change an earthly
treaſure, into heauenly, as our Sauiour Chriſt
ſaith; *Giue almes ——: and lay vp treaſure in heauen.* Luke 12.
Fourthly, releefe is a ſigne of Gods mercie 33.
to vs ward. Salomon ſaith; *By mercie and truth,* Prou.16 6.
ſinnes are forgiuen, that is, within our conſciences
we know them to be forgiuen. And in this
ſenſe, Paul bids rich men; *lay vp a good foundation* 1.Tim.6.19.
againſt the time to come: not becauſe our
ſaluation is founded on the workes of mercie;
but becauſe by them, we are to make our ſaluation
ſure and certaine vnto vs. Chriſt bids vs
make freinds of the mammon of iniquitie, that *they* Luke.16 9.
may receiue vs into euerlaſting Tabernacles: and
this they doe, when they pray for men that
are mercifull, and giue teſtimonie of them,
that they are ſuch as are to enter into the
Kingdome of heauen. The mercie and bowels
of compaſſion, that is in vs, is as it were a
print and ſtampe of the mercie of God ſet in
our hearts: and therefore by the little ſparke of
mercie in vs, we know the fulneſſe of his mercie.
Sixtly, by giuing reliefe, we come to a
right vſe of our goods: *Giue almes, ſaith Chriſt,* Luke.11.41.
and all things ſhall be cleane vnto you: that is,
whereas you are giuen to couetouſneſſe,
and oppreſſion, repent hereof, and teſtifie
your repentance by almes deedes: then
ſhall this ſinne of couetouſneſſe be redreſſed,
wherewith your liues are defiled, and ye

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ſhall likewiſe haue the pure vſe of your goods, which now ye want: The Phiſition ſometime ſpeakes in like manner: your diſeaſe comes of fulneſſe, abſtaine, or faſt and ye ſhall be well. Laſtly, releeſe ſometimes is a meanes of ſatiſfaction to men. For reſtitution is a neceſſarie worke of repentance. And when it is vncerten to whom reſtitution is due, by almes we are to Dan.4.24. make a ſupply thereof. Thus Daniel ſaith to Nebuchadnezzar, who had inriched himſelfe by oppreſſion; *O King, breake off thy ſinnes by* Luk.19.8. *mercie.* Zaccheus in his conuerſion, reſtored fourefold for all his knowne oppreſſions and deceits, and becauſe many of them were forgotten, or vnknowne, therefore in way of ſome recompence, he gaue halfe his goods to the poore. By the conſideration of theſe, and many other excellencies of this work, we are to ſtirre vp our ſelues to releefe. The third 2.Cor.8.9. inducement, is from examples. *Chriſt* beeing the fountaine of riches, *became poore, to make* Iſa.23.18. *his enemies rich.* When the Merchants of Tyrus repented, they left off to hoard vp riches and gaine, according to their old manner, and dedicated them to holy vſes, and part thereof Iob.31.16. to the poore. Like was the mercie of Iob, and the mercie of the beleeuers of the primitiue Church, who in the caſe of extreame ne- Acts.4.34.35. ceſſitie, ſold their goods, and gaue to euery man as he had need.

To excuſe the neglect of this dutie, men haue ſundrie ſhifts: ſome ſay, they are poore, and haue but little, and therefore they can giue no releefe. But ſuch muſt know, that if there be a willing mind, a man is accepted ac- 2.Cor.8.12. cording to that he hath, and not according to that he hath not. The widowes mite, giuen of her penurie, was more reſpected of Chriſt, then the aboundance of the rich. Others plead, that if they ſhall vſe to giue releefe, they ſhall want themſelues. I anſwer, no: for Salomon ſaith; Prou.28.27. *They that giue almes ſhall not want.* And againe, Eccle.11.1. though the goods we giue, ſeeme to be loſt, and as it were, *caſt into the ſea*, yet *ſhall they be found againe.* Some againe ſay, they muſt ſpare for their children. I anſwer with Dauid: Pſal.37.25. *The righteous ſhall not be forſaken, nor their ſeed beg their bread.* One man may, as Lazarus, but not both the righteous and their ſeede. Such as ſet their hearts to gather for their children, withdraw themſelues commonly, from releeuing the poore: and by this meanes, bring a curſe vpon their owne goods. And for the execution of this curſe, ſome one or other of the poſteritie, riotouſly, makes hauocke of all. Some againe there are, that will giue no almes becauſe the poore are lewd and wicked, and idle, and abuſe their almes. I anſwer thus: When Paul had ſaid, that idle perſons which will not labour, muſt not eate, he addes one thing fur- 2.Theſſ.3.13 ther: *that we muſt not be wearie of wel-doing.* And though it ſo fall out, that the tongues of the poore curſe vs, yet if we releeue them, their Iob.31.20. loines (as Iob ſaith) ſhall bleſſe vs.

The third part of Church-ſeruice, is termed A by Saint Luke, *Breaking of bread.* Whereby two things are ſignified, feaſts of loue, which the firſt Chriſtians obſerued; and the vſe of the Lords ſupper at the end thereof, which in the new Teſtament, as alſo baptiſme, is a part of the ſeruice of God. And of it two things muſt be conſidered, the neceſſitie, and the manner. The neceſſitie of vſing the Lords ſupper, according to the cuſtome of the Church, whereof we are members, appeares, becauſe it is a part of Gods worſhip, and becauſe we are bound to it by commaundement; *Let a man* 1.Cor.11.28 *prooue himſelfe, and ſo eate of this bread, and drink of this cup.* In the old Teſtament, he that had neglected to eate the Paſſe-ouer, hauing liber- Num.9.13. tie and oportunitie ſo to do, was cut off from B the people of God. Now, looke what regard was had of the Paſſeouer in the old teſtament, the ſame muſt be had of the Lords Supper in the new Teſtament.

By this which hath beene ſaid, a double abuſe is diſcouered. The firſt; that men depart the congregation in the time of the adminiſtration of Baptiſme, as though it were no part of Gods worſhip, and nothing concerned them. The ſecond is, that men take libertie to themſelues, to receiue the Lords Supper, as oft and as ſeldome as they liſt; as though it were a thing indifferent, that might be done, or not done. They alleadge for themſelues, that they are not in charitie, or that they are fallen into C ſome one ſinne or other: and therefore, if they ſhould communicate, they ſhould eate iudgement to themſelues. I anſwer: if they be out of charitie, they ſhould reconcile themſelues to God and men, and beeing fallen into any ſin, they ſhould renew their old repentance, without delay, and ſo come to the Lords table: and by abſtaining, they do nothing elſe but double their ſinne. For they continue in their old ſinnes, and breake the commaundement of God, touching the vſe of the Sacrament.

The right manner of vſing the Lords ſupper, ſtands in three things. The firſt, is the obſeruing of the inſtitution, without addition, detraction, or change. The ſecond is, that the cōmunicants muſt bring not onely a true faith, and the firſt initiall repentance, but alſo a re- D newing of them, both in reſpect of new and daily ſinnes. The Corinthians had both faith and repentance; yet becauſe they failed in this point, of the renouation of their faith and repentance, they are ſaid many of them to be vnworthie receiuers, and to eate iudgement to themſelues. The third thing is, that the Sacrament muſt be applied to his right end. And therefore it muſt be vſed, as a meanes to leade vs to Chriſt, as a meanes to confirme our faith in him, as a ſigne of thankfulnes to God, as a meanes to increaſe loue among men. Thus is the Lords ſupper euermore to be vſed. Hence it followes, that it is greatly prophaned and abuſed in the Church of Rome. For it is vſed only in one kind, against the inſtitution: and it is applied to ſuperſtition againſt the right end, in

A that it is made a meanes to conſerre grace, and that by the very worke done.

The fourth part of Church-ſeruice, is *publike prayer*; at which all are to be preſent, & to aſſiſt in the congregation. For this is a due or a debt which we owe vnto God: as Dauid ſaith; Pſal.65.1. *Praiſe waiteth for thee in Syon; and to thee ſhall the vow be performed.* To this hath God annexed the promiſe of of his preſence: Mat.18.20. *If two or three be gathered togither in my name, there am I in the midſt of thē.* The petition of an whole corporatiō iointly togither, is more effectuall, then the petition of one ſingle man: & ſo the prayer of the Congregation, is of greater force, then the prayers of priuate perſons. In this regard Dauid ſaith; Pſ.84.1.10. *That the tabernacles of God, are moſt amiable vnto him*; and that he had rather *be a dore-keeper in the houſe of God, then dwell in the Tents of vngodlineſſe.* Zacharie fore-telleth the practiſe of true beleeuers in the new Teſtament, ſaying; Zach.8.21. *They that dwell in one Citie, ſhal go to another, ſaying, vp, let vs goe and pray before the Lord, and ſeeke the Lord of Hoſts: I will go alſo.* And this hath beene accordingly accompliſhed. For Chriſtians of the primitiue Church, contented themſelues Act.16.13. with any place, ſo they might haue libertie to aſſemble themſelues to pray vnto God.

The maner of our aſſiſting in publike prayer, is this. Miniſters in teaching are the mouth of God to the people, and in praying, they are the mouth of the people to God: and therfore C muſt the people in feruent affection, lift vp their hearts vnto God, and in mind giue aſſent to the prayers made in the name and behalfe of the Congregation, by their teachers: and for 1.Cor.14.16. this cauſe it is, that we are all to ſay, *Amen.* Hence it appeares to be a fault, to depart the Congregation in the time of prayer, to ſit and thinke nothing, as though we had no ſoule; to haue our minds drowned in worldly affaires, and to be wandring to and fro.

Thus we ſee that Church-ſeruice ſtands in the right maner of hearing the word, of praying, vſing the Sacraments, & works of mercy. Hereupon many are to be aduertiſed, to amend and acknowledge their ignorance, who thinke that if they ſay the Beliefe, ten Commandements, & the Lords praier, when they are in the congre- D gation, God is ſerued and worſhipped of them to the full, though otherwiſe, they profit litle or nothing by the word, prayer, or Sacraments.

Thus much of Church-ſeruice: now followes houſhold-ſeruice. Of it three things are to be conſidered. The firſt is, that of neceſſitie in euery familie worſhip and ſeruice is to be directed vnto God. This is the cōmandement of God. 1.Tim.2.8. *Lift vp pure hands in euery place*: and therefore in the familie. Zachary foretelleth, that when God ſhall powre forth the ſpirit of grace and Zach.12.12. prayer vpon men in the latter daies, *then euery family apart ſhall mourne for their ſinnes*, whereby they haue crucified Chriſt. The place where Gen.4.14. Adams familie aſſembled, is called *the face of God*; becauſe there they prayed vnto God, and offered ſacrifice, and there likewiſe he teſtified his fauour and preſence to them. Ioſua ſaith, Ioſu.24.15. *I and my houſhold will ſerue the Lord.* Act.10.2. Cornelius feared, that is, ſerued God with his whole houſhold. Paul ſaith, Priſcilla and Aquila ſa- 1.Cor.16.19. lute *you, and the Church in their houſe.* Now the Church is ſaid to be in their houſe, not onely becauſe it was the place of the congregation, but becauſe in regard of Gods worſhip, it was, as it were, a litle Church. A familie cannot ſtand without the bleſſing and protection of God: and this bleſſing is annexed to the worſhip of God. For godlineſſe hath the promiſes of this life, and the life to come. Laſtly, the families in which God is not worſhipped, are no better then companies and conſpiracies B of Atheiſts. For this is one propertie of an Pſal.14.4. Atheiſt, not to call vpon God. Let all ſuch perſons marke this doctrine, that thinke it ſufficient, if they pray in the congregation.

Though it be thus neceſſarie (as we ſee) that God be worſhipped in euery family apart: yet is the time, and place, and manner of this worſhip, left free to the Chriſtian wiſedome and diſcretion of men.

The ſecond point to be conſidered is concerning the parts of this worſhip, and they are two, *inſtruction*, and *prayer*. Inſtruction ſtands in teaching, and learning, & it is called by Paul, the *Inſtruction and information of the Lord.* Eph.6.4.

Inſtruction muſt be of three things. Firſt, C of the commaundements of God. Deut. 6.7. *Thou ſhalt rehearſe them continually to thy children.* And whereas houſholders might alleadge that their children and ſeruants are dull of conceit, and will not learne that which they are taught, the Lord giues further charge to parents to vrge and repeate the commaundements. For the word tranſlated [*to rehearſe*] ſignifieth to ſharpen the commandements vpon children, as men vſe to ſharpen a ſtake that it may enter into the ground. Againe, parents are commanded by God, Deut.32.46 *to commaund their children, that they obſerue the words of the law.* This was the commendation Abraham had, *I know Abraham* (ſaith the Lord) Gen.18.19. *that he will commaund his ſonnes and his houſhold after him, that they keepe the way of the Lord to doe* D *righteouſneſſe and iudgement.*

Secondly, there muſt be inſtruction in the family concerning all ordinances of God. Thus the Iſraelites were commanded to teach their children the meaning of *the Paſſeouer, the mea-* Exod.12.26. *ning of the oblation of the firſt borne vnto God*, the and 12,14. meaning of the *twelue ſtones*, that were taken Ioſu.4.21. out of Iordan, and were erected in Gilgal.

Thirdly, there muſt be inſtruction touching the works of God, whether they be iudgements or mercies. Parents are bidden by Deut.4.9. God to teach their ſonnes and their ſonnes ſonnes the things that they haue ſeene. Ezechias after his recouery from a deadly ſicknes, in way of thankfulnes ſaith, Eſa.38.19. *the father to the children ſhall declare thy truth.*

The ſecond part of houſhold-ſeruice is priuate prayer: of it I haue ſpoken before. There-

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A fore I proceed. The third point to be conſidered, is concerning the perſon to whom belongeth the care & charge of houſhold ſeruice: & that is the maſter of the family. His office is two-fold. The firſt, is to prepare & fit his family to the worſhip of God, whether publike or priuate. When Iacob was to worſhip God in Gen.35.2. Iob.1.5. Bethel, he cauſed his family to cleanſe themſelues. Iob cals *his children & ſanctifies thẽ*. Now this cleaſing or ſanctifying of the family ſtands in two things: the firſt is, to purge it of al open vices as much as may be: the ſecõd, to cauſe euery perſõ, at the leaſt outwardly, to walk in the 2.Chron.30.18.20. waies of God. King Ezechias, whẽ the Prieſts & Leuites were negligent, and men of certain B Tribes were not prepared to receiue the Paſſeouer, he made a ſupply of this wãt by his praier, and was heard. In the like caſe, like is the duty of the houſhholder within his own family.

That this may the better be effected, the charge of teaching and inſtructing is laid vpon euery maſter of a family by expreſſe commandement, Deut.6.7. *Thou ſhalt rehearſe them to thy children.* 1.Cor.14.35 Paul ſaith, the wife muſt *aske her husband at home*: thereby ſignifying, that he muſt inſtruct & teach all perſons in his family. And in the ſecond place, the wife is to doe the like. Bathſhabe Prou.31.1. inſtructeth Lemuel, that is, her ſonne Salomon. 2.Tim.1.5. Lais and Eunice bring vp Timothie *in the Scriptures of a child.* And that this teaching may Deu.32.46. Gen.18.19. not be in vaine, the maſter of a family hath authoritie giuen him to C commaund them whom he teacheth, to walke in the waies of God, as Abraham did. It is obiected, that if a maſter of a family muſt teach & exhort, he muſt then do the office of a Miniſter: for he can doe no more but teach and exhort. I anſwer, that teaching, by the maſter of a family differs in kind from the teaching of the Miniſter, as the gouernement of the houſholder from the gouernment of the Magiſtrate. For the houſholder teacheth onely by the authoritie of a father or maſter: whereas Miniſters of the word teach and exhort by the authority and name of God: Tit.2.15. as Paul ſaith to Titus, *Speake and exhort, and reproove with all authority.* Secondly, miniſters in teaching, are in the roome and ſtead of Chriſt, 2.Cor.5.20. and beare his perſon as *A*mbaſſadours: hereupon D they which heare them, heare Chriſt; and they that deſpiſe them, deſpiſe Chriſt: & hereupon they are called in ſpeciall manner, *Men of God, ſeruants of God:* and it is not ſo with houſholders in teaching and exhorting: for they beare onely the priuate perſons of maſters, fathers, husbands, when they teach. Thirdly teaching in the family, is but a preparation to publike teaching, that all perſons may the better profit by the publike miniſtery. Laſtly, priuate teaching depends on publike teaching, and muſt be ruled by it. For men may not teach at their pleaſures, what they wil in their families, but ſuch doctrine as they haue learned and receiued from the publike miniſtery. *A*nd thus, albeit the matter of doctrine be one and the ſame in the houſe, and in the Church: yet is not the office of teaching one and the ſame.

*A*gaine it is demanded, ſeeing the maſter of a familie muſt teach them of his owne houſe, whether he is to doe it by himſelfe in his own perſon, or by a deputie. I anſwer, as much as poſſibly may be, he is in his owne perſon to performe this dutie; yet in the caſe, not of negligence, but of neceſſitie, when the familie is great, and he is not ſo able to teach, & is withall imployed in publike affaires, and thereupon oftentimes abſent, he may haue his deputy to teach in his roome. Thus *A*braham performed the weightieſt matter that concerned the eſtabliſhment and continuance of his family, not by himſelfe, but by his ſteward: as namely, Gen.24. the choice of a wife for his ſonne Iſaac.

The ſecond office of the maſter of the family is, to be the principall agent, doer, and directer in the worſhip of God within his family. For this cauſe the fourth commandement is giuen firſt of all and principally to the maſter of the family: that he might ſee the Sabbath kept, and be a principall doer in all parts of Gods worſhip. The company of the Diſciples were the houſhold of Chriſt: Luk.22.15. and he himſelfe did adminiſter all parts of Gods worſhip with them, and among them.

Thus houſholders ſee their duty: & they muſt in the next place be admoniſhed and exhorted with conſcience to performe the ſame. Let the example of Moſes be conſidered. He was to doe ſeruice to God and his countrey in Egypt, and when he was now in his iourney in a certaine Inne, the Lord withſtood him, Exod.4.24. and made as though he would haue killed him. But for what cauſe? Surely he had not ſanctified and purged his owne family: and that appeares, becauſe he had not circumciſed his child. Men in our daies may looke for like iudgements, that liue in the like negligence.

The laſt kind of worſhip is that which concerneth the perſon of euery particular man in his place and calling: and that is, to keepe and maintaine faith, that is, true religion, and hope of euerlaſting life, and a cleere conſcience before God and man. This is the ſeruing of God, and not to babble a few words, either in the morning or euening, without vnderſtanding or affection. Thus much Paul teacheth in his owne example. Act.24.14,15,16. *In the way (which ſome call hereſie) I worſhip the God of our forefathers, beleeuing all things written in the Law and the Prophets, hauing hope of the reſurrection of the iuſt and vniuſt, and endeuouring to keepe a cleare conſcience before God and men.*

That this perſonall worſhip may be performed and continued, two things muſt be practiſed. The firſt is, the priuate reading and ſearching of the Scriptures. This was the common practiſe of the Iewes: Ioh.5.39. *Search, or, yee ſearch the Scriptures.* 2.Pet.1.19. The Scriptures are *a light ſhining in a darke place*: we therfore muſt attend vnto them, while we are wandering in the night of this world; & we cannot attend vnto them, vnleſſe

A we reade them. The word of God *is the ſword* Eph.6.17. *of the ſpirit*: and there is no handling of this ſword, vnleſſe we be well acquainted with it. Dauid a Prophet, did vſe to reade and meditate in the Scriptures. Pſal.119.97 Daniel taught by reuelation, Dan.9.2. did reade for all this, the Prophet Ieremie. Great is the neglect of this duty in our daies. In many houſes ye ſhall find a faire paire of Tables, but no Bible at all. Others cannot find in their hearts to disburſe ſo much money as will buy them a Bible: others take delight in reading of ballads, and idle diſcourſes, and haue no mind to reade the Scriptures. It is an euill ſigne. When the ſtomack refuſeth meates, it is ſicke; & when there is no delight nor ſa- B uour in Gods word, it argues the wickedneſſe of the heart. For the Scripture is like ſpice, which the more it is chafed and rubbed, the ſweeter it is. And this negligence hath judgements of God tending on it, Iſa.5.13. *My people go into captiuitie, becauſe they want knowledge.* Prou. 28.9. *He that turnes his eare from hearing the law, his very prayer is abhominable.*

The ſecond meanes to maintaine faith, hope, good conſcience, is priuate or ſecret prayer. Gen.24.63. Iſaac went out in the euening to meditate or pray. Deut 9.18. Moſes *prayed forty daies and fortie* C *nights*, for the children of Iſrael. 1.Sam.12.23 Samuel ſaith, *God forbid that I ſhould ſinne againſt God, and ceaſe to pray for you.* Pſ.55.17. & 119.164. Dauid prayed three times, and ſeuen times a day. Chriſt who was not ſubiect to ſinne as we are, went often apart & prayed, Luk.6.12. and continued in praying whole nights. Paul in ſundrie Epiſtles cals vpon the faithfull for 1.Theſ.5.17 priuate prayer, as when he bids them *pray continually*.

It may be ſaid, how ſhall we maintaine true faith, or religion, when by reaſon of manifold diſſentions, we cannot tell which is the true religion. I anſwer, Subiect your hearts & liues to God, and obey him in all his commaundements, and ye ſhall certenly know and be aſſured without faile of the true religion: for Pſal.25.14. God reueales *his conenant to the humble*. And Ioh.7.17. Chriſt ſaith: *If any will obey his fathers will, he ſhall know whether his doctrine be of God or no.* Let this be remembred. For the way to the attainment of the truth, is not inquired by ſubtill diſputation, vnleſſe humble obedience to God go withall.

Furthermore, for the keeping o fagood conſcience, two things muſt be done. Firſt, we muſt euermore tend on the calling of God, that is, the dutie we owe to God and men, not daring at any time to go out of the precincts of our callings. For this cauſe we muſt put a difference betweene duties that be neceſſarie and ſuch as are not neceſſarie to be done. The firſt muſt be done, & the ſecond left vndone, that we be not buſi-bodies in other mens matters.

The ſecond thing is, that we muſt doe the offices and works of our callings in good maner. For this cauſe firſt of all, they muſt be done in obedience to God, that is, with a mind and intention to pleaſe and obey God. Secondly, they muſt be done in the name of Chriſt, that is, with prayer and thankſgiuing in the name of Chriſt. Coloſſ.3.17 Thirdly, they muſt be done in faith, becauſe we muſt alwaies by our faith depend on God for the bleſſing & good ſucceſſe of our labours. Fourthly, they muſt be done in loue to God and man: yea, all the religion we haue, all the grace and goodneſſe of our hearts, muſt ſhew it ſelfe in the workes of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Laſtly, they muſt be done with patience. The good ground brings foorth fruite with patience. And the reaſon is, becauſe it is the wil of God to exerciſe men with manifold miſeries in euery eſtate and condition of life. And the workes of our callings thus performed, are fruites of good conſcience, and the ſeruice of God.

FINIS.

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A
TREATISE OF
Gods free Grace,
AND
MANS FREE-VVILL.

HINC · LVCEM · ET · POCVLA · SACRA ·
ALMA
MATER
CANTA
BRIGIA

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1608.

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TO THE RIGHT VVORSHIPFVLL, SIR EDWARD DENNIE, KNIGHT.

Right Worſhipfull, it is a thing moſt euident, that the preſent Religion of the Church of Rome, is an enemie to the grace of God, two waies. Firſt, becauſe it exaltsthe libertie of mans will, and extenuates the grace of God: and this it doth in fiue reſpects. For firſt of all it teacheth, that naturall free will of man, hath in it, not onely a paſſiue or potentiall, but alſo an actiue power, or imperfect ſtrength in duties of godlineſſe: & ſo much the leſſe power is aſcribed to the grace of God. This doctrine of theirs is flat againſt reaſon. For the will of man in it ſelfe, is a naturall thing: and therefore it is neither fit nor able to effect any ſupernaturall action, (as all actions of godlineſſe are) vnleſſe it be firſt of all (as they ſay) eleuated aboue his condition, by the impreſſion of a ſupernaturall habite. And the Scripture is vtterly againſt this doctrine, when it ſaith: Ye were once darkneſſe, Eph. 5. 8. We are not ſufficient of our ſelues, to thinke any thing of our ſelues, 2.Cor.3.5. The naturall man, [*that is, he that wants the ſpirit of God*] cannot perceiue the things of God, 1.Cor.2.14. Ye were dead in ſinnes and treſpaſſes, Eph.2.1. Without Chriſt, and without God in the world, v. 12. *Againe, Scripture ſaith further; that the* heart of man is ſlow, Luk.24.25. *and* vaine, *Pſal* 5.9. *and* hard that cannot repent, Rom.2.5. *and* ſtonie, Ezech.36.26. *and that* the Iewes were obſtinate, their necke as an yron ſinew, and their brow braſſe, Iſa.48.4. *and that it is God* who giues eies to ſee, and an heart to vnderſtand, Deut.29.4. *By theſe teſtimonies it is manifeſt, that grace doth not onely helpe and aſſiſt our weake nature, but altogither change the peruerſe qualitie thereof, and bring it from darkeneſſe to light,* Act.28.18. *and from death to life,* Eph.2.1. *Which grace, whoſoeuer doth not ſo farre forth acknowledge, neuer yet knew what the Goſpel meant, neither did he euer conſider the words of our Sauiour Chriſt:* No man comes vnto me, vnleſſe the Father draw him, Ioh.6.44. Proſper, *the ſcholler of St. Auguſtine, hath a notable ſaying, which I maruell the Papiſts of our time doe not conſider.* We haue (*ſaith he*) free will by nature, but for qualitie and condition, it muſt be changed by our Lord Ieſus Chriſt.

Proſ. contra. Collat. c. 18. in fine.

Molina de grat. & lib. arb. q. 14. art. 13. diſp. 1a. Gratiæ auxilia, quòd efficacia ſint, habent dependenter ab arbitrii libertate.

Secondly, ſome of the Romiſh Religion auouch, that the efficacie of Gods preuenting grace, depends vpon the co-operation of mans will: and they affirme, that the Councell of Trent is of this minde: but then to the queſtion of Paul, 1.Cor.4.7. Who hath ſeparated thee? *The anſwer may be made, I my ſelfe haue done it by mine owne will. And that ſhall be falſe which Paul teacheth, that beſide* poſſe velle, *the power of welwilling,* ipſum velle: *that is, the act of wel-willing, is of God,* Pphil.2.13. *Others therefore place the efficacie of grace, in the congruitie of fit obiects and perſwaſions: as though it were ſufficient to ſtirre vp the heart, and to incline the will in ſpirituall matters, and our weakeneſſe might be cured with ſo eaſie a medicine: but God is further ſaid* to ſoften the heart, Ezech.36.26. to turne the heart, Luk.1.17. to open the heart, Act. 16.14. *And becauſe our hearts are ouer hard,* he wounds them, *Cant*.4.9. he circumciſeth them, Deut. 30.6. *nay,* he bruiſeth them, Ezech.*6.9. And when nothing will doe good, at length, God is ſaid* to take away the ſtonie heart, Ezech.11.19. to quicken them that are contrite, Iſai.57.15. Eph.2.5. to giue a new heart, Eph.4.23. Ezech.36.26, *nay,* to create a new heart, Eph.2.10. *and* 4.28.

Shumel. ſup. 1. Thom. q. 23. art. 3. diſp. 8.

Thirdly, they giue vnto God in all contingent actions, a depending will, whereby God wills and determines nothing, but according as he fore-ſees, that the will of man will determine it ſelfe. And thus to maintaine the ſuppoſed libertie of the will, that is, the indifferencie and indetermination thereof, they depriue God of his honour and ſoueraigntie. For by this meanes, not God, but the will it ſelfe, is the firſt moouer and beginner of her owne actions. And there are euen of the Papiſts themſelues, that condemne this doctrine as a conceit.

Fourthly, they teach, that the grace which makes vs acceptable and gratefull to God, ſtands in the inward gifts of the mind, ſpecially in the gifts of charitie. But this is moſt falſe which they teach; for charity is the fulfilling of the law. And Paul ſaith; we are not vnder the law, but vnder grace, Rom.6.14. *And againe, as many as are iuſtified by the law, are fallen from grace,* Gal.5.4. *Now the grace that doth indeede make vs gratefull to God, is the free fauour and mercie of God, pardoning our ſinnes in Chriſt, and accepting vs to eternall life, and not any qualitie in vs, as Paul ſignifies when he ſaith, we are ſaued, not according to our works, but according to his purpoſe and grace, which is giuen to vs in Chriſt before all times,* 2. Tim.1.9.

Laſtly, they teach, that the renewed will of man, by the generall direction and cooperation of God, can performe the duties of godlineſſe, without any ſpeciall helpe from God by new grace. But the Scripture ſpeakes otherwiſe. By the grace of God, I am that I am. I haue laboured, yet not I, but the grace of God which is with me, 1.Cor.15.10. No man can ſay, that Ieſus is the Lord, but by the holy Ghoſt, 1.Cor.

12.3.

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12.3. Without me ye can doe nothing, Ioh.15.5. After ye beleeued, ye were ſealed with the ſpirit, Eph.1.13. He which hath begunne this good worke in you, will finiſh it vntill the day of Chriſt, Phil. 1.6. That ye may abound with hope by the vertue of the ſpirit, Rom.15.13. It is God that workes in you the will and the deede, Phil.2.13. Though the righteous fall, he ſhall not be caſt off, for the Lord puts vnder his hand, Pſa.37.24. Incline my heart to thy teſtimonies: turne away mine eies from beholding of vanity, and quicken me in thy way, Pſal.119.37. Teach me to doe thy will, becauſe thou art my God: let thy good ſpirit lead me in the land of righteouſneſſe, Pſal.143.10. Create in me a new heart, renew a right ſpirit in me——: and ſtabliſh me by thy free ſpirit, Pſal.51.12. draw me, and I will run after thee. *By theſe and many other places it is euident, that God, after he hath indued vs with his ſpirit, doth not leaue vs to be guided by our ſelues, (for then we ſhould fall againe to our former miſery) but he directs vs, he lifts vs vp, he leades vs, he confirmes and ſuſtaines vs by the ſame grace, and by the ſame ſpirit, dwelling in vs, that walking in the way of his commandements, we may at length attaine to euerlaſting happineſſe.*

The ſecond way whereby the Papiſt ſhewes himſelfe to be an enemie of the grace of God, is that he ioynes the merit of workes, as a Con-cauſe with the grace of God, in that which they call the ſecond iuſtification and in the procurement of eternall life: whereas on the contrary, Paul in the article of iuſtification, oppoſeth grace to workes, yea to ſuch as are the gifts and fruits of the ſpirit. For Abraham did good workes, not by naturall free will, but by faith. Heb.11.8. *And Paul oppoſeth iuſtifying grace to the workes of Abraham, when he ſaith;* to him that worketh, the wages is not imputed according to grace. *And* Tit.3.5. Not of the workes of righteouſneſſe, which we haue done, but of his mercie he ſaued vs. Rom.11.6. If by grace, then not of workes, or elſe were grace no more grace. Auguſtine *ſaid well, that grace is no way grace, vnleſſe it be freely giuen euery way.*

De lib.arbit.l.2.cap.10.

In Can. ſer. 67.

Thus then all things conſidered, it is the beſt to aſcribe al we haue or can doe that is good, wholy to the grace of God. Excellent is the ſpeech of Auguſtine: Onely hold this as a ſure point of godlineſſe, that no good thing can come either to the ſenſe or mind, or be any way conceiued, which is not of God. *And Bernard:* The Church ſhewes herſelfe to be full of grace, when ſhe giues all ſhe hath to grace, namely, by aſcribing to it both the firſt & laſt place. Otherwiſe, how is ſhe full of grace, if ſhe haue any thing which is not of grace? *Againe,* I tremble to thinke any thing mine owne, that I may be mine owne. *This doctrine is the ſafeſt and the ſureſt, in reſpect of peace of conſcience, & the ſaluation of our ſoules. So much the Papiſts themſelues (betraying their owne cauſe) ſay and confeſſe.* Bellarmine *the Ieſuit ſaith?* By reaſon of the vncerteinty of our owne iuſtice, and for feare of falling into vaine glory, it [a] is the ſafeſt, to put our whole confidence in the alone mercy and goodneſſe of God. *Caſſander in his booke called the Conſultation of Articles in queſtion, to Maximilian the Emperour, cites a ſaying of Bonauenture, which is on this manner:* It is the dutie of godly mindes, to aſcribe nothing to themſelues, but all to the grace of God. Hence it followes, that how much ſoeuer a man giues vnto grace, though in giuing many things to the grace of God, he take ſomething from the power of nature and free will, he departs not from godlines: but when any thing is taken from the grace of God, and giuen to nature, which pertaines to grace, there may be ſome danger. *Thus then to hold and maintaine iuſtification by faith, without workes, and to aſcribe the whole worke of our conuerſion to God without making any diuiſion betweene grace and nature, is the ſafeſt.*

Horreo quicquid de meo eſt, vt ſim meus.

Bell. de iuſtifi. l.5.c.7.

[a] Tutiſſimum.

Caſſand. c. de lib. arbit.

Theſe things I ſhew more at large in this Treatiſe following, which I now preſent to your Worſhip, as a ſmall teſtimony of mine humble dutie and loue: deſiring you to accept the mind of the giuer, and to peruſe it at your leaſure. And thus I commend your Worſhip, to the protection and grace of God in Chriſt.

Your VVorſhips in the Lord,

William Perkins.

MAT. 23.37.38.

Ieruſalem, Ieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee: how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not?

Behold, your habitation ſhall be left vnto you deſolate.

A THis whole chapter containes a Sermon that our Sauiour Chriſt made to the Iewes at Ieruſalem. It hath two parts. The firſt is a reproofe of the Iewiſh Doctours, namely, the Scribes and Phariſies, for ſundrie vices, from the beginning of the chapter, to the 36. verſe. The ſecond is an Inuectiue againſt Ieruſalem, in the words I haue now read: *Ieruſalem, Ieruſalem, which killeſt the Prophets, &c.* In the Inuectiue, two things are to be conſidered, the rebellion of Ieruſalem in the 37. verſe, and the puniſhment of this ſinne, verſ. 38.

B Touching the rebellion it ſelfe, three things are ſet downe, the place and perſons, in the words *Ieruſalem, Ieruſalem*: the degree and practiſe of rebellion, in theſe words; *which killeſt the Prophets, &c.* the manner and forme of their rebellion, in theſe words: *How oft would I haue gathered you, and ye would not.*

According to the order of the holy Ghoſt, firſt, I will begin with the place. It is a wonder that Ieruſalem, of all the places in the world, ſhould be charged with the height of rebellion againſt God. For it was the citie of God, and had prerogatiues aboue all cities in the world. Saint Paul hath noted ſeuen of them. C Rom.9.4.5. The firſt is, that *they were Iſraelites*: that is, of the poſteritie of Iacob. The ſecond is, *Adoption*, in that they were reputed and called the children of God. The third is, that they *had the glorie of God*; that is, the mercy-ſeate, the pledge of the preſence of God. The fourth is, *the Couenants*: that is, the two Tables of the couenant. The fifth is, the *giuing of the law*, namely, of the iudiciall and ceremoniall Law. The ſixth is, *the worſhip of God*, the publike ſolemnitie whereof, was tyed to the Temple at Ieruſalem. D The ſeuenth, that to them pertained the *promiſes* made to the Patriarkes, touching the Meſſias. To theſe the Prophet Micah addeth the eight priuiledge, that the firſt Church Micah.4.2. of the new Teſtament, ſhould be gathered in Ieruſalem, and that conſequently, the preaching of the Goſpell, ſhould paſſe thence to all nations. Now, for all theſe bleſſings and mercies, Chriſt our Sauiour cries out and complaines of Ieruſalems rebellion. And this is not the firſt time of his complaint. In the daies of the Prophet *Iſai*, he ſaith: that when he had Iſa.5.4. done all that he could doe for his vineyard, it brought foorth nothing but wild grapes. By the Prophet Ezechiel, he ſets downe a long Ezec.16.all catalogue of his bleſſings to his people, and withall, a catalogue of their vnthankfulneſſe. Hence it appeares, that where God ſhewes the greateſt mercie, there oftentimes is the greateſt wickedneſſe and vnthankfulneſſe. And this is partly verified in this land: for within the compaſſe of this fortie yeares, we haue receiued great bleſſings from God, both for this life, and for the life to come, ſpecially, the Goſpell, with peace and protection: and the like haue not beene ſeene in former ages: yet B there was neuer more vnthankfulneſſe then now. For now commonly men are wearie of the Goſpell, and beginne to decline from that which they haue beene: and the care to pleaſe God, and do his will, is accounted but a curious preciſeneſſe of many.

Secondly, hence it may be gathered, that God doth not tye the infallible aſſiſtance of his ſpirit, to any place or condition of men. If euer any citie in the world had this priuiledge, it was Ieruſalem. But Ieruſalem, which was the ſeate and habitation of God, had not this priuiledge, becauſe it is here charged with rebellion againſt God. C No place therefore nor condition of men, hath it. It is alleadged, that God hath made a promiſe to the order of Prieſthood: *the prieſts lippes ſhall preſerue knowledge, and thou ſhalt require the law at his mouth.* I anſwer, that theſe words are not a promiſe, but a commaundement. For ſometimes words of the Future tenſe are put for words Imperatiue; and therefore the ſenſe is this, *the prieſtes* Mal.2.7. *lippes ſhall keepe*, that is, let them keepe knowledge. Againe, it is alleadged that we are commaunded to heare the Scribes and Phariſes; D becauſe *they ſit in Moſes chaire.* Mat.23.2. I anſwer, that the Chaire of Moſes is not a place or ſeate, but the doctrine of Moſes: and to this doctrine, I Aug.ep.166 graunt, the ſpirit of God is annexed, when it is truely taught and beleeued. Thirdly, it is alleadged, that God hath promiſed *the ſpirit of* Ioh.16.13. *truth, to leade men into all truth.* I anſwer: that this promiſe doth not directly and abſolutely, concerne all beleeuers, or all Miniſters, but onely the Apoſtles, to whom it was made: & not to the for all times, & in al actions,

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but onely while they were in the execution of their Apoſtolicall miniſterie, which ſtands in the founding of the Church of the new Teſtament, partly by publiſhing the Goſpel, and partly by writing the Scriptures of the new Teſtament. In a word, no Scripture can be brought to prooue, that God hath, doth, or will binde his ſpirit to any particular place or perſons. Here then fals to the ground, three popiſh conceits. The firſt, though the members of the Catholike Church may ſeuerally erre; yet they cannot erre, when they are togither in a generall Councell, lawfully aſſembled. The ſecond, that the Pope cannot erre in his Conſiſtorie. The third, that perſonall ſucceſſion, is a marke of the Catholike Church: which neuertheleſſe, may be ſeuered from the ſpirit of God, as we ſee:

Where our Sauiour Chriſt vſeth a repetition, ſaying; *O Ieruſalem, Ieruſalem*: he doth three things therein. Firſt, he ſignifies thereby, that he takes it for a wonder, and for a thing incredible, that the Iewes after ſo many bleſſings, ſhould be ſo exceedingly vnthankefull. Secondly, he teſtifies hereby his owne deteſtation of their vnthankfulneſſe. Thirdly, by this repetition, he doth awake the Iewes, and ſtirre them vp to a ſerious conſideration and loathing of this their ſinne: and he doth (as it were) proclaime the ſame vnto vs. And not without cauſe: for in vnthankfulneſſe, there be two grieuous ſinnes againſt God, falſe witnes bearing, and iniuſtice: falſe witneſſe bearing; becauſe the vnthankefull perſon denies in his heart, God to be the fountaine and giuer of the good things he hath, and he aſcribes them to his own wiſedome, goodneſſe, ſtrength, indeauour. Iniuſtice, becauſe he yeeldes not to God, the duties which he owes vnto him for his bleſſings.

The ſecond point to be conſidered is, the degree of the Iewiſh rebellion. David makes three degrees hereof. (Pſal. 1. 1.) The firſt is, to walke in the counſel of the vngodly. The ſecond is, to ſtand in the way of ſinners. The third is, to ſit downe in the skorners chaire. And this is the very top of deſperate rebellion, and the ſinne of Ieruſalem. For when Chriſt ſaith [*which killeſt the Prophets, and ſtoneſt them which are ſent vnto thee*] he notes out three ſinnes in this City. Impenitencie, whereby they perſeuered in their wicked waies, without hope of amendement: ſacrilegious and prophane contempt of God, and the meanes of their ſaluation: cruelty in ſhedding of blood. And by crueltie, I meane not one or two actions of crueltie, but an habite therein, and the cuſtome thereof: for the words are thus to be read; *Ieruſalem killing the prophets, and ſtoning them that are ſent to thee*: where ſtoning and killing, ſignifie not one act, but a continuance and multiplication of acts: that is, a cuſtome in ſhedding of blood.

It may be demanded, how the Iewes ſhould grow to this height of wickedneſſe. I anſwer (A) thus. In euery actuall ſinne, there be foure things diſtinctly to be conſidered; *the fault*, which is the offence of God in any action: (1. Culpa. 2. Reatus. 3. Pœna. 4. Macula.) *the guilt*, or obligation to puniſhment for the fault: *the puniſhment* it ſelfe, which is death: *a blot* or ſpot, ſet in the ſoule of him that ſinneth, and that by the fault or offence: and this blot is nothing elſe but a proneneſſe to the ſinne committed, or to any other ſinne. In the ſinne of our firſt parents, beſides the fault, guilt, puniſhment, there followed a blot or deformitie in the ſoule, which was the loſſe of Gods image, & the diſpoſition of their hearts, to all manner of euils. Since the fall of Adam, he that commits an actuall offence, beſides the (B) fault, guilt, puniſhment, imprints in his heart a new blot, and that is an increaſe of his naturall proneneſſe to ſinne; euen as the dropſi-man, the more he drinks, the more he may, and by drinking he increaſeth his thirſt. Thus the Iewes by cuſtome in ſinning, attaine to an height in wickednes; becauſe euery act of offence, hath his blot, and the multiplication of acts offenſiue, is the continuall increaſe of the blot or blemiſh of the ſoule, till the light of nature be extinguiſhed, and men come to a reprobate ſenſe. This muſt be a warning to all men, to take heed leaſt they commit any offence againſt God in thought, word, or deede, conſidering euery offence imprints a blot in the ſoule.

Secondly, it may be demanded, how Ieruſalem, growne to this height of rebellion, can (C) truly be called *the holy Citie*, or the *City of the great King*. (Math. 27. 53 and 5. 35.) I anſwer two waies. Firſt, there were many holy men and women in Iurie, and Ieruſalem, that truly ſerued God, and waited for the Kingdome of Chriſt, as Ioſeph, Mary, Zacharie, Elizabeth, Anna, Simeon, Nichodemus, Ioſeph of Arimathea, and many other. Now a Church is named not of the greater, but of the better part; as an heape of corne is ſo called, though there be more chaffe then corne. Secondly, I anſwer, that a people or Church that haue forſaken GOD, remaines ſtill a reputed Church, till God forſake them, as a wife committing adulterie, remaines ſtill a ſuppoſed wife, till her husband giue her the (D) bill of diuorcement. Ieruſalem indeede had forſaken God, but God had not forſaken Ieruſalem. For there he preſerued ſtill the Temple, and his worſhip: yea, when Ieruſalem had condemned and crucified Chriſt, Saint Peter inſpired by the holy Ghoſt, ſaith ſtill; *To you belong the promiſes, and to your children*. (Act. 8, 38.) And Ieruſalem did not vtterly ceaſe to be a city or Church of God, till they contradicted, and blaſphemed the *Apoſtolicall* miniſterie: for then, and not before, the Apoſtles withdrew themſelues from the Iewes. Here we ſee a depth of mercie in God: for though the Iewes for their parts, had deſerued a thouſand times to be forſaken, yet God for his part, did not forſake them, but ſtill purſued them with mercie. And we are taught hereby, by, not to giue any ſentence of the perſons of euill men. For though they forſake God, yet know we not whether God haue forſaken them or no.

In this example of Ieruſalems rebellion, we learne many things. Firſt, in it we may behold the vileneſſe of mans nature, and our violent proneneſſe to ſinne. For the Iewes went to aboliſh and quench as much as they could, the doctrine of ſaluation; yea to quench it with blood, and which is more, with the blood of the Prophets: and this ſhewes, that man drinks iniquitie, as the fiſh drinkes in water. Iob.15.16.

Secondly, in Ieruſalem we may behold the deſperate condition of the Church of Rome at this day. For it followes in rebellion; nay it goes beyond Ieruſalem. If any man will indifferently conſider, it will appeare, that by the whore of Babylon, is meant, the preſent Church of Rome: and this whore is ſaid to be drunk with the blood of the Saints. Apoc.17.6. The locuſts out of the bottomles pit, goe to the kings of the earth, to ſtirre them vp to warre againſt the Church of God. Chap.16.14. And theſe locuſts are in all likelihood, ſwarmes of monkes, friars, and Ieſuites of the Church of Rome. And we haue found it by long and much experience, that they of the Romane Church, haue long thirſted for the blood of Prince and people in this land.

Thirdly, we are heere taught to exerciſe our ſelues in the duties of meekenes, goodnes, peace to all men. The prophet Iſai ſaith; that men in the kingdome of Chriſt, ſhall not apply their ſwordes and ſpeares, to the hurt of any, as the Iewes here doe, but ſhall turne them to inſtruments of husbandrie, as mattockes and ſithes. Iſa.2.4. Whereby is ſignified, that men truly regenerate, ſhall lay aſide all purpoſe and minde of doing any hurt, and ſhall giue themſelues to doe the good they can. Againe, he ſaith; that *the wolfe and the lambe ſhall dwell together,* and *that there ſhall be no hurt in all the holy mount of God.* Chap.11.9. The deuill by the ſinne of our firſt parents, of men, made vs beaſts, lions, wolues, tygres, beares, cockatrices: and Chriſt againe of beaſts, hath made vs his lambes and ſheepe, in reſpect of meekenes and patience.

Fourthly, we are heere taught, not to oppoſe our ſelues againſt the Miniſters of God, but without pride and fierceneſſe, to yeild ſubiection and obedience to their miniſterie. Iſay foretels, that in the Church of the new teſtament, a little child, that is, miniſters, otherwiſe weake and ſilly men, ſhall by their doctrine, rule and guide wolues, leopards, lyons; that is, fiery and cruell men by nature. Iſa.11.6. *My people* (ſaith the Lord) *ſhall come willingly in the day of aſſembly:* ſa.110.3 and, *the ſheepe of Chriſt heare his voice and follow him.* oh.10.27. The Iewes arraigne and iudge the prophets that are ſent vnto them: but we muſt ſuffer them in their miniſterie, to arraigne and iudge vs, that we be not iudged of the Lord. Againe, the Iewes kill their teachers; but we muſt permit our teachers after a ſort to kill vs: for their miniſterie muſt be as it were, a ſacrificing knife, to kil the old man in vs, that we may be an acceptable offring vnto god. Rom.15.16.

A

Laſtly, Miniſters of the word, muſt learne hence, not to be troubled, if they be hated and perſecuted of men. For this befel the holy Prophets of God, & that in the Citie of Ieruſalem.

The third point is, the manner or forme of their rebellion. In it I conſider foure things. The will of God, againſt which the Iewes rebell, *I would:* the will of the Iewes rebelling, *ye would not:* the concord of both, *I would, ye would not:* the manner of Gods will. He wils their ſaluation in loue, *I would haue gathered you as an hen gathereth her chickens:* in patience, *How oft would I?* Before I come to handle theſe points in particular, I will ſet down a generall preamble touching the nature of will.

B

Will, is a power of willing, nilling, chooſing, refuſing ſuſpending, which depends on reaſon. By *power,* I meane an abilitie or created facultie: and it is ſo properly in men and Angels: but in God onely by analogie or proportion. Becauſe his will is his eſſence or Godhead indeed. Secondly, I ſay, it is a *power of willing, &c.* becauſe to will, nill, chooſe, refuſe, ſuſpend, that is, neither to will, nor to nill, are the proper effects of will, whereby it is knowne & diſcerned. Laſtly, I ſay, *it depends on reaſon,* becauſe it is incident onely to natures reaſonable; as God, Angels, men: and becauſe, though it goe againſt good reaſon, yet is it not without reaſon altogether. When a man knowes and approoues that which is good, and yet doth the contrarie; it is, becauſe it ſeemes good to him to doe the contrarie. And in euery act of will, there are two things, *Reaſon* to guide, and *Election* to aſſent, or diſſent.

C

Will hath his propertie, and that is the *Libertie of the will,* which is a freedome from compulſion or conſtraint, but not from all neceſſitie. From compulſion; becauſe compulſion, and will be contrarie, and where compulſion takes place, there will giues place: and will conſtrained is no will. Neuertheleſſe, will and neceſſitie may ſtand togither. God wils many things of abſolute neceſſitie, as the eternall generation of the Sonne, the proceeding of the holy Ghoſt, the doing of iuſtice, and ſuch like: and he wils them, with moſt perfect libertie of will. The good Angels, will their own happines, and the doing of iuſtice, and that of neceſſitie; for they cannot will to ſinne, or to be in miſerie: and all this they will moſt freely. Nay, the neceſſitie of not ſinning, is the glorie and ornament of will; for he that doth good ſo, as he cannot ſinne, is more at libertie in doing good, then he that can doe either good or euill. When the creature is in that eſtate, that it willingly ſerues God, and cannot but ſerue God, then is our perfect libertie. Againe, the libertie of will, ſince the fall of man, is ioyned with a neceſſitie of ſinning; becauſe it ſtands in bondage vnder ſinne: in this reſpect, it is fitly tearmed of Auguſtine, *the bond free-will.* Tract.in Ioh.53. de corrept.& grat.c.13.

D

A Wherefore we may not imagine in the will, a libertie which is a freedome from al neceſſitie. That this may the better appeare, let vs conſider the kinds of neceſſitie. There is a ſimple or *abſolute neceſſitie*, when a thing cannot poſſibly be otherwiſe: thus we may ſay there is a God, and he is righteous, &c. This neceſſitie ſtands not with the will of the creature; yet doth it ſtand with Gods will, in whom an abſolute neceſſitie of holineſſe and goodneſſe is ioyned, with abſolute freedome of will. *Againe*, there is a *neceſſitie by violence* or compulſion, and this aboliſheth freedome and conſent of will. Thirdly, there is a *neceſſitie of infallibilitie*, or of conſequence, when ſomething followes neceſſarily vpon a ſuppoſed antecedent, as namely vpon the determination & decree of God. B This neceſſitie and freedome of will, may both ſtand togither. For in the doing of a voluntarie action, it is ſufficient that it proceede of iudgment, and haue his beginning from within the will, though otherwiſe, in reſpect of Gods will, it be of vnchangeable neceſſitie. The certentie of Gods decree, doth not aboliſh the conſent of mans will, but rather order it, and mildly incline, or draw it forth. *And* the thing that is directly contrarie to freedome of will, is compulſion: becauſe it aboliſheth conſent.

Greg. arim. li. 2. diſt. 29. In fine ait ſufficere ad rationem voluntarii ſi à ſciente & voluntario committatur.

The libertie of will, ſtands in a double power. The firſt is, when it wils any thing of it owne ſelfe, to be apt and able to nill the ſame; and C ſo on the contrarie: and it is called in ſchooles, *the libertie of contradiction*. The ſecond is, when it wils any thing to be able to will another thing, or the contrarie. *As* for example: when God willed the creation of the world, he could haue nilled the ſame: and when he willed the creation of one world, he could haue willed the creation of moe worlds. *And* this latter is called the *libertie of contrarietie*.

Will by this libertie, is diſtinguiſhed from the inclinations of naturall *Agents*, which alwaies ſhew themſelues in the ſame manner. Put matter to the fire, it burnes alwaies, and it cannot but burne. Caſt vp a ſtone into the aire, it fals downe alwaies, & cannot but fall down. Secondly, will by this libertie, is diſtinguiſhed from the appetite of beaſts: for it followes ſenſe, and in chooſing or refuſing keepes al- D waies one order. The ſheepe flies the wolfe: and all ſheepe doe ſo at all times, and in all places. Bees gather hony, and they do ſo alwaies, and in all places, and they can doe no otherwiſe. When the beaſt in the field chooſeth one hearb, and refuſeth another, there is a ſhew of libertie, yet no true libertie. For that which it chooſeth or refuſeth once, it chooſeth or refuſeth alwaies, in the ſame manner.

Thus much of the generall nature of will; now I come to the points in hand. The firſt is touching the will of Chriſt, *I would*. *According* to the two natures of Chriſt ſo be there two wils in him; the will of his Godhead, and the will of his manhood. Some think that theſe words are meant of the will of his manhood. For they ſuppoſe him here to ſpeake as the miniſter of circumciſion, and conſequently, as a man. This I thinke is a truth, but not all the truth. Becauſe the thing which he willeth, namely, the gathering of the Iewes by the miniſterie of the Prophets, was begunne and practiſed long before his incarnation. Wherefore (as I take it) here his diuine will is meant, or the will of his Godhead, which is alſo the will of the Father, and the holy Ghoſt.

Rom. 15.8

This will is one and the ſame, as God is one: yet may it be diſtinguiſhed on this manner. It is either *the will of his good pleaſure*, or, *his ſignifying will*. The truth of this diſtinction we may ſee in earthly Princes, who beare the image of God. *A* king determines within himſelfe according to his pleaſure what ſhall be done in his kingdome, and what not: this is his will. *Againe*, he ſignifies ſome part of his ſecret pleaſure to his ſubiects, as occaſion ſhalbe offered: and this is alſo his wil. Euen ſo the pleaſure of GOD within himſelfe, and the ſignifications thereof to his creature either in whole or in part, are his will.

Voluntas beneplaciti. Voluntas ſigni.

The firſt is mentioned, Eph. 1. 5. where Paul ſaith the Epheſians *were predeſtinate according to the good pleaſure of his will.* That it may rightly be conceiued of vs, I will ſet downe foure things. The firſt is, that this will is Gods purpoſe or decree according to counſell. For in it theſe two concurre, his counſell, and his decree. His counſell ſees all things, and all the cauſes of them: His decree determines what ſhalbe done, and what vndone: and he determines according to his own eternall counſell. Yet is not counſell a rule to his will. For there is nothing higher then his will, and his counſell alſo is according to his will which is goodneſſe it ſelfe. And therefore by Paul, Counſell is called, *the Counſell of his will.*

Eph. 1. 11.

Secondly, in Gods will there is a *Soueraigntie*, that is, an abſolute power, whereby he is Lord of all the actions that he willeth, willing of himſelfe without dependance frō any, without impediment or cōtrolement, what he will, when he will, & how he wil. Thus much is ſignified in the parable, *may I not do with mine own as I will?* And by Paul alleadging Moſes, *I will haue mercie on whom I will haue mercie*; teaching alſo, that we are at Gods pleaſure, as clay at the pleaſure of the potter. This muſt teach vs when we thinke or ſpeake of Gods workes & iudgements, to think & ſpeake with modeſtie & ſobrietie, with admiration, & reuerence, not daring to ſearch into the reaſon of them, or think hardly of them, when they ſound not with our reaſon, contenting our ſelues with this, that we know God to haue a Soueraigntie in his will, to will at his pleaſure, and his will to be good.

Mat. 20.1
Rom. 9.1

The third point is, that the will of God is the beginning or firſt cauſe of all things without exception, & of all their motions & actiōs. *And* it is a beginning 2. waies. Firſt, in regard of the exiſtēce or beeing of things; Secōdly, in regard of their goodnes. That al things in particular haue their beeing from the wil of God, as from the firſt efficient cauſe, I ſhew it thus. *God* is of that power that nothing can come to paſſe which he nilleth, or which is vtterly againſt his wil: therfore, whatſoeuer comes to paſſe, comes to paſſe, becauſe he wils it either ſimply, or in ſome part. A wiſe gouernour of a family, or of an army, hauing all things in his owne power, ſuffers nothing to be done without his will, and he deſires in the very ſmaleſt matters to haue a ſtroke; & nothing hinders his deſire, but his own weakenes, which is not incident to the maieſty of God. God by an vnchangeable preſciēce, fore-ſees all things that ſhall come to paſſe: & therefore by an vnchangeable will, he willeth the beeing of them. For *G*ods fore-knowledge depends on his will. Not becauſe God fore-ſees things to come, therefore they come to paſſe: but becauſe according to *G*ods wil, they are to come to paſſe, therefore he foreſees them. Indeed there is in God, a knowledge of things that poſſibly may be, though they neuer be: and this knowledge goes before *G*ods decree. Yet the diuine knowledge of things that certenly ſhall be, followes the will & determination of God. To proceed further: In that God willeth the beeing of all things, he makes them to be: For his will is operatiue, nor ſeuered from his power, but diſtinguiſhed: & his willing of any thing is his doing of it: & therefore it pleaſeth the holy Ghoſt to ſignifie the wil of *G*od by an operatiue word or cōmandement: *In the beginning God ſaid, let there be this & that, and it was ſo*: now this commaunding word was his will. Againe, *Man liues by euery word of God*, that is, by any thing that God in his pleaſure wils to be our food. Things in reſpect of beeing muſt haue dependance on the wil of *G*od, or on themſelues, or on ſome other thing. If they depend on thēſelues for their being, they are gods: if they depend on any other thing without & beſide God, that thing is god alſo. It remaines therfore that all things & acts in the world conſidered as acts, haue their beeing by a dependance on God as on the higheſt cauſe, or the cauſe of cauſes: this doctrine muſt be remembred. For it is the foundation of true patience: when we conſider, whatſoeuer comes to paſſe befals vs according to the will of God. Vpon this ground Iob armes himſelfe to patience, and Dauid ſaith, *I held my tongue & ſaid nothing: becauſe thou Lord didſt it*. Secondly, this doctrine is the meanes of all true comfort, when we conſider that all our afflictions are from the good pleaſure of God. Thus did the primitiue Church comfort it ſelfe, when it conſidered, that the Iewes, Herod, Pontius Pilate, & the reſt, did nothing againſt Chriſt, *but that which the counſel of God had determined before to be done*: and it muſt be our comfort, that we are *predeſtinate to be made conformable to the image of Chriſt in afflictions*.

Math.4.4.
ob.1.21.
ſal 39.9.
ct.4.28.
om.8.29.
il.3.10.

Furthermore, the wil of God is the beginning of the goodnes of things. For a thing is not firſt good & then willed by God: but it is firſt

A willed by God, & thus it becomes good: this is a manifeſt truth, I will not ſtand vpon it. It may here be demanded, whence the euil in the creature, namely ſin, hath his beginning. I anſwer, It comes of the wil of the declining creature & not from the will of God: yet is it not without the will of *G*od. For though he will not ſinne properly because he hates it: yet doth he will the beeing of it in the world. For in reſpect of the counſell of *G*od, it is good that euill ſhould be. And God wils the beeing of ſinne, [a] not becauſe it is his wil to effect, produce, or giue a beeing to it, but becauſe [b] his will is to forſake his creature, and to hinder the beeing of euill whē he may: & [c] thus euil not hindered comes to paſſe. B And whereas God foreſaw it in his eternal counſell, and yet willed not to hinder it when he might, in effect he willed the beeing of it in the world; though ſimply he wils it not.

[a] Non poſitiuè.
[b] negatiuè deſerendo.
[c] per illationem.
Hugo. malum quod non vult eſſe vult.

The laſt point is, that this wil of *G*ods good pleaſure beeing hidden from vs, is not the rule of our actions and of our faith. Moſes ſaith, *Secret things belong to the Lord our God, & things reuealed to vs and to our children*. Hence it follows, that we do and may (with a ſubmiſſion) in our wils diſſent from this wil of God, before it is knowne to vs, without ſinne. Paul would, by vertue of his Apoſtolical cōmiſſion haue preached in Aſia, and Bythinia, and God would not becauſe it is ſaid the ſpirit withſtood him: yet did not Paul ſin herein. C One good thing may differ from another: and that which the creature ſomtime willes without offence, God willeth otherwiſe by his moſt righteous pleaſure. Samuel praies for Saul, otherwiſe then the ſecret pleaſure of God was; but whē the decree of *G*od was reuealed to him, he then ſtayed his praying. Here ſundry men are to be reprooued that reaſon thus, If it be the will of God that I ſhall be ſaued, it ſhall ſo be, howſoeuer I liue: therfore I wil liue as I liſt: they make the ſecret wil of *G*od the rule of their liues which ſhould not be: becauſe the reuealed wil of God is the Law, or the only rule of things to be done and beleeued.

Deut.29.29.
1.Sam.16.1.

Thus we ſee what the wil of Gods pleaſure is. Now this wil is not meant in this text, *how oft would I?* D For the pleaſure of God cannot be withſtood or reſiſted, Iſa. 46. 10. *My counſell ſhall ſtand, and I will doe all my pleaſure*: But the wil here mentioned, may be reſiſted, and withſtood, *I would, you would not*.

The ſignifying wil of God is, when he reuealeth ſome part and portion of his pleaſure, ſo far forth as it ſerues for the good of his creature, & the manifeſtatiō of his iuſtice or mercy: this ſignifying wil is not indeed the will of God properly, as the wil of his good pleaſure is, for it is the effect therof: yet may it truly be ſo tearmed. For as the effects of anger without the paſſiō are called anger in God: ſo the ſigne & ſignification of his wil, may be termed wil.

This will is propounded ſometimes more plainly, ſometimes more darkly. It is propounded more plainely three waies, by his word, by his permiſſion, by his operation.

His word is his will, for ſo Paul ſaith, *Prooue what is the good will of God.* Rom. 12,2. And it is not his decree or pleaſure, but his ſignifying will: becauſe it ſerues to declare and manifeſt what is pleaſing & acceptable vnto God, what is our duty, and what he requires of vs, if we deſire to come to life eternall. For this cauſe, both the law and the Goſpel, & all the commandements, prohibitions, promiſes, & threatnings therof, are the ſignifying wil of God. For commandements ſignifie what we are to doe: prohibitions, what we are to leaue vndone: promiſes, what good he will doe vnto vs: threatnings, what puniſhments are due to ſin. Furthermore, by reaſon of the word, the miniſtery & diſpenſation therof is the ſignifying wil of God. For by it God ſignifies his pleaſure touching the ſaluation of mē. Diuine permiſſiō is likewiſe the ſignifying wil of God. For by it he ſignifies that he wil not hinder the beeing of the thing permitted: & conſequently that the thing permitted ſhall come to paſſe.

Thirdly, euery operation or work of God ſignifies what God wil haue done, & what muſt come to paſſe. For whē a thing is done, we know therby what is and was the pleaſure of God, conſidering nothing comes to paſſe without his will. When the ſignifying wil is more darkely propounded, it is becauſe ſome things appertaining to the ſaid will, are concealed. And by reaſon of this concealement, ſometime there ſeemes to be a contrariety betweene the ſignifying wil, & the wil of his good pleaſure: but indeed ther is none. And the end why God doth ſo darkly ſignifie and propound his pleaſure, is not to hurt or deceiue but to procure the good of his creature. Examples of this kind, there be in Scriptures 3. ſorts. Firſt of all, God ſomtimes propounds a commandement to men, & conceales the end of the commaundement. For the ends of diuine precepts are 3. one is *Obediēce*, when God wil haue the thing commanded, to be done preciſely as it is cōmanded: the other is *Triall*, when he wils not the thing cōmaunded to be done abſolutely, but only wils to make trial of the loyalty of his creature: the 3. is *Conuictiō*, when by cōmanding God intends to cōuince his creature of diſobediēce. Thus parēts ſomtime giue precepts to their children, that muſt be done: and ſomtime againe they giue a commandement the doing wherof they intend not, but only intend therby to make experience of the affection & duty of their children. And ſometime one man commands another only in way of conuictiō: as when the creditour ſaith to the bankrupt, pay thy debt, which he neuer lookes for, & which peraduenture he minds to forgiue. Diuine precepts therfore be of 3. ſorts, precepts of obedience, as the commandement of the morall law, precepts of triall, and precepts of conuiction. Now when the ſignifying will of God is propounded in a precept, and the end of the precept is concealed, the pleaſure of God is darkely ſignified. God giues a cōmandement to Abraham, *Offer thine onely ſonne Iſaac.* Gen. 22,2. The end was onely to trie Abraham, & this end was concealed, til Abraham was in doing the fact, for then the Angel of the Lord ſtaied him, & vers. 12. A ſaid: Now I ſee Abraham feares God. And the very commandement, *Offer Iſaac*, ſeems to be flat contrary to the will of Gods pleaſure or decree: for as it appeares by the euent, *Iſaac* was not to be ſlaine: therefore the not ſlaying of *Iſaac* was decreed by God. Now then it may be ſaid, why ſhould God cōmand any thing contrary to his decree? I anſwer, there is an apparant contrariety, by reaſon the end of the commandement was concealed; but indeed there is none. For as it was the decree of God that *Iſaac* ſhould not be offered: ſo alſo was it his decree, that Abraham ſhould be tried in offering of Iſaac. And with this decree doth this cōmandement accord. For it is a commandement not ſo much of abſolute obedience, as of trial, and therfore it is a fit & conuenient meanes to B accompliſh the decree of God. The Lord by the hand of Moſes giues a cōmandement to Pharao, *Let the people goe:* & yet the ſecret pleaſure & purpoſe of God was, that he ſhould not let them goe. Exod. 8,1. Here is contrariety in ſhew, but indeed none. For it was alſo the decree of GOD, to conuince Pharao of rebellion & hardneſſe of heart: and to this end ſerues this commandement; becauſe properly according to Gods intention it was a cōmandement of conuiction: though Pharao for his part was to accept of it as of a commandement to be obeied and accompliſhed.

By this doctrine the publike Miniſtery of the word receiues a iuſt defence. Some are of opinion, it is a meanes to delude the world: becauſe in it a C commandement is giuen to al without exception to repent and beleeue, & yet grace to repent and beleeue is not. But they are deceiued. For the cōmandement, *Repent and beleeue*, though in the intent of the Miniſter it haue onely one end; namely the ſaluation of all, yet in the intention & counſel of God, it hath diuers ends. ~~In them~~ which be ordained to eternall life, it is a precept of obedience; becauſe GOD will enable them to do that which he commandeth: in the reſt it is a commandement of triall or conuiction, that to vnbeleeuers their ſinne might be diſcouered and al excuſe cut off. Thus when the precept is giuen to beleeue, and not the grace of faith, God doth not delude, but reprooue and conuince men of vnbeliefe, and that in his iuſtice.

D The ſecond example of the ſignifiing wil of God darkly propounded, is when God propounds his promiſes, concealing the exception or condition thereof, *Ye ſhall rule ouer the fowles of the aire, the fiſhes of the ſea, &c.* Gen. 1,28. And of Ieruſalem the Lord ſaith, *This is my reſt for euermore:* Pſal. 132,14. the promiſes take no place now; and yet there is no contrariety in Gods will, becauſe the ſaid promiſes muſt bee vnderſtood with their exceptions; vnleſſe ye fall from me, & prouoke mine anger by your ſinnes.

The third example is, when God propounds his threates, concealing the conditions and exceptions thereof. *I will*, ſaith the Lord, *deliuer you no more*: Iud. 10,13. and it was his pleaſure afterward to deliuer them againe and againe. *Let me alone, that my wrath may wax hot: for I wil conſume thē*: Exod. 32,10. and he ſpared thē at the praier of Moſes. *Yet forty daies & Niniue ſhall be deſtroied*: Ion. 3,4. for all this Niniue was ſpared,

& not deſtroyed. We may not here ſo much as dreame of any change or intruth in God: For all threatnings denounced, muſt be vnderſtood Ezec.18.21. with this clauſe, *Except ye repent and turne vnto me.* And this exception God conceales, that he may the better terrifie the conſciences of men, and ſo prepare them to true repentance. Iſa. 38. 1. The Lord ſaith by the Prophet to Ezechias, *Set thine houſe in order, for thou ſhalt die and not liue:* and yet he liued fifteene yeares after. Here God conceales his own pleaſure, in lengthning the daies of Ezechias, and ſignifies, what ſhall betide him in reſpect of nature, and the helpes thereof. In all theſe examples we may not ſurmiſe any fraud or double dealing in God. For he doth not ſpeake one thing, and mind another, after the faſhion of hypocrites: but he cōceales part of his will, and reueales part: & this he doth not for the hurt of any after the maner of the deceiuers, but for the good of men.

Thus much for the ſignifying will of God: now I come to the Text in hand. The words, *I would haue gathered you,* are not to be vnderſtood of the decree of God, but of his ſignifying will, and namely of the miniſtery of the word. For when God ſent his word to Hieruſalem by his Prophets, he thereby ſignified that it was his pleaſure and will to gather and conuert them. And he is ſaid to will the conuerſion of the Iewes in and by his word, two waies. First, becauſe he approoued it as a good thing in it ſelfe, beeing agreeable to his goodneſſe and mercy. Secondly, becauſe he commanded, and required it of them as a dutie of theirs, and as a thing neceſſarie to ſaluation. Some may happily ſay, it is a point of hard dealing, for God to command the Iewes to do that which they can not do, & to complaine becauſe they are not gathered: & that a maſter might as wel cōmand his ſeruant to carrie a mountaine vpō his backe, & complaine becauſe it is not done. I anſwer thus: If a maſter could giue to his ſeruant power & ability to carry a mountaine, he might then command him to doe it: and if he ſhould by his owne default looſe this ability, the ſaid maſter might ſtil cōmand him & complaine, if he did not the thing cōmanded. And this is the caſe with God. For he gaue all men grace in our firſt parents to obey any of his cōmandements: this grace in thē we haue caſt away, and doe not of our ſelues ſo much as deſire it of God: and God for his part is not bound to giue vs this grace againe. He therefore may iuſtly commaund vs to turne vnto him, though we now be vnable to turne.

If we compare this text with Eſa. 6.10. they may ſeeme to be contrary. For here Chriſt ſaith, *I would haue gathered you:* there he ſaith, *Harden them that they be not gathered and conuerted.* GOD therfore ſeemeth to will and not to wil one & the ſame thing. *Anſ.* There is but one will in God: yet doth it not equally will all things, but in diuers reſpects it doth will & nill the ſame thing. He willeth the cōuerſion of Hieruſalem, in that he approoueth it as a good A thing in it ſelf: in that he cōmands it, & exhorts men to it: in that he giues them outward means of their conuerſion. He wils it not, in that he did not decree effectually to worke their conuerſion. For GOD doth approoue, and he may require many things, which neuertheleſſe for iuſt cauſes knowne to himſelfe, he will not do. The confirmation of the Angels that fell, GOD approoued as a thing good in it ſelfe, yet did he not will to confirme them. A Iudge in compaſſion approoues & wils the life of a malefactour: and yet withall, he wils the execution of iuſtice in his death: Euen ſo God ſometime wils that in his ſignifying will, which he wils not in the will of his good pleaſure.

B By this which hath beene ſaid, we learne, that where God erecteth the miniſtery of his word, he ſignifies therby that his pleaſure is to gather men to ſaluation. In this regard the prophet Eſay ſaith, that the preaching of the Goſpel, *is a banner diſplayed,* Iſa.49.22. that all nations may come vnto it. All this is verified in this our Engliſh nation. For more then fortie yeares hath GOD diſplayed this banner vnto vs, and more then fortie yeares hath he ſignified in the miniſtery of his word, that his wil is to giue mercy & ſaluation vnto vs. Firſt therfore we owe vnto God all thankfulneſſe and praiſe for this endles mercy. Secondly, we are to reuerēce the miniſtery of the word, in as much as God ſignifies his good will vnto vs thereby, & we are C in all obedience to ſubiect our ſelues to it: and for this cauſe we muſt ſuffer our ſelues to be conuerted and gathered by it. Subiects vſe to reuerence the letter of their Prince, how much more then muſt we reuerence the letter of the liuing God, ſent vnto vs, that is, the miniſtery of the word, and conforme our ſelues to it? Thirdly, hence we may learne to foreſee our miſerable condition in this land. For though God for his part haue long ſignified his will vnto vs touching our euerlaſting good, yet there is nothing to be found in the moſt of vs, but a neglect or contempt of the Goſpel: and in moſt places men are wearie of it, as the Iſraelites were of Manna. What, wearie of the goodneſſe of God, that offers and proclaimes D mercy vnto vs? Yea, verily. And the more weary we are of this, the more weary we are of our owne happines, and conſequently haſten to our owne perdition.

Secondly, it is to be obſerued, that the rebellion of Ieruſalem is againſt the ſignifying will of Chriſt, when he ſaith, *I would, ye would not.* And hence it followes, that the ſignifying will of God is the rule of our obedience, and not the vnreuealed will. And therefore ſo oft as God ſignifies vnto vs his wil & pleaſure, we muſt yeeld our ſelues in obedience to it. Now God ſignifies his will three waies (as I haue ſaid) by his cōmandements & prohibitions, by his permiſſiō, & by his operation. Therfore whē he commands, we muſt obey: when he forbids we muſt alſo obey: when he permits any euill, we muſt be content. Laſtly, when God doth

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any thing, and brings it to paſſe, he ſignifies his pleaſure, and we muſt obey. We are bidden to ſay, *Thy will be done*: and this is not onely the will reuealed in his word, but alſo his will reuealed by any euent. For when any thing comes to paſſe, it comes to paſſe becauſe it was the will of God. Furthermore, this ſignifying will muſt be the ſtay and ground of our patience and comfort. For when a thing is come to paſſe, the will of God is paſt vpon it, and he hath ſignified his pleaſure: as for example, whē a man is ſlaine, the wil of God is paſt vpon his life, & he hath reuealed his pleaſure touching his death. Vpon this conſideration in al euents, are we to ſtay our minds.

Thirdly, it appeares hence, what mind muſt be in the Miniſters and teachers of the word. They muſt put away all blind reſpects of profit and praiſe, and ſimply with honeſt hearts apply themſelues and their miniſterie to this end, that they may gather a people to God, for that which is the mind of the maſter in any buſineſſe, the ſame muſt alſo be the mind of the ſeruant: the mind of the maſter is here ſet downe, *how oft would I haue gathered you?*

1. Natura.
2. Vires.

Thus much of the will of God; now let vs come to the ſecond point, to conſider what is the will of man. That this may appeare, two things muſt be handled, the *nature* of mans will, and the *ſtrength* thereof. Of the *nature* of will, I ſpake ſomething before generally, there is yet ſomewhat more to be added. The nature of mans will may be gathered by the practiſe thereof. The practiſe of will ſtands in 5. things: the firſt, is the action of the mind, namely, a cōſideration of the thing to be done, and the end thereof: the ſecond is *Deliberation* of the diuers meanes, whereby the foreſaid thing may be done: the third is, after deliberation a *determination* what ſhall be done. The fourth action is proper to the will, and that is *election*, whereby the will vpon determination of the mind, chooſeth or refuſeth, that is, willeth what ſhal be done, what not. The fift is, that the will in all her elections keepes and maintaines *her libertie*. Becauſe when it wils or nils any thing, it mooues it ſelfe freely of it ſelfe to wil or to nil, without any external compulſion: and when it wils any thing, it ſo wils, as ſtill retaining a naturall aptneſſe to nill the ſame: and when it wils any one particular thing, it remaines ſtill apt not to will it, but to will another thing, or the contrarie.

Againe, the will of man muſt be diſtinguiſhed from the *power* of man, whereby he doth any thing. Will and power in God are onely diſtinguiſhed in our conceiuing, being indeed one and the ſame thing, namely, the eſſence of God. And therefore what God can will, he can do: what he willeth, he doth, & his willing of any thing, is his doing of it. It is not ſo in man, who can will that which he cannot do; as Paul ſaith, *To will is preſent with me, but I cannot doe that which I would.* Will therefore is one thing, and power to do the the thing willed, another.

Rom. 7. 18.

The ſecond thing to be handled, is *the ſtrength* of will, that is, what will can do, what not; and how farre it extends it ſelfe. That this may appeare: Will muſt be conſidered according to the foure eſtates of man, the eſtate of innocencie before the fal, the eſtate of corruption after the fal, the eſtate of regeneration after cōuerſiō, & the eſtate of glory after this life.

In the eſtate of innocencie, the will of man is a power of willing either good or euill. For God gaue Adam a commandement, in which he forbad him to eate of the tree of knowledg of good & euill. Adam therefore could either keepe or breake this cōmandement. This reaſon holds not in vs ſince the fall, yet doth it hold in Adam: becauſe with the commaundement he receiued the power to obey: and that he could not obey, it appeared by the euent; becauſe he did not obey. Eccleſiaſtes ſaith, *God made man righteous:* there is the power to will that which is good: *and they found many inuentions*: there is alſo a power to will that which is euill. Moſes ſaith to the Iſraelites, *I ſet before you this day life or death, bleſſing & curſing: therfore chooſe life, that thou and thy ſeed may liue.* Theſe words are a ſentence of the law, telling what we ought to do, & not what we can now do, but what we could do by the gift of creation before the fall. Here a difference of powers muſt be made: the power to will that which is good was a gift put into Adams hart by God: and the power to will that which is euill, was in him before his fall, not a gift, but onely a *poſſibilitie to will euill*, if he ſhould ceaſe to do this duty. And thus had he power to wil both good and euill.

Eccl. 7. 31.
Deut. 30. 19.

In *Adams* will there were two things, *Libertie* and *Mutabilitie*. Libertie was two-fold. The firſt is a libertie ſimply to wil, or to nil, or to ſuſpend. And this is *liberty of nature*: becauſe it is founded in the nature of will, from which it cannot poſſibly be ſeuered; and therefore it ſtill remaines in the damned ſpirits: becauſe, where this libertie is wanting, there is no will.

The ſecond liberty is a *libertie of grace*, which is a power to will or nill well, or to will that which is good, & to nill that which is euil. This libertie is founded, not in the nature, but in the goodneſſe of the will. By goodnes I meane the holines of the will, which is the image of God. And here we muſt take heed of the opinion of ſome, who thinke that Adam was created and placed in ſuch a condition, in which he was neither righteous, nor vnrighteous, but in a meane betweene both. But this is directly cōtrarie to the Apoſtle, who ſaith, that man was created in righteouſneſſe & holines. And by this meane in the firſt inſtant of *Adams* creation, he wanted libertie of grace. *Againe*, by reaſon of this ſecond libertie, *Adam* had a further libertie from ſin, & a liberty from miſerie.

Eph 4. 24.
Col. 3. 10.

The changeableneſſe of *Adams* will appeares in this, that though it was created in goodnes, yet was it made changeably good. For ſuch was the goodneſſe and inclination of his wil to obey God, as might be altered & changed by force of temptation. The cauſe of this mutabilitie muſt be conſidered, and it is this. That a creature righteous by creation may remaine eternall and conſtantly righteous, two fauors or helpes of God are required: the [a] firſt is, a power to perſeuere in goodneſſe. Without this power the creature of it ſelfe ceaſeth to be good. The [b] ſecond is an act or deed, and that is the will to perſeuere, or perſeuerance it ſelfe. This alſo is required with the former, for God giues not onely the power, but alſo the will and the deed, and the creature doth not the good which it can do, vnleſſe God cauſe it to do the ſaid good, as he cauſeth it to be able to do good. Both theſe helpes the good Angels haue, and therefore they ſtand. And as for *Adam*, he receiued of God the firſt helpe & not the ſecond. For beſide the goodneſſe of his will he receiued of God a power conſtantly to perſeuere in goodneſſe, if he would: yet the act of perſeuerance was left to the choice and libertie of his owne will. We may behold the like in nature. God creates the eye, and puts into it the facultie of ſeeing, and withall, he addes to the eye neceſſary help by the light of the Sunne: as for the act of ſeeing, it is left to mans libertie: for he may ſee if he will, and againe if he will, he may ſhut his eyes. The Phiſitian by art procures an appetite: this done, in the next place he prouides conuenient food; yet the act of eating is in the pleaſure of the patient: for he may eate if hee will, and if he will he may abſtaine. And thus God gaue *Adam* the power to perſeuere in righteouſneſſe, but the will he left to himſelfe.

[a] 1. Poſſe velle perſeuerare. Aug. de Correp. & grat. c. 11. 12.

[b] 2. Actus perſeuerandi.

It may be ſaid, If *Adam* receiued power to do good if he would, and not the will to will that he could, he then receiued not ſufficient grace. I anſwer, he receiued ſufficient for the perfection of his nature, for the full obedience of the will of God, and for the attainment of euerlaſting happines, if he would not be wanting to himſelfe: but he receiued not ſufficient grace for the cauſing of the immutabilitie of his nature: neither was it of neceſſitie to be giuen to a creature. A Goldſmith intends to make a iewell of greateſt value and price: he compounds it of gold, pearle, and pretious ſtones: when he hath brought it to perfection, he doth not put this condition to it, that if it fall, it ſhal not be bruiſed or broken. And God created *Adam* in all perfection, and gaue him a power & abilitie to continue in the ſaid perfection, if he would: yet did not he put vnto his nature this condition, that he ſhould be vnchangeable and vnalterable, when it ſhould be aſſailed by the force of outward temptatiō.

The vſe of the former doctrine. In *Adams* example, we ſee the weakeneſſe of the excellenteſt creature in it ſelfe without the grace of God. For *Adam* hauing power to perſeuere, could not for all this, act or put in execution the ſaid power, without the further helpe of God. He could fall of himſelfe, he could not A ſtand or riſe againe: he could not auoide the leaſt euill, but as he was helped of God. Wee therefore beeing ſinfull wretches, much more are to acknowledge our infirmitie, and to aſcribe all we do or can do that is good, to the grace of God. Thus haue the godly alwaies done. The Iewes in their repentance ſay, *Conuert thou me, and I will conuert.* Ier 31. 18. The ſpouſe of Chriſt: *Draw vs and we will runne after thee.* Cant. 1. 3. Dauid ſaith: *Incline my heart to thy commandements; turne mine eyes from the beholding of vanitie, and quicken me in thy precepts.* Pſal. 119. 36. 37. Auguſtine ſaith, *Giue that which thou commaundeſt, and commaund what thou wilt.* We are to God as the ſicke man to his keeper, who ſaith, Take me vp and I will B riſe: hold me, and I will ſtand. In regard of this our frailtie, it is the beſt for vs to deny our ſelues, and by faith to depend on the prouidence and mercie of God.

Againe, ſuch as beleeue in Chriſt haue great cauſe to be thankfull to God. For they haue the beginnings of further grace then euer Adam receiued. He receiued only the power to perſeuere in his happie eſtate, if he himſelfe would: but they that beleeue beſide the power of perſeuerance, receiue the will and the deed. *Aug. de correpť. & grat. ca. 11.* Paul ſaith, work your ſaluation with feare and trembling: and then he addes, *It is God that workes in vs the will and the deed,* Phil. 2. 13. whereby wee run the race to eternall life.

In the eſtate of corruption, two things are to be conſidered of mans will, the firſt what it can doe, and how neere it comes to the doing of a C good worke. The ſecond, what it cannot doe. For the declaration of the firſt, two things muſt be conſidered in corrupt will; a libertie, and a poſſibilitie. The *libertie* is a certen freedome to will or nill, or to ſuſpend. For this libertie is remaining ſince the fall of Adam, & is naturall to the will, from which it cannot poſſibly be ſeuered. This libertie is large, and ſheweth it ſelfe in three kinds of actions; *naturall, humane, eccleſiaſticall.* Naturall actions are ſuch as are cōmon to men & beaſts, as to eate, drinke, ſleep, ſmel, heare, taſt, mooue: common experience declares a freedome to will in all theſe actions. Humane actions are ſuch as are cōmon to al men: & I may fitly reduce them to D 3. heads. The 1. is, the ſtudie & practiſe of arts, trades or occupations, and profeſſions of all kindes. And that man hath freedome to will in all theſe, experience teſtifieth. The ſecond is, the gouernement of ſocieties, namely of families and common-wealths. The lord ſaith to Cain of Abel, *his appetite ſhall be ſubiect to thee,* Gen. 4. 7. that is, in freedome of thy will thou ſhall rule ouer him, and his will ſhall be ſubiect to thine. Act. 5. 4. Peter ſaid to Ananias, that the giuing or the not giuing of his lands was before he gaue them, in his own libertie. And Paul ſaith, that the father *hath power of his owne will* to giue or not to giue his child in mariage, as he ſhall ſee occaſion. 1. Cor. 7. 37. The third is the practiſe of ciuill vertue, iuſtice, temperance, liberalitie, chaſtitie. To this purpoſe Paul ſaith, that the Gentiles *do the*

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Rom. 2.14. *things contained in the law, and that by nature.* For outwardly to be chaſt, iuſt, bountifull, and ſo forth, is in the power of naturall and corrupt will. It may be ſaid that theſe things are the gifts of the holy Ghoſt. I anſwer thus: the gifts of the holy Ghoſt are two-fold, *gifts of reſtraint, and gifts of renouation.* Gifts of reſtraint are ſuch as ſerue onely to keepe in the corruption of nature, & not to mortifie or aboliſh it. And they are common to all men both good and bad, and ſerue onely to maintaine outward peace and comely order in the ſocieties of men. Of this kind are ciuill vertues. Gifts of renouation, are ſuch graces of the holy Ghoſt, as ſerue not onely to reſtraine the corruption of the inward man, but alſo to mortifie it in the roote, and to make a change of our ſinfull nature. Now vertues of this kind, are onely incident to ſuch as are in Chriſt.

The third kind of actions are Eccleſiaſtical, namely, ſuch as pertaine to the outward duties of the worſhip of God. And there is alſo a libertie of will in them. For corrupt and Rom.1.21. ſinnefull man, hath power and libertie to thinke of God, and to thinke many things of him, good 2.Cor.3.14. in themſelues: power to read and ſearch the Pſal.50.16. Scriptures: power to ſpeake and talke of the of the word of God, power to come to the Act.17.20. congregation and heare a ſermon, as the Athenians did: power to conceiue a zeale (I ſay not a good zeale, but onely a zeale I ſay) for the maintenance of outward duties of religion. Rom.10.2. and 9.31. Paul ſaith, that the obſtinate Iewes had *a zeale of God*, and *were followers of the iuſtice of the law*; and that himſelfe beeing a phariſie vnconuerted, phil.3.6. was *vnreprooueable in reſpect of the law of God.* Thus farre can man proceede by the freedome of corrupt will: and the deuill by Iam.2.19. naturall ſtrength goes ſomewhat further. For he is ſaid to beleeue: and he conceiues his faith, not by illumination of the ſpirit of God, as man doth, but by the remainders of the light of nature, and by the power which yet remaines in his corrupted will. For we may not ſuppoſe, that ſince his fall, he is inlightened by the ſpirit of God in any thing.

Thus we ſee what is the libertie of corrupt will. We muſt yet further conceiue it to be full of weakeneſſe and imbecilitie, which I will expreſſe in three rules.

The firſt: *that which the will can will, it cannot* Iam.4.15. *doe, vnleſſe God will.* Hereupon Saint Iames bids vs ſay, we will doe this or that, if God will. Rom.15.32. And Paul wiſhing that he might haue a proſperous iourney to Rome, addes this clauſe, *By* Act.4.28. *the will of God.* Herod, Pontius Pilate, and the Iewes, did nothing againſt Chriſt, but that which the counſell of God had determined before to be done.

Act.17.28. The ſecond; *That which the will can will, it cannot doe without the helpe of God:* for in him we liue, mooue, and haue our being. This helpe is two-fold, *Preſeruation* of the wil both for power and act, and the *Direction* thereof, whereby it is ordered and applied to the things it willeth.

A The third: *Often the will neither willeth nor doth the things it can will and doe, becauſe it is hindered.* It is hindered ſometimes by the mind that miſleades the will: ſometimes againe by 2.Theſ.2.18. the worke of Satan. Thus Paul ſaith, *that Satan hindred him from comming* to Theſſalonica.

The vſe of this doctrine is twofold; firſt, the libertie of the will is the condemnation of the world. For in ciuill and eccleſiaſticall actions men doe not that which they can doe: ſo farre be the moſt from doing that which the Goſpel requires, that they do not that which nature can doe. Some pleade, that if they be ordained to ſaluation, they ſhall certenly be ſaued, otherwiſe not: and therefore they ſay they will leaue all to God, and liue as they liſt: but B this ſhall be their condemnation, that they haue not liued according to ciuill vertue as they might, they come not to the Church, they ſearch not the Scriptures, they heare not ſermons: in a word, they vſe not the good meanes of ſaluation ſo farre as they are able to vſe them by the ſtrength of nature.

Secondly, the weakeneſſe of will in his libertie muſt teach vs to abate our pride, and to humble our ſelues: becauſe we can not doe any thing, no not ſo much as mooue hand, foot, or finger, without the helpe of God. 1.Kin.13.4. Ieroboam when he had ſtretched out his hand to lay hold on the Prophet, could not ſo much as pul it in againe. And this conſideration muſt likewiſe mooue vs to be thankful to God, becauſe C the actions we doe, we doe by him.

The ſecond thing to be conſidered in the corrupt will, is [a] a *Poſſibilitie* of willing that which is good. This poſſibilitie is a certaine condition of the will, whereby it can will that which is good, after that God hath preuented vs with his grace. A ſtone is not of this nature, neither is the beaſt, becauſe they are creatures vnreaſonable, wanting both will and vnderſtanding: and therefore no way capable of grace: whereas man in that he hath will and vnderſtanding hath a poſſibilitie of doing that which he cannot doe. The fathers in this ſenſe Aug. de prædeſt. Sanct. ca.5. ſay, *To be able to haue faith is nature, to haue faith indeede is grace.*

Hitherto I haue ſhewed what will can doe D in the corrupt eſtate of man: now let vs ſee what it cannot doe. And becauſe here the maine differences come to be conſidered, betweene vs and the Church of Rome; I will firſt lay downe a ſure ground, & then build vpon it: The ground is this: *Though libertie of nature remaine, yet libertie of grace, that is, to will well is loſt, extinguiſhed, aboliſhed by the fal of Adam.* I prooue it thus. Libertie of grace is founded in the goodnes of integritie of the will: now this goodneſſe of the will is aboliſhed by the fall of Adam: and therefore the libertie it ſelfe that is founded thereon. That the goodneſſe or integritie of the will is loſt, I confirme it thus. That which we put on in our conuerſion, we want by nature: we put on this goodneſſe in our conuerſion. For in it we *put on the*

[a] Poſſibilitas non actiua ſed paſſiua, vel potentia materiæ.

new man created according to the Image of God in iuſtice and holines, as Paul ſaith. Againe, if all the motions and inclinations of the heart be euill, and onely euil, and continually euil, there is no goodnes in the heart: but the firſt is true, For the Lord ſaith, that he *ſaw the frame of the thoughts of the heart to be onely euill continually*. Paul makes three parts of man in the eſtate of innocencie, the *bodie*, the *ſoule*, and the *ſpirit*, that is, the image of God wrought by the ſpirit, beeing the ornament and glorie of both the former. Now ſince the fall, the ſpirit is turned to fleſh: for *whatſoeuer is borne of fleſh is fleſh* (ſaith Chriſt,) that is, wholly fleſh, and onely fleſh: and the naturall diſpoſition of the fleſh is to luſt againſt the ſpirit; what goodneſſe then can be in the will? He that muſt enter into the kingdome of heauen muſt firſt be *borne againe*: now looke as it is in the firſt birth, ſo is it in the ſecond. In the firſt, an imperfect man it not made a perfect man, but that which is no man is made a man; euen ſo in the ſecond birth, he that is a ſinner and hath nothing in him to pleaſe God, is made iuſt and righteous. For regeneration is not in reſpect of the ſubſtance of body or ſoule, or in reſpect of the faculties of the ſoule, but onely in reſpect of the goodneſſe thereof, which is a conformitie to the will of God. And if there be any part or portion thereof yet remaining, there cannot be a new birth, but onely a repairing of that which decaied with a confirmation and increaſe of it.

Eph, 4.24.
Gen, 6.5.
1. Theſſ. 5. 23.
Ioh, 3.6.
A
B

The ſecond reaſon. There is [a] no power or aptneſſe in the wil corrupted to wil that which is truly good. Therfore libertie of grace to will well is loſt. The minor I prooue thus. Ezec. 36. 26. *A new heart alſo will I giue you, & a new ſpirit will I put within you, and I will take away the ſtonie heart of your bodie, and I will giue you an heart of fleſh.* Here two things are ſet downe diſtinctly. The firſt, that the new and fleſhie heart is the gift of God, that is, an heart ready & apt to giue obedience. The ſecond, that there is in vs no aptnes or ability to receiue this gift of God: becauſe our hearts are ſtony. God therefore giues the fleſhie heart, & the aptnes to receiue this gift, by taking away the ſtony heart. Chriſt ſaith, that none can come vnto him, vnleſſe the father *draw him*. Now if there were in vs by nature the leaſt power or aptnes to come to Chriſt, then drawing were needleſſe, (for that argues obſtinate rebellion) & it were ſufficient to ſuccour, help, & confirme the foreſaid power, without any more adoe. Saint Paul ſaith, that the *wiſedome of the fleſh*, that is, the beſt inclinations and motions of the mind of a naturall man, are not only enemies, but euen *enmitie to God*. Now in enmitie, there is nothing but hatred and contempt of God. And in the hatred of God, what inclination or aptnes can there be to loue and obey him? Againe *Paul* ſaith, The natural man is *not capable of the things of God: for they are fooliſhneſſe to him: neither can he know them, for they are ſpiritually diſcerned.* In the mind of a natural man there be two things to be cōſidered, the act, & the power of knowing and approouing that which is truly good. And here *Paul* giues his ſentence of both: of the act, that the mind cannot know the things of God: of the power, that the mind hath no capablenes or aptnes to acknowledge or approoue them; as a litle veſſel hath no aptnes to receiue a great quantitie of liquor. Againe, we are not *apt or ſufficient of our ſelues* to think a good thought as of our ſelues, but our ſufficiencie is of God. Therefore nature corrupted wants abilitie ſo much as to thinke a good thought: much leſſe to will that which is good. Againe, Paul tels the Epheſians, that they *were dead in ſinnes and treſpaſſes*. And this death or deadneſſe is not onely in reſpect of the performance of that which is good, but alſo in regard of power to performe it. For if the leaſt power to doe good remaine ſince the fal, man is not dead as yet, but dying or drawing on: becauſe as yet ſome portion of ſpirituall life remaines. And if this be ſo, how are we quickened together with Chriſt? and how is it a wonder, *that the dead heare the voice of Chriſt?* Againe, Paul ſaith to the Epheſians, that they were *once darknes*, but now are light in the Lord. Now in darknes there is no aptnes at all, either to giue, or to receiue light. But how were they made light? without any worke or cooperation of theirs: euen as in the creation light was taken, not from ſome other precedent beginnings of light, but out of darknes, which conferred nothing at al to the beeing of light.

C
D
Ioh. 6.44.
Rom. 8.7.
1. Cor. 2.14.
οὐ δέχεται
2. Cor. 3.5.
Eph. 2.1.
verſ. 5.
Ioh. 5.25.
Eph. 5.8.
2. Cor. 4.6.
A
B
C

[a] vnderſtand that which is called in the Schooles: *potentia actiua*, or, *potentia formæ*, which we ſay is loſt: the Papiſts ſay no: *Intelligi non poteſt quomodo ad opera pietatis actiue voluntas humana concurrat, ſi non habeat ex ſe potentiam actiuam, ſaltem remotam. Rurſus, habet potentiam remotam & vires imperfectas.* Bellarm. de grat. & lib. arb. l.6. c.15.

The third reaſon: There is not onely an Impotencie to good, but ſuch a forcible pronenes & diſpoſition to euil, as that we can do nothing but ſinne. Ieremie ſaith, *that the heart of mā is wicked aboue all things, who can know it?* Paul ſaith, that the Romans were once *ſeruants of ſin, & free in reſpect of righteouſnes*: and of himſelfe, that the law was ſpiritual, *he carnal & ſould vnder ſin*. And of vnrepentant ſinners he ſaith, that they are *in the ſnare of the deuill according to his wil*. And this diſpoſitiō of which I ſpeak, is not to ſome few ſins, but to all ſins without exception: becauſe, as euery man takes of Adam the whole nature of man, euen ſo he takes the whole corruption of mans nature. And where this huge and horrible maſſe of corruption takes place, there all inclination and power to goodneſſe muſt needes giue place. It may be obiected, that if the will be in bondage vnder ſinne, it hath loſt his libertie quite. *I anſwer*; not ſo: for both may ſtand together. The priſoner though he haue loſt a great part of his liberty, yet hath he not loſt all: for within the priſon he may (as he wil) either ſit, ſtand, lie, or walke. And though he which is captiue to ſinne can do nothing but ſin, yet may he in ſinning vſe his liberty: & in the diuers kinds of euils intended, ſhew the freedome of his will.

Ierem. 17.9.
Rom. 6.20.
and 7.14.
2. Tim. 2.26.
D

The fourth reaſon. All the goodnes we haue, and all we can doe that is pleaſing to God, is wholly in Scripture aſcribed to God. He that is the child of God, is borne of God: *not of blood*, that is, not of naturall generation: *not of the wil of the fleſh*, that is, not of the power and inclination of naturall will: *not of the wil of man*, that is, the heroical inclination of excellent men. We are the workmanſhip of God created in Chriſt to good workes. Now the creature conferres nothing to his creation, which is wholly from the Creator: becauſe to create is not to make ſomething of ſomething, but ſomething of nothing. Chriſt ſaith, *without me ye can doe nothing*. And the reaſon is there rendered; Becauſe Chriſt is the vine, and they which beleeue are vine-branches: which branches, that they may bring forth good fruit, muſt firſt be ſet into Chriſt, and then draw their ſap, that is, power to doe good from him.

Iohn 1.13.
Eph.2.10.
Ioh.15.5.

Patrons of nature againſt the grace of God, alleadge foure ſpeciall reaſons for liberty of will in morall acts, that is, in things & actions good according to the morall law. *The firſt is* this. God hath giuē ſundry cōmandements to man ſince his fal, ſome pertaining to the law, ſome to the Goſpel, as cōmandements to turn vnto God, to beleeue, to repent. And al cōmandements are giuen in vaine, vnles there be freedome of wil to do them, or not to do thē. *I anſwer* firſt, theſe cōmandements ſet not downe what we can do, but what we ſhould do: they ſignifie, not our ability, but our office and duty, whereby we ſhould pleaſe God and cōme to ſaluation. And if the commandements be impoſſible, it is not Gods fault but ours: for they are not impoſſible to created but to corrupt nature: ſecondly, though we can not will to do that which God commands, yet are not his commaundements idle. For they are the inſtruments and meanes of the ſpirit of God, whereby he effects in vs the good he comaunds.

The *ſecond obiection*. We are bound to giue vnto God an account of all our doings in the day of iudgement, and this were not equall, vnleſſe we had power to will both good and euill. *I anſwer*, it ſufficeth to bind vs to a reckoning, that once we had liberty in Adam to will either good or euill. And all men ſince the fall haue ſome meaſure of libertie of will: the wicked liberty in ſinne: the righteous liberty in duties of righteouſneſſe.

The *third obiection* from teſtimonies of Scripture. It is alleadged that the Samaritane, which lay wounded betweene Iericho and Ieruſalem, is a figure of mankind halfe dead in ſinne. *I anſwer*, that in parables nothing may be gathered that is beſide the ſcope thereof: and the ſcope of this parable is nothing els, but to ſhew who is our neighbour. *Againe*, we graunt that libertie of wil is not aboliſhed, but wounded: Becauſe though libertie of grace to will well be loſt, yet liberty of nature to wil, ſtill remaines. Againe, the words of Chriſt to the Angel of Laodicea are obiected; *Behold I ſtand at the doore and knocke: if any man open, I will come in.* Here (ſay ſome) to knocke, is A the worke of grace, and to open, the worke of free-will. *I anſwer*, that the words, (if any man open) are conditionall: and therefore determine nothing of power of will either to or fro. Againe, the words ſet not down what the Angel is able to doe, but what his office is, and what he can doe by grace. Furthermore the place of Deuteronomie is obiected, *The word which I commaund thee, is neere thee, that thou mayeſt doe it.* But in theſe words Moſes ſet downe, what the Iſraelites can do by the grace of a Mediatour, who fulfilling the law for vs, and giuing grace to obey the ſame; makes the comandements of the law (which otherwiſe are impoſſible) to be eaſie. Thus Paul hath expounded B this text. Rom. 10. v. 8. where he ſignifies, that ſentences of the law muſt not legally, but euangelically be vnderſtood of them that are in Chriſt, and fulfill the law by him.

Luk.10.30.
Reuel.3.20.
Deut.30.14.

The *fourth obiection*. When man is conuerted he is not conuerted againſt his will: for then God ſhould deale with a man after the maner of a ſtone or a beaſt. Therefore he which is conuerted, is conuerted with the conſent of his owne will. *Anſw.* This conſent is not of our ſelues, but of God. For as the conuerſion is of God, ſo is the will to be conuerted. Of this point, more afterward.

Vpon the ground formerly deliuered, ſundry queſtions of great moment are reſolued. The firſt is, whether a naturall man or an infidell, can by the freedome of his will, without C faith, and without the helpe of God, doe any worke morally good, that is, a worke in which there is no ſinne: they of the Church[a] of Rome for many hundred yeares haue anſwered, yea: for they confidently teach, *that a man preſſed with no temptation, may without faith by the ſpecial helpe of God, & without it, by his owne ſtrength ſo doe that which is morally good, that no ſin at all be committed therein.* We anſwer, No: & that vpon ſufficient warrant. For ſuch as the beginning of an action is, ſuch is the action it ſelfe: now the mind and will of man are the beginnings of all their actions: & in them there is no ability to thinke or to wil that which is truly good, but a continuall diſpoſition to the contrary. Al actions therefore proceeding thence are onely D and continually euill. Vpon this ground, *Paul* ſaith, *that to the vncleane*, the vſe of *all things is vncleane*: And Chriſt ſaith, *that an euill tree can not bring forth good fruit*. And, *Whatſoeuer is not of faith*, without exception, *is ſinne*. To this doctrine alwaies ſubſcribed the Orthodox and ancient Church. The Arauſican Councell ſaith, *It is from the gift of God, that we keepe our feete from iniuſtice*: And, *that a man*[b] *doth no good things, which God enables him not to doe.* Cyprian ſaith, *All we can doe is Gods.* Hierome ſaith, *Without Chriſt euery vertue is but a vice.* Gregorie, *If faith be not firſt wrought in our heart, other things can not be good, though they ſeeme to be ſo.* Auguſtine ſaith expreſly, that al the works of vnbeleeuers are ſinnes: becauſe whatſoeuer is not of faith, is ſinne. And he ſaith thus of

[a] Ales 3. part. Summa q. 66. Thom. in 1. 2. q. 109. Bonav. in 2. Sent. d. 28. Bellarm. de grat. & lib. arbit. l. 5. c. 4.
Tit. 1. 15.
Math. 7. 18.
Rom. 14. 23
Concil. Arauſ. 22. & 20.
[b] Nulla bona facit homo.
Lib. 2. epiſt. 2.
Hierom. gal. 3.
Greg. l. 2. moral. c. 15.
De nupt. & concup. l. 1. c. 3. cont. Iul. l. 4. ca. 3.

Pelagius

Epiſt.106.

Aliquantum ad non peccandum valere.

A

Pelagius the hereticke: *Sometimes he poyzed the power of the will with ſuch equall waights in euen ballance, that he might determine how it auailed ſomewhat to cauſe vs not to ſinne: which if it be ſo, there is no place reſerued for the helpe of grace, without which, we ſay free will hath no force at all in cauſing vs not to ſinne.* In this ſpeech there are two things worthy obſeruation. One, that (in *Auguſtines* iudgement) free will of it ſelfe hath no force at all to cauſe man not to ſin. Of the ſame mind is the maſter of the ſentences, who ſaith, that man before he be repaired by grace, cannot but ſinne; though the *Schooles* afterward, for the moſt part, diſſent from him.

Nihil ad peccandum valere, vel nihil ad non peccandum. Lib.2.diſt.25 P.non poſſe non peccarre.

The ſecond, that it was the hereſie of *Pelagius* to teach, that freewill *ſomewhat auaileth* to cauſe vs not to ſinne. With this iumpes the determination of the Councell of *Trent*, when it ſaith, *Let him be accurſed, that ſaith, all works done any way before iuſtification, are ſinnes indeed.*

Seſſ.6.ca.6

B

For thus it inſinuates cloſely, that wil, before the grace of iuſtification, partly holpen, and partly of it ſelfe, can do that which is good, at the leaſt morally, as they ſpeake. And this is the reſolute ſentence almoſt of all Papiſts. I doubt not therefore to auouch that the preſent religion of the Church of Rome reuiues, in part, the hereſie of *Pelagius*, and in theſe laſt daies propounds it againe to the world with new varniſh and freſh colours. To auoide this charge, they anſwer the place of *Auguſtine* before alleadged thus. When *Pelagius* ſaith, the will is of force not to ſinne, his meaning (ſay they) was, that will was of force to cauſe vs neuer to ſinne through the courſe of our liues.

Bellarm. de grat.&.lib. arbit.l.5.ca. 11.

C

I anſwer againe; Auguſtine, who knew the meaning of Pelagius, ſpeakes not onely of the life of man, but euen of particular actions, as appeares by theſe words: *He that praies, Leade vs not into temptation, praies that he may not doe any euill.* Vincentius Lyrinenſis tooke this to be the hereſie of Pelagius, that man by his own freewill might do ſome good things. For theſe are his words: *Who before that prophane Pelagius did euer preſume that the vertue of freewill was ſo great, that he did not thinke the grace of God was neceſſarie for the helping of it in the doing of good things according to euery act?*

Epiſt.95.ad Innocen.

de hereſ.ca. 24.

D

It is obiected to the contrarie, that infidels can doe things of the law which are good: and that they haue bin and are indued with many vertues, which are the gifts of God. *Anſ.* Infidels may doe things good in their kind, but they cannot doe them well: becauſe they apply them to wrong ends, as honour, profit, pleaſure. And a good thing done to a wrong ende, ceaſeth to be good, and is euill in the doer. Againe, the vertues of the heathen, as they are of GOD, are good; yet as they are vſed, or rather abuſed of men, they are turned to ſinnes.

Exod.9.27.

It is aleadged, that wicked Pharao did a good worke, when he ſaid, *I haue ſinned, the Lord is righteous, I and my people are ſinners: pray for mee, &c.* *Anſw.* This confeſſion is good in his kind, but not good in Pharao: becauſe it proceeded not of loue to God, but of feare of puniſhment; and it was made in hypocriſie, becauſe afterward he hardned his heart.

Ezech.29. 20.

Further it is alleadged, that Nebuchadnezzar a heathen man was rewarded of God for ſacking of Tyrus: and that God would not haue rewarded him, if his worke had bin a ſinne. *Anſ.* The reward was temporall; and he was rewarded for ~~his labour~~ onely, and not for the goodneſſe thereof.

Laſtly, it may be obiected, that if we can not doe good workes by freedome of corrupt will, then all our actions, our eating, drinking, ſleeping, buying, ſelling, and whatſoeuer we can doe, is ſinne: and no ſinne may be done, & therefore nothing muſt be done. *Anſ.* Actions before named, incident to the life of man, are not ſinnes of themſelues: for then they might not be done at all; but they are ſinnes onely in reſpect of the manner of doing: becauſe they are not done in obedience to God; and referred to him as to their right end, but by-ends are propounded. And this is the cõdition of euery man till he be conuerted, that he can doe nothing but ſinne and diſpleaſe God, euen then when the action is praiſe-worthy before men.

The conſideration of this doctrine ſerueth to correct the erronious opinion of many, who thinke themſelues in good caſe and highly in the fauour of God, becauſe they are no theeues, murderers, blaſphemers, adulterers, &c. But alas they are deceiued; there is matter enough of cõdemnation within them, though they be no outragious malefactors. For all they do is ſinne before God, till they be renewed by grace. In eating, drinking, ſleeping, buying, ſelling, in all they doe, they ſinne. Not that eating, drinking, ſleeping, buying, ſelling, are ſinnes in themſelues, but becauſe they faile in the right manner of doing theſe actions.

Secondly, in that we can doe nothing but ſin till we be regenerate, we are taught to acknowledge our bondage vnder ſinne & Satan: yea, we muſt labour to feele this bondage, and to groane vnder the burden of it. This beeing done, wee muſt goe further yet, and with hungering and thirſting hearts ſeeke to the Mediatour Chriſt, who preacheth deliuerãce to captiues, & withall giueth deliuerance from ſinne, Satan, hell, death, condemnation, to all ſuch as with touched and bruiſed hearts flie vnto him.

Bonaueu.in 2.diſt.28. art.2.& Thom. ibid. Bellarm. de grat.& l. arbit.l.5.ca.7.

The ſecond queſtion is, whether a naturall man by the power of his wil may be able to reſiſt & ouercome a temptation. The Papiſt anſwers, that he is able to ouercome leſſer and eaſier temptatiõs of himſelfe; yea, & greater too, if he be helped by God: and that ſundry temptations do not exceed the ſtrength of mans nature. But we are to hold, & we teach the cõtrarie, that the will of man ſince the fall of Adam cannot ouercome ſo much as the leaſt temptation. Becauſe the power whereby a temptation ſhould be ouercome, is loſt and aboliſhed,

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that is, the power to nill that that is euill,& to will that that is good. And where is no power to reſiſt, there can be no reſiſtance. When we pray to God, and ſay, *Lead vs not into temptation*, we acknowledge that there is no temptation at all that we can of our ſelues withſtand without the helpe of God. Peter bids vs *Reſiſt Satan our aduerſarie:* and he ſhewes the right means when he addes theſe words, *ſtedfaſt in faith*.

1.Pet.5.9.

It is obiected, that a naturall man can either ſinne, or not ſinne. I anſwer; Tis true in regard of actions pertaining to outward gouernement, and in regard of open ſinnes, murther, theft, adulterie, &c. yet not alwaies true, but onely at ſome times. For euen the righteous ſometime fall into open offences. And though the naturall man occaſioned to ſinne, abſtaine from open offence, yet gets he no victorie. For though he auoide the outward act, yet can he not auoid the wicked inclination of his heart. And the abſtinence from outward ſinne, is not without ſinne. Becauſe it proceeds from a perſon vnreconciled to God, it hath not his beginning from faith: againe, it is for by-reſpects, for the getting of praiſe, the auoiding of open ſhame, and not for the honour of God.

The third queſtion is, whether an vnregenerate man by the power of his will can obſerue the law, though not fully, yet in reſpect of the ſubſtance of the act. The doctrine of long time hath bin in ſchooles and Church, that he can: and that by his owne ſtrength, he may keepe all the morall precepts ſo as no ſinne be committed,[a] for ſome ſhort ſpace of time. But the truth is, he can not. For if we graunt and ſuppoſe an action, we muſt preſuppoſe the ground and beginning thereof. Now the integritie or ſanitie of will, whereby it was able to will that which is good, is the ground of a good act, and it is loſt: and therefore there can be no keeping of the law in reſpect of ſubſtance. The ſubſtance of the firſt table is, to loue God with all the heart, ſoule, ſtrength: and the ſubſtance of all negatiue commandements is, *Thou ſhalt not luſt*. And the naturall will cannot poſſibly reach to the doing of theſe. It is alleadged, that a natural man may giue almes and doe iuſtice to others, and ſuch like. *I anſwer*, in the ſubſtance of any dutie commanded there be two things, the act to be done, and the manner of doing it: and that is to doe it in faith, with a minde to obey God, and to intend his honour thereby. And this manner of doing a worke is the forme of euery worke, that makes it to be good indeede: and without it, workes commanded in the law, are but as a bodie without life or ſoule, or as matter without forme. Will therefore is vnable to obſerue any one cõmandement in his own intire ſubſtance.

[a] Bellar. de grat. & li. arbit. l. 5. c. 6. in fine.

Luther.

And it muſt be remembred as a maine ground, that the law beſide externall duties requires inward obedience, in knowledge of

A

God and his will, in faith, hope, loue, patience, and the ſubiection of our thoughts, wils, and affections to the will of God. In reſpect of this inward and ſpirituall obedience, the holy Ghoſt ſaith, the law is impoſſible, Rom. 8. 3. and that the wiſdome of the fleſh cannot be ſubiect to the law of God, v. 7. that this is the yoake, which neither we nor our fathers could beare, *Act.* 15. 10.

Againe, it was the hereſie of Pelagius, that a man by the ſtrength of his owne freewil may keepe all the commandements of God, though (as they ſay) he doth it ſomewhat hardly. *A*nd the Papiſts are not farre from this when they ſay, that man by naturall ſtrength may keepe the whole law for ſome little time.

Aug. de hæreſ. c. 88. Innocent. epi. 93. apud Auguſt.

B

The fourth queſtion is, whether natural corrupted will can any way prepare and diſpoſe it ſelfe to his own conuerſion and iuſtification: that is, take away the impediments and make himſelfe apt and capable of his iuſtification. The [b] doctrine hath beene for diuers hundreds of yeares that will can doe it: and the doctrine of the Papiſts now is, that the will, ſo it be ſtirred vp by God, can doe it. But the certaine truth is, that will cannot. The conuerſion of a ſinner is a creation: and no creature can prepare it ſelfe to his owne creation. That very thing, [c] whereby a man ſhould prepare himſelfe to any good dutie, is loſt by *A*dams fall: and therefore the worke of preparation is

C

Gods and not ours; vnleſſe it be poſſible for a man dead in his ſinnes to prepare himſelfe to his owne ſpirituall viuification: by nature we are ſeruants of ſinne, and our libertie beginnes in our iuſtification. Therefore before we are iuſtified, we cannot ſo much as will that which is good. Indeede the Iſraelites *prepared their hearts to ſeeke the Lord*: and Ezra *prepared his heart to ſeeke the law of the Lord.* But this was the worke of men regenerate, whereby they renewed in themſelues the purpoſe of obeying God, and of perſeuering in duties of godlines.

[b] Scotus in 2. diſt. 28. Durand. ibid.

[c] *Libertie* of grace.

1. Sam. 7. 2. Ezra. 7. 10.

The fifth and principall queſtion of all is, whether a naturall man can will his own conuerſion or regeneration. The learned among the Papiſts teach on this manner. [d] That wil alone by it ſelfe cannot: yet that will can, if it be preuented and ſtirred vp by ſome good cogitation caſt into the mind and ſome good deſire ſtirred vp in the heart, and be withall helped and directed by God. They vſe to open their mindes by theſe compariſons. The eie in darkenes ſees nothing, and is as it were without the facultie of ſeeing: yet if an obiect be ſet before the eie, and light be brought in, then can it ſee. Againe, a man lies aſleepe in a dungeon, and he doth not ſo much as thinke of comming forth: yet let a man come and call him, and reach downe a corde vnto him, he will then awake, take hold of the cord, put it vnder his arme holes, as Ieremie did, & hang thereupon. And beeing thus helped, he both

D

[d] Bellar. de grat. & l. arbit. l. 6. c. 15.

Coſter. enchi. c. de lib. arbit.

can

A can and doth come forth of the dungeon. The doctrine we teach is the plaine contrarie, *That will before it be turned and conuerted cannot ſo much as will his owne conuerſion.* This followes vpon the former ground: for the power to will that that is truely good, is loſt: a power to will our conuerſion, is a power to will that which is good: therefore the power to will our owne conuerſion, is loſt. Beſide preuenting and exciting motions that ſerue to ſtirre vp and helpe the will, there is further required, that the wil be regenerate, before it can will that which is good: and without this gift of regeneration (which is the true preuenting grace) all externall motions and excitations to that which is good, are of no effect. For the cauſe muſt goe B before the effect. Now that the will may affect and doe that which is good, the cauſe is the regeneration thereof: in which is giuen to the will, not only a new action, whereby it wils wel, but alſo a new qualitie, whereby it is able and can will well. And this abilitie of willing wel, goes before the act of good will, as the cauſe before the effect. When a man is dead, chafe him and rubbe him, put *aqua vitæ* into him to warme him at the heart: when this is done, take him by the hand, plucke him vp, & bid him walke: for all this, he will not ſtirre the leaſt ioynt, neither can he. All chafing and rubbing, all ſpeech and perſwaſion, and all helps in the world be in vaine, vnles the ſoule be reſtored to the bodie: Euen ſo, no perſwaſion C offered to the minde, nor good deſires to the wil, are of any moment, til the image of God ſtanding in holines, which is a conformitie with the wil of God, and the very ſoule of our ſoules begin to be reſtored. Nay, the mind is vncapable of any good thought, and the wil of a good deſire, til God once againe create in them a new qualitie or propertie of holineſſe, that the minde in thinking may thinke well, & the will in willing may will well, or, will that which is good. For though it be the nature of the will, to wil or nill, yet the power and formall beginning of wel-willing is the integritie or goodneſſe of the will. It is obiected, that the will to accept and receiue grace, is in vs before grace be receiued. *I anſwer* D thus, the firſt act of will, whereby the will in his regeneration begins to aſſent vnto God, & begins to wil to be conuerted, is indeede the work of the will, (becauſe it is the will that willeth) yet doth it not ariſe of the naturall ſtrength of the will, but from the grace of God that renueth it. For, to will to be regenerate, is the effect & teſtimony of regeneration begun. Paul handling the point of the predeſtination & iuſtification of a ſinner, compares God to a potter, & vs to clay. Now the clay before it is framed to a veſſel of honour, & while it is in framing, is meerely paſſiue, and doth nothing at all for the framing of it ſelfe. When a man is to be regenerate, God takes away the ſtonie heart, that is by nature diſobedient Ezech.36.26. and altogether vnapt to obey: and he giues a fleſhie heart, that is pliable and flexible to obedience. Now to will to be conuerted, is a good thing, & one point of true obedience: and therefore it proceedes not from the heart of man, till it be mollified and framed by God to that which is good. What haſt thou, ſaith *Paul*, that thou haſt not receiued? and if 1.Cor.4.7. thou haſt receiued it, why doſt thou boaſt? Now, if to will to be healed were of vs, we haue matter of boaſting in our ſelues. Againe, he ſaith, we are not ſufficient or able to thinke 2.Cor.3.5. a good thought as of our ſelues, but our ſufficiencie is of God: much leſſe then can we of our ſelues wil or deſire to be regenerat. The health and life of the ſoule is of God, who raiſeth vs from death to life: now to wil to be healed and to will to liue vnto God, is the beginning of health and life. A certaine Councel ſaith, *If* Conci. Arauſ. ca.4. *any man doe auouch, that God doth expect our will, that it may be purged from ſinne: and doth not confeſſe that it is the operation of the ſpirit of God in vs, that doth make vs to will to be purged, he reſiſts the holy Ghoſt, ſaying by Salomon, The will is prepared by God.* Auguſtine ſaith, *It is not in him that* Auguſt. in Enchirid. *runneth, but in God that ſheweth mercie, that all may be giuen to God, who both prepares the will of man to be helped, and helps it beeing prepared: who preuents him that willeth that he may will, and followes him with helpe that willeth, that he will not in vaine.* They which are bodily ſicke, can will to be healed before they begin to be healed: becauſe they be aliue: but they which are ſpiritually ſicke in ſinne before there conuerſion, are dead in their ſinne: and therefore they can neither thinke, nor will, nor deſire their conuerſion. When Chriſt was about to cure a ſicke man, he mooues this queſtion to him, Wilt thou be healed? John.5.6. and ſo when God is about the worke of regeneration in any man, he inwardly mooues the queſtion in the heart, whether he wil be regenerate or no: and by this meanes ſtirres vp a deſire to be regenerate. If any man thinke that by this doctrine, men are regenerate againſt their wills: I anſwer, when God begins to regenerate vs, he makes vs then willing~~, being otherwiſe by nature vn-~~ willing: and thus he regenerates vs not againſt our wils yet ſo, as the willingnes to be regenerate is not of vs, but of God. It may be alleadged further, that the Act of the wil whereby it wils to be conuerted, goes before the act of God, wherby he turnes vs to himſelf: & that otherwiſe, we are cõuerted without our cõſent and that God works vpon vs as vpon a blocke or ſtone. *Anſ.* In reſpect of time, they are both don togither; but in reſpect of order of nature, firſt the wil begins to be turned of God, before it can will to be turned. For euery cauſe is before his effect, if not in time, yet in prioritie of nature. The will conuerted, ſo ſoone as God hath begunne to renew it, wils to be renewed: and it could not will the conuerſion of it ſelfe, vnleſſe it had formerly taſted the goodneſſe thereof. And though we firſt feele the deſire to be conuerted, be-

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Aug. de hæreſ. c. 88. Innocent. epi. 93. apud Auguſt.

The fourth queſtion is, whether natural corrupted will can any way prepare and diſpoſe it ſelfe to his own conuerſion and iuſtification: that is, take away the impediments and make himſelfe apt and capable of his iuſtification. The [b] doctrine hath beene for diuers hundreds of yeares that will can doe it: and the doctrine of the Papiſts now is, that the will, ſo it be ſtirred vp by God, can doe it. But the certaine truth is, that will cannot. The conuerſion of a ſinner is a creation: and no creature can prepare it ſelfe to his owne creation. That very thing, [c] whereby a man ſhould prepare himſelfe to any good dutie, is loſt by *A*dams fall: and therefore the worke of preparation is C Gods and not ours; vnleſſe it be poſſible for a man dead in his ſinnes to prepare himſelfe to his owne ſpirituall viuification: by nature we are ſeruants of ſinne, and our libertie beginnes in our iuſtification. Therefore before we are iuſtified, we cannot ſo much as will that which is good. Indeede the Iſraelites *prepared their hearts to ſeeke the Lord*: and Ezra *prepared his heart to ſeeke the law of the Lord*. 1. Sam. 7. 2. Ezra. 7. 10. But this was the worke of men regenerate, whereby they renewed in themſelues the purpoſe of obeying God, and of perſeuering in duties of godlines.

The fifth and principall queſtion of all is, whether a naturall man can will his own conuerſion or regeneration. The learned among the Papiſts teach on this manner. [d] That wil aD lone by it ſelfe cannot: yet that will can, if it be preuented and ſtirred vp by ſome good cogitation caſt into the mind and ſome good deſire ſtirred vp in the heart, and be withall helped and directed by God. They vſe to open their mindes by theſe compariſons. The eie in darkenes ſees nothing, and is as it were without the facultie of ſeeing: yet if an obiect be ſet before the eie, and light be brought in, then can it ſee. Againe, a man lies aſleepe in a dungeon, and he doth not ſo much as thinke of comming forth: yet let a man come and call him, and reach downe a corde vnto him, he will then awake, take hold of the cord, put it vnder his arme holes, as Ieremie did, & hang thereupon. And beeing thus helped, he both

Coſter. enchi. c. de lib. arbit.

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[a] Bellar. de grat. & li. arbit. l. 5. c. 6 in fine.

[b] Scotus in 2. diſt. 28. Durand. ibid.

[c] Libertie of grace.

[d] Bellar. de grat. & l. arbit. l. 6. c. 15.

A can and doth come forth of the dungeon. The
doctrine we teach is the plaine contrarie, *That
will before it be turned and conuerted cannot ſo
much as will his owne conuerſion.* This followes
vpon the former ground: for the power to will
that that is truely good, is loſt: a power to will
our conuerſion, is a power to will that which
is good: therefore the power to will our owne
conuerſion, is loſt. Beſide preuenting and exciting
motions that ſerue to ſtirre vp and helpe
the will, there is further required, that the wil
be regenerate, before it can will that which is
good: and without this gift of regeneration
(which is the true preuenting grace) all externall
motions and excitations to that which is
good, are of no effect. For the cauſe muſt goe
B before the effect. Now that the will may affect
and doe that which is good, the cauſe is the
regeneration thereof: in which is giuen to the
will, not only a new action, whereby it wils
wel, but alſo a new qualitie, whereby it is able
and can will well. And this abilitie of willing
wel, goes before the act of good will, as the
cauſe before the effect. When a man is dead,
chafe him and rubbe him, put *aqua vita* into
him to warme him at the heart: when this is
done, take him by the hand, plucke him vp, &
bid him walke: for all this, he will not ſtirre the
leaſt ioynt, neither can he. All chafing and
rubbing, all ſpeech and perſwaſion, and all
helps in the world be in vaine, vnles the ſoule
be reſtored to the bodie: Euen ſo, no perſwaſion
C offered to the minde, nor good deſires to
the wil, are of any moment, til the image of
God ſtanding in holines, which is a conformitie
with the wil of God, and the very ſoule of
our ſoules begin to be reſtored. Nay, the mind
is vncapable of any good thought, and the wil
of a good deſire, til God once againe create in
them a new qualitie or propertie of holineſſe,
that the minde in thinking may thinke well, &
the will in willing may will well, or, will
that which is good. For though it be the
nature of the will, to wil or nill, yet the power
and formall beginning of wel-willing is the
integritie or goodneſſe of the will. It is obiected,
that the will to accept and receiue
grace, is in vs before grace be receiued. *I anſwer*
D thus, the firſt act of will, whereby the will in
his regeneration begins to aſſent vnto God, &
begins to wil to be conuerted, is indeede the
work of the will, (becauſe it is the will that
willeth) yet doth it not ariſe of the naturall
ſtrength of the will, but from the grace of *God*
that renueth it. For, to will to be regenerate, is
the effect & teſtimony of regeneration begun.
Paul handling the point of the predeſtination
& iuſtification of a ſinner, compares *God* to a
potter, & vs to clay. Now the clay before it is
framed to a veſſel of honour, & while it is in
framing, is meerely paſſiue, and doth nothing
at all for the framing of it ſelfe. When a
man is to be regenerate, God takes away
Ezech. 36. 26. the ſtonie heart, that is by nature diſobedient
and altogether vnapt to obey: and he giues
a fleſhie heart, that is pliable and flexible to
obedience. Now to will to be conuerted, is
a good thing, & one point of true obedience:
and therefore it proceedes not from the heart
of man, till it be mollified and framed by
God to that which is good. What haſt thou,
ſaith *Paul*, that thou haſt not receiued? and if 1. Cor. 4. 7.
thou haſt receiued it, why doſt thou boaſt?
Now, if to will to be healed were of vs, we
haue matter of boaſting in our ſelues. Againe,
he ſaith, we are not ſufficient or able to thinke 2. Cor. 3. 5.
a good thought as of our ſelues, but our ſufficiencie
is of God: much leſſe then can we of our
ſelues wil or deſire to be regenerat. The health
and life of the ſoule is of God, who raiſeth
vs from death to life: now to wil to be healed
and to will to liue vnto *God*, is the beginning
of health and life. A certaine Councel ſaith, *If* Conci. Araus. ca. 4.
*any man doe auouch, that God doth expect our will,
that it may be purged from ſinne: and doth not confeſſe
that it is the operation of the ſpirit of God in
vs, that doth make vs to will to be purged, he reſiſts
the holy Ghoſt, ſaying by Salomon, The will is prepared
by God.* Auguſtine ſaith, *It is not in him that* Auguſt. in
runneth, but in God that ſheweth mercie, that all Enchirid.
*may be giuen to God, who both prepares the will
of man to be helped, and helps it beeing prepared:
who preuents him that willeth that he may will, and
followes him with helpe that willeth, that he will
not in vaine.* They which are bodily ſicke, can
will to be healed before they begin to be healed:
becauſe they be aliue: but they which are
ſpiritually ſicke in ſinne before there conuerſion,
are dead in their ſinne: and therefore they
can neither thinke, nor will, nor deſire their
conuerſion. When Chriſt was about to cure a
ſicke man, he mooues this queſtion to him,
Wilt thou be healed? and ſo when God is about John. 5. 6.
the worke of regeneration in any man, he
inwardly mooues the queſtion in the heart,
whether he wil be regenerate or no: and by
this meanes ſtirres vp a deſire to be regenerate.
If any man thinke that by this doctrine, men
are regenerate againſt their wills: I anſwer,
when *God* begins to regenerate vs, he makes
vs then willing, ~~being otherwiſe by nature vnwilling~~:
and thus he regenerates vs not againſt
our wils yet ſo, as the willingnes to be regenerate
is not of vs, but of God. It may be alleadged
further, that the Act of the wil whereby
it wils to be conuerted, goes before the act
of *God*, wherby he turnes vs to himſelf: & that
otherwiſe, we are cōuerted without our cōſent
and that *God* works vpon vs as vpon a blocke
or ſtone. *Anſ.* In reſpect of time they are both
don togither; but in reſpect of order of nature,
firſt the wil begins to be turned of God, before
it can will to be turned. For euery cauſe is before
his effect, if not in time, yet in prioritie
of nature. The will conuerted, ſo ſoone as
God hath begunne to renew it, wils to be
renewed: and it could not will the conuerſion
of it ſelfe, vnleſſe it had formerly taſted
the goodneſſe thereof. And though
we firſt feele the deſire to be conuerted, be-

fore the grace of conuerſion, it is nothing:for ſometimes we perceiue the effect before the cauſe: as we ſee the light of the Sunne before the ſunne: and we ſee the ligh of a candle in a houſe before we ſee the candle. Therefore to will to be regenerate may be the effect of regeneration begunne, though it firſt of all appeare. For the better clearing of this our doctrine, I will propound two other queſtions.

The firſt, whether the wil of man by his naturall ſtrength, be any cauſe of his owne conuerſion. The anſwer of the Papiſts is, that the will is a cauſe with the grace of God: & that both togither worke our conuerſion; grace as the principall, will as the leſſe principall, and both as cauſes formerly. But we teach & hold (as truth is) that will in the act of working, effecting, producing of our conuerſion or regeneration, is no cauſe at all, but in it ſelfe conſidered, a meere patient or ſubiect to receiue the the grace of conuerſion giuen and wrought by God. It is abſurd to thinke, that a creature ſhould be a cauſe of his creation, or a dead man of his quickening. Therefore (as I thinke) the doctrine of them that teach, that there are three efficient cauſes of mans cõuerſion, Gods ſpirit, Gods word, mans will, hath his defect. The ſpirit is the principall cauſe, the word in his right vſe is the means or inſtrument, wherby the operation of the ſpirit is effectuall. And for the will of man, it ſtands onely as a patient or obiect of diuine operation. It is alleadged, that men which repent, are worthie praiſe therefore: and this cannot well be, vnleſſe repentance proceede from freedome of will. *I anſwer*: repentance is praiſed, becauſe it is a thing that pleaſeth God, and in that reſpect praiſeworthy: and the repentant perſon is praiſed, not becauſe he is the cauſe of his own repentance, but becauſe he repents beeing thereto inabled by the mercie of God.

Bellarm. de grat. & lib. arbit. l.6. c.15. Sent. 10.

The ſecond queſtion is, whether the conuerſion of a ſinner be in the power of mans will any way. The anſwer of the Papiſt is, that our regeneration and conuerſion is in part in the power of mans will: ſo as the will ſtirred vp can either apply it ſelfe to the grace of God, or reiect the ſame. Contrariwiſe [a] we teach, that regeneratiõ is not within the power of mans wil, but that it wholly dependeth on the will of God: and that when GOD will conuert and renew vs, though will for his own nature be apt to reſiſt, yet in reſpect of Gods vnchangeable wil, and in reſpect of the efficacie of his inward operation, it cannot reſiſt and repell the worke of God. For when God himſelfe workes any thing, his worke cannot be reſiſted. For his working of a thing is onely to will it to be; and his will can not be reſiſted. Now in mans conuerſion, he *workes the will, and he workes the deed: and he cauſeth men to walke in his commandements*. Reſiſtance therefore can not be made. Secondly, the Scripture euery where teaches, that our conuerſion & ſaluation wholly depends on Gods will, and not on the A will of man. Of the diſtinction of man and man, in the matter of ſaluation, Paul alleadgeth the teſtimonie of Moſes, *It is neither in him that willeth, nor in him that runneth, but in God that ſheweth mercie*. Our Sauiour Chriſt teacheth that the ſecrets of the kingdome of God are reuealed to ſome, and to others concealed, *becauſe the pleaſure of God is ſo*: and becauſe this gift of vnderſtanding is giuen to ſome, and not to others. Our conuerſion is tearmed a new generation and a new creation: for this cauſe it cannot depend on the will of man at all, becauſe a creature hath not his creation or regeneration in his owne will, ſo as he may either except or refuſe it. And it B is a great ouerſhadowing of Gods grace, to make the hauing, or the not hauing of it, to be in the choice of mans wil. But the text in hand is obiected. When Chriſt would haue conuerted Ieruſalem, they reſiſted & would not. I anſwer, There is a double worke of God. One is, outwardly in the word & Sacraments to offer grace: & this ~~indeede may be reſiſted~~. Of this Chriſt ſpeakes here when he ſaith, *they would not*: and Stephen when he ſaith, *they reſiſted the holy Ghoſt*, Act.7.51. The Lord ſaith, *Gen.6.2. My ſpirit ſhall not alway ſtriue with man*: & Peter applies this ſtriuing to *Nohes* miniſtery ſaying, that *Chriſt went in ſpirit and preached*, 1.Pet.3.19. The ſecond is, when God inwardly by his ſpirit, turnes, renews, ſanctifies the whole man, & this worke cannot be reſiſted by the will of C man; no more then Lazarus could reſiſt the worke of Chriſt, when he was raiſed from the dead. If it be ſaid, that this doctrine aboliſheth liberty, becauſe it cannot chooſe & refuſe the grace of God: *I anſwer*, the Angels of God, which wil good & cannot wil euil, haue neuertheleſſe perfect liberty of wil. And it is greater perfection of liberty freely and onely to will that which is good, then to be able to will both good and euill. He is at more liberty, that cannot be a ſeruant, then he which may be either a free man or a ſeruant. And a neceſſity of yielding to the will of God is no hurt to our will. For it is a ſpeciall liberty, to will that which God wils & nothing els. By all this which hath bin ſaid, it appeares what is the D difference betweene vs, and the Church of Rome in the point of free-wil. They ſay, liberty of grace to wil wel is onely weakned, diminiſhed, and held captiue by ſinne: we ſay it is quite loſt and aboliſhed by the fall of Adam.

[a] Read Caluins Inſtitutions, libr.2. c.3. ſect.10.

Phil.2.13.
Ezec.36.26

Rom.9.16.

Mat.11.27.
Luk.8.10.

Againe, by the former doctrine, the cõmon queſtion is eaſily anſwered: namely wherein lieth the efficacie of Gods grace. [b] Some Papiſts anſwer that it lies ordinarily in the free conſent and co-operation of freewill ioyned with grace. And this ſeemes directly to be the opinion of the Councell of Trent. But [c] this is much derogatorie to the diuine grace of God, to place the [d] efficacie thereof in mans will: & it miniſters much matter of [e] boaſting vnto men. Others place the efficacie of grace in the congruitie of the obiect, [f] that is, in

[b] Thom. con. Gent. l.3. cap.159. Greg. de Val.

[c] D. Bannes in 1 Thom. q 23. & 22. a.10.

[d] That ſome Papiſts place the efficacie of grace in mans will, it is the ſentence of Bellarmine, de grat. & lib. arb. l.1. c.12. *Gratiam efficacem conſiſtere in aſſenſu et cooperatione humana.* L. Molina ſaith, that our will maketh grace to be effectuall. De lib. arb. Pag.326.327. and ſometime againe he ſaith, will is but a condition, and no cauſe of the efficacie of grace, pa.329. Yet alwaies he graunteth, that it lieth in mans will whether grace ſhall be effectual, or no. Thus when grace is offered on Gods part, wil within ſtands as the Porter, to open or ſhut, or as maſter Controller to accept or repel the worke of God.

[e] 1.Cor.4.7.

[f] Bellar. de grat. & l.arb. l.5. c.12. confuted by Molina, as ſaith P. Bansfield de l.arb. pag.591. Stapl. Antidota in Acta.

morall perſwaſions, which God knowes to be apt and fitte to mooue and allure the will according to the condition thereof, euen as a beaſt is mooued by the ſight of a bottle of hay. But there is no efficacie in theſe perſwaſions preſented to the minde: becauſe the will lies in thraldome and bondage vnder ſinne and Sathan. And the will muſt not onely be helpt, but alſo be deliuered from this bondage, before any perſwaſions can mooue it. Lumbard in his time much declined from the purity of the former daies: and yet he is farre ſounder then the Ieſuites of our daies. For he ſaith thus: *Freewill now is hindered by the law of the fleſh from doing good, and ſtirred vp to euill, ſo as it can not will and doe good, vnleſſe it be deliuered and helped by grace.* We leauing the Papiſts in their diſſentions, place the efficacie of grace in the grace it ſelfe. For ſaith Chriſt, Euery man that hath heard and learned of the father, comes vnto me. Againe, we place it in this, that God addes the ſecond grace to the firſt. For hauing giuen the power, he ſtaies not there, but proceedes further and giues the will, and with the will, the deede. And thus is the grace of God effectuall.

Lumb. li. 2. diſt. 25.

Niſi per gratiam liberetur & adiuvetur.

Ioh. 6. 25.

The conſideration & vſe of this and the former doctrines, is of great conſequent. For if libertie of grace be loſt, great is the neceſſity of our redemption by Chriſt, and great is the excellencie thereof. Secondly, this doctrine cuts off the excuſe of al ſin: for though we ſinne neceſſarily, becauſe libertie of grace is loſt: yet we ſinne freely, becauſe libertie in euill remaines. Thirdly, it appears hence, that man of himſelfe can not haue or retaine any goodneſſe, but that which GOD giueth and preſerueth in vs. This thing muſt mooue vs to pray earneſtly for the grace we want: and to giue hearty thankes for the graces we haue. Fourthly, we are taught deeply to humble our ſelues for the loſſe of our libertie, and for the bondage vnder ſinne: and to pray inſtantly for deliuerance by Chriſt. Fiftly, ſeeing of our ſelues we cannot preuaile againſt the leaſt temptation, we muſt pray to be guided and aſſiſted continually by God. Laſtly, ſeeing our conuerſion dependeth on Gods mercie, and not on our wil, we are taught to deny our owne wils, wiſedome, power, and to aſcribe our iuſtification and ſaluation wholly and onely to God.

The third eſtate of man, is the eſtate of regeneration: in which the will hath power to will partly that which is good, and partly that which is euill, as daily experience declareth in the liues of iuſt men. And the reaſon is, becauſe the will of man renewed, hath in it a three-fold liberty. The firſt is, the *libertie of nature*, to will, or nill which is in all men. The ſecond is, *libertie of ſinne*, whereby the will, when it willeth any euill, willeth it freely. And this libertie is diminiſhed according to the meaſure of grace, which God beſtoweth. The third is, *libertie of grace*, to will that which pleaſeth God; and it is reſtored in part in regeneration: ſo far forth as liberty to ſinne is diminiſhed. And becauſe theſe three alwaies remaine in the will to the death, therefore ſometime it willeth well, ſometime euill, ſometime both: and in the beſt actions we doe, there is a mixture: becauſe they are not perfectly good for the time of this life, but partly good and partly euill.

That this power of the will may the better appeare, I will propound foure queſtions. The firſt is, whether the will preuented or renewed, haue any ſtroke, action, or operation in the firſt regeneration of a ſinner. I anſwer; In the renouation or conuerſion of a ſinner I conſider two things. Firſt, the beginning or ground thereof, and that is the ſetting or imprinting of the new qualities & inclinations in the mind, will, affections of the heart. And this is the intire or meere worke of God, in vs, and vpon vs; and we in it are *meerely paſſiue not actiue*. The ſecond is, the euidence of the former in new and ſpirituall actions, as namely in thinking, willing, and deſiring that that is good. Now theſe actions are workes of God in and by mans will: and mans will is not onely a ſubiect of them, but alſo an inſtrument. A Subiect, in that God is the firſt and principall worker of theſe workes in the will. An inſtrument, becauſe, it pleaſeth God to vſe the will, and to mooue it by his grace for the acting and effecting of the things which he appointeth. And thus the will is not meerely paſſiue, but *paſſiue* and *actiue* both: firſt paſſiue, and then actiue. For beeing acted and mooued by God, who workes the will and the deede, it alſo acteth and mooueth. And we doe not vtterly denie the co-operation of mans will with Gods grace. It is neceſſarie indeede that God firſt regenerate vs, and make vs his children and new creatures. And in this thing we doe not co-worke with GOD, but ſtand as patients, that God may worke vpon vs, and reforme vs, euen in the ſame manner, as when he made vs in the beginning without any helpe of ours. yet, after our regeneration, by Faith we are brought from death to life, and to will is preſent with vs, though in weake meaſure by reaſon of the remainders of corruption: and then we begin to be co-workers with the grace of God, mooued to will, and ſo indeede willing that which is good. In this ſenſe haue the learned ſaid, *that which is repaired in vs, is not repaired without vs:* and, that *God in them whome he calles, prepares the wil that it may be a receiuer and handmaid of his gifts.*

Proſper. cont. Collat. 12. De voc. Gent. l. 2. c. 29.

The ſame anſwer, in effect, I propound another way. In the worke of our regeneration, three graces be required, the preuenting grace, the working grace, and the co-working grace. The *preuenting grace* is, when God of his mercie ſets and imprints in the minde a new light, in the will a new quality or inclination, in the heart new affections. The *working grace* is, when God giues to the will the act of wel-willing, namely, [a] the will to beleeue, the will to

[a] Velle credere, velle reſipiſcere, velle obedire.

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repent,the will to obey God in his word. The *co-working grace* is, when God giueth the deede to the will,that is,the exerciſe and practiſe of faith and repentance. Aug. de grat. & lib. arbit. ca. 17. The firſt giues the power of doing good; the ſecond,the wil; the third, the deede : and all three together make the worke of regeneration.Now the wil of man in reſpect of operation,concurreth not with Gods preuenting grace, but is meerely patient as a ſubiect to receiue grace. For it is the proper worke of God, to ſet or imprint a new facultie or inclination of the will,and that without any action of the ſaid will. Neuertheleſſe the will beeing once renewed and preuented, concurreth by his operation with the working and co-working grace of God. For the will beeing mooued by grace,willeth and doth indeede that whereto it is mooued. And the will to obey God, or to performe any like dutie, proceedes ioyntly from two cauſes. From grace; in that it moouerh and cauſeth the will to will to beleeue. From the will of man;in that beeing preuented and mooued by God, it wils to beleeue, or to doe any like dutie. And therefore the ancient ſaying hath his truth. Aug. ſerm. 25. de verbis *Apoſt.* *He that made thee without thee, doth not regenerate or ſaue thee without thee.* Becauſe our conuerſion is not without the motion & conſent of will,as our creation was. And that we doe not miſ-take in this point, the order that is betweene mans will and Gods grace, muſt here againe be remembred. In reſpect of time they are both together, and concurre in the very firſt moment of our regeneration: in reſpect of the order of nature, the will doth not firſt begin that which is good, and then after borrow aid from grace: but grace preuents, renewes,& mooues the will,and then the will mooued or changed,wils to be conuerted and to be healed in the firſt inſtant of conuerſion.

This operation of the wil,to wil to beleeue, to will to repent and to obey, is the leaſt grace and ſigne of Gods fauour; (for nothing can be leſſe then to will to doe that which is good: yet is it of great and excellent price. For it hath the promiſe of God annexed to it. The Prophet ſaith to the rebellious Iſraelites, Iſai. 1. 16. *Waſh,and make you cleane*——: *ceaſe to doe euill,learne to doe well.* Now they might peraduenture ſay, Alas,we cannot waſh our ſelues: he therefore addes, Verſ. 19. *If ye will and obey*,that is,if ye doe but will to be cleanſed,and teſtifie this will by your endeauour to obey, *ye ſhall eate the good things of the land.* *A*nd *C*hriſt ſaith, Luk. 11. 13. that the heauenly Father giueth the holy *G*hoſt to them that deſire him. *A*nd to them that are in Chriſt God accepts this *A*ct of good will for the deede it ſelfe. Marke the comfort that flowes from this doctrine. The full obedience to the law of God is impoſſible to all men, except Chriſt in this life: yea to them which are conuerted and ſanctified, and greatly deſire the fulfilling of the law in themſelues:and therefore no man can be iuſtified by it before God,and obtaine ſaluation thereby. A Neuertheleſſe faith in Chriſt and repentance is ſo farforth poſſible, to all that will and haue a deſire, that whoſoeuer doe but will in earneſt to beleeue and to be conuerted, doe indeede beleeue,and are conuerted, and pleaſe God,& ſhall not periſh eternally, though the beginning of faith and conuerſion be weake;ſo it be in truth & not counterfeit. Faith and repentance are poſſible to all that will in earneſt. *A*nd yet ſuch is the naughtineſſe of our nature,that faith and conuerſion is impoſſible vnto vs, vnleſſe of the ſingular mercie of God, it be ſtirred vp in the hearts of the Elect by his holy ſpirit.In this reſpect Chriſt ſaith,Math. 11. 30. *My yoke is eaſie, and my burden light.* *A*nd againe, *His commandements are not grieuous.* 1. Ioh. 5. 3. It may be obiected, that the will and deſire of renouation and reconciliation with God, B may be where there is a mind and purpoſe to ſinne, and where is no true hatred and deteſtation of iniquitie. *Anſ.* The ſerious and inſtant will or deſire to beleeue in Chriſt,& to repent,includes in it the hatred of ſin,& the purpoſe of not ſinning.For he that truely deſires to beleeue,doth ſo, becauſe he deteſts his vnbeliefe:& he that deſires to repent, doth ſo, becauſe he hates his owne euill waies,and purpoſeth to ſinne no more.

The ſecond queſtion is, whether the will, after it is renewed, be able to cauſe and bring forth good workes of it ſelfe,or no? I anſwer two things. The firſt,that will can not,vnleſſe God further giue a double grace. The one is *Aſſiſting grace*: and it ſtands in three actions, C *preſeruation,confirmation,protection.* Preſeruation is, whereby GOD continueth the beeing of the will renewed. For that which is good, doth not continue good the leaſt moment,vnleſſe God make it to continue. Confirmation is,when God fixeth the mind in that which is good, & cauſeth the will conſtantly to follow the good inclination thereof, it beeing otherwiſe mutable and apt to decline. Protection is,wherby *G*od defends his grace in vs againſt the violence of temptation. Of this he ſaith to Peter, Luke. 22. 31. *Sathan hath deſired to ſift you, but I haue prayed for thee that thy faith faile not.* *A*nd God promiſeth,that 1. Cor. 10. 13. *he will not ſuffer the faithfull to be tempted aboue that they are able to beare.* The ſecond grace may be called, *Exciting grace*, whereby God mooues and ſtirres vp the will, D that it may indeede will and doe the good to be done. *A*nd this grace is ordinarily required to the effecting of euery good worke. Dauids will was exceedingly renued by the holy *G*hoſt, yet he praies ſtill, Pſal. 119. 36. *Incline mine heart vnto thy teſtimonies.* The Chriſtian ſoule, that is already drawne to Chriſt, prayeth ſtill, Cantic. 1. 3. *Drawe me, and we will runne after thee.* Paul ſaith, they which are the children of *G*od, *are guided, mooued*, or ſtirred by the Spirit of Rom. 8. 14. ἄγονται. *G*od. *A*gaine,he ſaith of the Philippians, after they were renewed and wrought their owne ſaluation with feare and trembling, that *G*od did ſtill *worke in them* Phil. 2. 13. beſide the power, the *A*ct of willing and of doing that which is good. *A*nd he works the wil,by moouing it to

A will and to doe indeed, that which it can will and doe. And this moouing cauſe, is the good wil of God. It may not ſeeme ſtrange, that I ſay new grace is required to ſtirre vp the will to the doing of euery new worke. For grace in the will is like a fire of greene wood, which hardly burns, & continues not to burne, vnleſſe it be continualy ſtirred vp & blowed: euen ſo the good inclination of the will, becauſe it is ioyned, nay mixed with contrary corruption that preſſeth down, tempteth, inticeth, & draweth away the will from God, & all goodneſſe, hath need continually to be excited, ſtirred, & mooued. The man regenerate is able to pray to God, yet can he not pray ſometime by reaſon of the weight of corruption, vnleſſe the ſpirit B helpe to beare the infirmities of nature, and Rom. 8. 26. make requeſt in vs by ſtirring and moouing vs Aug. ep. 107. Gratiam dari ad ſingulos actus bonos. to make requeſt. The doctrine of the ancient Church hath beene, that *new grace is to be giuen to the doing of euery good act.* And,[a] that we doe not that good which we can doe, vnleſſe God makes vs doe it, as he made vs able to doe it. This doctrine muſt the rather be remembred, becauſe the ſtreame of Popiſh doctrine, runs another way; by teaching that our wils aſſiſted by grace, can doe good, without the concurrence of new grace to excite and ſtirre vp the will. Indeede, for the doing of naturall actions, the general co-operation of God ſufficeth: but to the effecting of actions ſupernaturall, the ſpeciall helpe of Gods is required. C A child that can goe vp and down in an euen floore, beeing ſtaied by the mothers hand, for all this it cannot goe vp a paire of ſtaires, vnleſſe it be lifted at euery ſteppe. Like is the caſe of the children of God, in things which concerne the kingdome of heauen.

[a] De præd. ſanct. ca. 11. Ruard. Tapper. Bell. de grat. & l. arb. l. 6. c. 15.

The ſecond part of the anſwer is, that when renewed will doth a good worke, it doth it not Rom. 7. 18. perfectly. *To will* (ſaith Paul) *is preſent with me, but I cannot performe the good I would:* that is, I cannot perfectly doe it as I would. It may be obiected thus: The works of God are perfect: good workes done by vs, are workes of God: therefore they are perfect. *I anſwer,* to the maior or firſt part of the reaſon: it is true of ſuch works as are works of God alone, and not D of ſuch works as are ioyntly both of God and man, God beeing the principall agent, & man the inſtrument. For then the worke done, takes vnto it the quality and condition of man, conſidering it proceeds from God, through the ſinfull mind and will of man. The Scriuener, when he writes by himſelfe, he writes a perfect hand: but when a learner and he write both togither, he taking the learners hand into his owne, then that which is written, wil carry the imperfection of the learner. Like is the caſe in all ſuch workes as are from God in and by vs.

The third queſtion is, whether the reliques of corruption, be of that force in ſinning, that they can vtterly quench the ſpirit of God in the renewed will. The anſwer is, that corruption remaining, is of it ſelfe apt to doe it: and the grace of Gods ſpirit, is apt to be extinguiſhed, becauſe of it ſelfe it is mutable: neuertheles it wholly & vtterly cannot be loſt, for foure cauſes. The firſt is, the promiſe of God in the Ier. 32. 40. couenant of grace: *I will put my feare into their hearts, that they ſhall not depart from me:* and this promiſe particularly, belongs to all them that truely beleeue, becauſe it is the promiſe of the Euangelical couenant. The ſecond is, the interceſſion of Chriſt in the behalfe of all the elect. Luk. 22. 31. Chriſt ſaith to Peter, Sathan hath deſired to ſift you as wheat, but I haue prayed for thee Peter, that thy faith faile not. And this he did eſpecially, in that ſolemne paier made, Ioh. 17. in which he praied, not onely for Peter, but for al the Apoſtles, and for all that did or ſhould beleeue in him. The third cauſe, is the omnipotent power of God in preſeruing al them that Ioh. 10. 28. are in Chriſt. *No man* (ſaith Chriſt) *taketh my ſheep forth of my hand.* And mark the reaſon: *my father is greater thē all.* The laſt cauſe, is the efficacie of Gods ſpirit. S. Iohn ſaith, 1. Ioh. 3. 9. *that the ſeed of God remaines in him that is borne anew:* & that this ſeed *keepes him that he neither doth nor can ſin in two reſpects.* First, if he ſin, yet he ſinnes not Rom. 7. 19. with full conſent of will. For he hates and nils in part the euill which he willeth. Secondly, if by humane frailtie he fal, he makes not a trade of ſinne, neither doth he keep a courſe in wickednes, but the ſeed of grace remaining within, cauſeth him to returne to God, and to recouer himſelfe by new repentanc.

C The laſt queſtion is, whether the renewed will, can of it ſelfe perſeuere in doing good. I anſwer: that our perſeuerance depends and proceedes onely from the will of God. That we may perſeuere two things are required: the power to perſeuere, and the will of perſeuerance: and both theſe beeing good things, are Iam. 1. 17. of God. *Becauſe euery good giuing, and euery good gift is from aboue, and commeth downe from the Father of lights.*

This former doctrine is of great vſe. In that the new birth & regeneration of a ſinner, is not without the motion of his owne will: we are taught, that we muſt, if we deſire our own ſaluation, vſe the good meanes, and ſtriue againſt our owne corruptions, & endeauour earneſt- D ly, by asking, ſeeking, knocking. It wil be ſaid, that faith, repentance, and the reſt, are all gifts of God. I anſwer: there is no vertue or gift of God in vs, without our wils: and in euery good act, Gods grace, & mans will, concurre: Gods grace, as the principall cauſe; mans will renewed, as the inſtrument of God. And therefore, in all good things, induſterie, and labour, and inuocation on our parts is required.

Secondly, this doctrine miniſters true comfort to all true ſeruants of God. For, if when they vſe the good means of ſaluatiō, the word, praier, ſacraments, the wil lie not dead, but begin to oppoſe it ſelf againſt vnbeleefe, & other corruptions, & withall, do but ſo much as will to beleeue, wil to repent, will to be turned to God, they haue begun to turne vnto God, and

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God hath begunne to regenerate them: ſo be it, this will in them to do the good they ought to doe, be in good earneſt, vnfained, and they withall, be carefull to cheriſh this litle graine, till it come to a bigger quantitie.

Thirdly, ſeeing to euery new act that pleaſeth God, new grace is required, we are taught not to preſume of our wiſedome, will, and ſtrength; nor to glorie in any thing we doe, but alwaies to acknowledge our own impotencie, and in euery good thing we doe, to giue all the glorie to God: and to be watchfull in praier continually, becauſe we ſtand by grace ſo long as we ſtand: and hauing done one worke, we doe not the ſecond, but by a continued ſupply of new grace.

Laſtly, ſeeing Gods preuenting and working grace turnes our wils, and makes them, of vnwilling, moſt willing wils, all our obedience muſt be voluntarie, and come from ſuch freeneſſe of will, as if there were no bond in the law of God, to force and compell vs thereto. Pſal. 110.3. The pepole of God, that are turned and guided by the free ſpirit of God, muſt be a voluntarie people, and with all alacritie and chearefulneſſe, doe the duties that pertaine to them of a readie minde, euen as if there were neither heauen nor hell, iudge nor iudgement after this life. Rom. 8.2. The ſpirit of life that is in Chriſt, muſt be a law vnto them.

The laſt eſtate is, the eſtate of glorification after this life. In this eſtate the libertie of will is, a certain freedome, onely to will that which is good, and pleaſing vnto God. For it is the continual voice (as it were) and crie of the glorified will; *I doe no euill, and I will not doe it: I doe that which is good, and I will doe it.* And this indeede is the perfect libertie, in which mans will is conformed to the Free-will of God and good Angels, who will onely that which is good, and cannot will that which is euill.

By this which hath bin ſaid, it appeares, that the words of the text in hand [*and ye would not*] are ſpoken of the will of man, according to the eſtate of corruption. For the voice of the regenerate will is, *I doe that which is euill, but I would not doe it: I doe that which is good, but I cannot doe it as I would.* And the voice of the corrupted will is, *I doe that which is euill, and I will doe it:* I *doe not that which is good, and* I *will not doe it.* And this laſt voice is plainely expreſſed in theſe words, *And ye would not.*

The third point comes now to be conſidedered, namely, the *harmonie* or *conſent of both wils.* For the wordes are, I *would, ye would not.* Heere it may iuſtly be demanded, whether there be an harmonie or conſent betweene Gods will, and mans will, and how it ſtands with this text. I anſwer: there is an excellent harmonie: and generally it ſtands in this, that Gods wil hath a ſoueraigne Lordſhip ouer the will of man, and mans will ſtands ſubiect to it abſolutely, and ſimply depends vpon it. And by this meanes, where man hath a will, God hath an antecedent will; and where mans will

A hath any ſtroke or action, there Gods will formerly had his ſtroke and action.

Furthermore, mans will depends on Gods will in reſpect of three things, namely, *Suſtentation, Determination, Ordination,* or gouernement. It depends on the will of God, in reſpect of ſuſtentation; becauſe man for his nature, ſtrength, and all his motions, depends on the will of God, and could not haue beeing for the ſpace of one moment, vnleſſe it were vpholden by God. It may be *obiected*, that if God ſuſtaine the will which is ſinnefull, he ſuſtaines not onely the will, but alſo the ſinne thereof. *Anſwer.* God ~~ſuſtaines nature, and~~ not the ſinne of nature: and therefore, he onely ſuſtaines will as will; and not as it is corrupt B or ſinfull will. The like we ſee in nature: when a man halts in walking, the motion of the body, is from the ſoule, and is preſerued by it: but the halting which goes with the motion and diſorders it, is not from the ſoule, neither hath it his preſeruation thence, but from a defect in the legge or foot. By this we are taught to acknowledge the endleſſe long-ſuffering of God, who ſuſtaines the members of our bodies, our ſoules, the faculties and actions thereof, euen in the workes, in which men offend and diſhonour him. Secondly, we are taught to acknowledge, the vile abbomination of euery ſinne: for we ſinne in the very hands of God, ſubſtaining and preſeruing vs: C and in the very actions, which wee could not doe, vnleſſe we were ſuſtained by him, we offend him & prouoke him to anger againſt vs.

Secondly, mans will depends on Gods wil, in reſpect of determination: becauſe we neither can or doe will any thing without the will of God. A ſparrow, ſaies Chriſt, lights not on the ground, *without the heauenly father*: that is, Math. 10. 29. without his decree or will. The malicious and wicked will of the Iewes, could not ſo much as will, much leſſe do any thing againſt Chriſt, Act. 4.28. but that *which the hand and counſell of God had determined to be done.* Moreouer, God determines ~~the will two waies. In good~~ things, he inwardly mooues and inclines the will to the willing, and doing of the good it willeth. For D in that Gods will is the firſt cauſe of all good things, mans will depends on it, in reſpect of vertue, in reſpect of application, and in reſpect of order of working. In reſpect of vertue, becauſe the vertues of ſecond places, proceede from the firſt. Thom. 1. part. q. 105. art. 5. In reſpect of application; becauſe God vſeth the will of man, as an inſtrument of his own will, and he applieth it to the doing of things which he intendeth, euen as the carpenter vſeth, mooueth, and applieth his tooles. In reſpect of order of working: becauſe alwaies the firſt cauſe begins the work, and the ſecond mooues not without the firſt. Vpon this ground it followes, that the good things which man willeth, he ſo willeth, becauſe God firſt willed them. And therfore Paul ſaith; that Eph. 2.10. good workes *are prepared of God*, for vs to walk in: and this preparation is made, becauſe God decrees and determines with himſelfe,the doing of all workes to be done.

In euill things,the determination of God is, [a] to will not to hinder them as he may. Vpon this will in God, followes ſinne in the will of man,as a conſequent,not as an effect. As a cõſequent,becauſe when God ſuſpends or withdrawes ſuſtentation & gouernement from the will,it cannot of it ſelfe,but will amiſſe; as the ſtaffe in my hand preſently fals, when I doe but pull backe my hand. To auoid euil is good: & therefore we cannot auoid the leaſt euil,vnleſſe God make vs able to auoid it. And [b] euil is not the effect of Gods will; becauſe God puts nothing into mans will, to cauſe it to will amiſſe:but he only ceaſeth to confer vnto it help & direction, which he is not bound to confer.

[a] Volendo non impedire.

[b] Voluntas permiſſiua efficax non quoad productionem, ſed quoad illationem.

Here long and tedious diſputes are made by many touching the concord of Gods decree, and the libertie of mans will, And it is alleadged;that mans wil looſeth his libertie,and ceaſeath indeede to be will, if it ſtand ſubiect to the neceſſarie & vnchangeable decree of God. I anſwer. Firſt, that when the will of man determines in it ſelfe to one thing, it doth not looſe his libertie: much more then may the libertie of will ſtand with the determination of God. Secondly,Gods decree doth not aboliſh libertie, but onely moderate and order it: by [c] inclining the will in milde and eaſie manner with fit and conuenient obiects, and that according to the condition of the will. That Chriſt ſhould die when he died,it was neceſſarie in reſpect of Gods decree:yet if we reſpect the conſtitution of his nature, he might ſtill haue prolonged his daies: and if we conſider the will of Chriſt,he died moſt freely and willingly.Otherwiſe, his death had beene no ſatisfaction for ſinne. God himſelfe doth ſome things of an abſolute neceſſitie, and yet with perfect freedome of will:now then if abſolute neceſſitie doe not aboliſh freedome of will; much leſſe ſhall conditionall neceſſitie,depending on Gods decree,doe it. Laſtly, the decree of God eſtabliſheth the libertie of will.For his determination is, that the Agencie of ſecond cauſes,ſhalbe according to their condition; ſo as naturall cauſes, ſhall worke naturally; free cauſes,freely;neceſſarie cauſes,neceſſarily;contingent cauſes,in contingent and variable ſort. And therefore the neceſſarie decree of God is, that man ſhall wil this, or that,not neceſſarily in reſpect of himſelfe, but freely.

[c] Suauiter inclinando.

Thirdly,mans will depends on Gods wil,in reſpect of gouernment.This gouernment is of two ſorts. Firſt, he gouernes the wils of the righteous, by working his owne good worke in them, and by them. In them, becauſe he mooues & inclines them by his ſpirit By them; becauſe they are holy inſtruments of his will.

Secondly,he gouernes the wils of the wicked and vngodly,by ſix actions.The firſt is,*permiſſion*,when God withdrawes his grace from the wil,not inlightning the mind,nor inclining the wil,but leauing it to it ſelfe;as when a man giues the reine to a wild horſe.The ſecond is, a *deliuery of the will to Sathan*; and that is, when God giues the deuil libertie to tempt, aſſault, & vexe the wil of man, beeing left to it ſelfe. And this thing is incident to obſtinate ſinners; and we pray againſt it theſe words; *Lead vs not into temptation.* The third action is, a *ceaſing to reſtraine* corruption of wil, either in whole, or in part; as when he reſtraines all ſins ſaue one, or hauing reſtrained for a time, for the puniſhment of former ſinne, he omits reſtraint, permitting man to the luſts of his own heart. The fourth action is,the *bending, mooning, or inclining* of the wicked wil. And this God,doth not by inward inſpiratiõ (for then he ſhould be the cauſe of ſinne) but by preſenting to the mind and will, obiects good, or at the leaſt, indifferent in themſelues:vpon which obiects,the wil takes occaſiõ to be wilful, obſtinate,& rebellious,not moued therto by God,but freely moouing it ſelf.The heat of the ſtomack in the winter ſeaſõ,is increaſed,not by the heat of things taken inwardly,but by the cold of the ayre,euery way compaſſing the body. An vnbroken horſe beeing ſpurd, becauſe he goes out of order,he flings out, and caſts his rider. And thus the ſinful wil of man, vrged by commandements, threatnings, iudgements : allured by promiſes and bleſſings,growes more ſinfull & wicked. Paul ſaith; that *ſinne tooke occaſion vpon the good Commandements of God*,to reuiue & to be ſinnefull out of meaſure. Dauid ſaith; that God *mooued the hearts* of the Egyptians *to hate his people.* But how?He bleſſed the Iſraelites exceedingly more the Egyptians. And vpon this worke of God,they tooke occaſion to enuie and to hate the Iſraelites.

1.Tim.1.20. 1.Cor.5.5.

Rom.7.8.13

Pſal.105.25

The fift action is,*ordination*,whereby God vſeth well the wickedneſſe of the will of man, and directeth it againſt the nature thereof to good ends,euen as the learned Phyſitian,ſometime of poyſon makes a remedie. In this ſenſe, Aſſur is called the *rod of his indignation*:and the Medes and Perſians, *his ſanctified ones* The Iewes in the crucifying of Chriſt, *willed and minded* nothing but his death and deſtructiõ; yet God willed, & by them wrought the redemption of mankind. He workes his owne good work by mans wil,as by an actiue inſtrument,& withall,he leaues the will to it ſelfe,to worke his own euil worke. The laſt action of God is,whẽ a man is going in on his own wickednes,*he turnes him vnto himſelfe*,of his exceeding mercy:and ſometimes againe, he *opens a way*,that that perſon, who of himſelfe runnes into wickednes, may ruſh headlong to his owne deſtruction,for the further execution of diuine iuſtice:as when an houſe is falling, the owner thereof,will not vnder-prop it, neither will he puſh it downe: but he takes away all impediments, and digs away the earth round about it, not touching the foundation, that when it fals,it may fall downe right.

Iſa.10 5. and 13.3.

Thus we ſee briefly,the harmonie of mans wil and Gods will:now let vs come to the vſe,

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which is manifold. Firſt of all, by the former doctrine, we are brought to a right vnderſtanding of many places of Scripture. The Lord ſaith of Pharao, *I will harden his heart*. And this he is ſaid to doe, not becauſe he ſets and imprints hardneſſe in his heart; but becauſe by ſundrie actions, he orders and gouernes his wicked wil: and they are foure. Firſt he permits Pharao to his own wil: ſecondly he leaues him to the malice of the deuil, and the luſts of his own heart: thirdly, he vrges him with a commandement, to let the people goe. And Pharao the more he is vrged, the ſtiffer and ſubburner he is, and the more he rebels againſt God; whereas he ought indeed to haue beene the more obedient. Laſtly, God vſeth the hardnes of Pharaos heart, to the manifeſtation of his own iuſtice and iudgement: ~~and therefore~~ he opens him a way, that he may runne headlong to his own deſtruction. In this manner, and no otherwiſe, are the places to be vnderſtood, when the Scripture ſaith; that *God put a lying ſpirit, into the mouths of the prophets of Ahab*: that, *if a prophet be deceiued, the Lord deceiued him*: that *he giues vp men to reprobate mindes*: that *he ſends ſtrong illuſions to beleeue lies*. In the booke of Samuel it is ſaid; *the Lord commanded Shemi to curſe Dauid:* becauſe about this curſing, there is a twofold action in God. One, that he reſtraines the wicked heart of Shemi, in reſpect of all other ſinne, and not in reſpect of this ſinne of railing, to which God leaues him. The ſecond, he vſeth him as an inſtrument to correct and to humble Dauid. And thus likewiſe muſt the places be vnderſtood, when it is ſaid; that *God deliuered the wiues of Dauid, to Abſolon*. And, *that he ſtirred vp Dauid to number the people*. Laſtly, Ioſeph ſaith; that *the Lord ſent him into Egypt*: and that for two cauſes. One, becauſe when his brethren were about to make him away, God by his prouidence, cauſed Merchants to paſſe by in their ſight, wherevpon, they tooke occaſion to ſell him into Egypt. The ſecond, becauſe God diſpoſed this fact of theirs, to the good of Iacob and his familie, in time to come. And thus are all like places of Scripture to be vnderſtood.

Exod 4 21.

1.Reg.22. 23.
Ezech.14.9.
Rom.1.28.
2.Theſſ.2. 11.
2.Sam.16. 10.

2.Sam.12.11 and 24.1.
Gen.45.5.

Againe, ſome ſchoole-Diuines, following Damaſcen, make and aſcribe to God, an applied or depending will, on this manner. God for his part, would haue all men without exception to be ſaued: why then are they not ſaued? They themſelues will not. And becauſe they will not, God therefore chooſeth ſome and refuſeth others. But according to the former doctrine, I take this kind of applied will, to be an inuention of mans braine. For the contrarie is the truth, namely: that mans wil wholly depends on the will of God. That veſſels be ſome of honour, ſome of diſhonour; it is not in the power of the clay, but in the will of the potter. The firſt cauſe orders the ſecond, and not the ſecond the firſt. To make Gods wil depend on mans will, is to put God out of his throne of maieſtie, and to ſet the creature in his roome. Others ſet forth the depending wil of God in this manner. God (ſay they) decrees nothing in particular, of things that are caſuall & contingent: but he fore-ſees within himſelfe, what the will of the creature will doe or not doe, when things are thus or thus ordered: and vpon this foreſight, he conſequently determines what ſhall be done. But this opinion, as it giues vnto God a common or generall prouidēce, ſo it takes away the certen determination of God, touching all particular euents. And it is abſurd to thinke, that God ſhould foreſee the future acts of mans freewill, when as yet he hath determined nothing: for things that ſhalbe, are therefore to come to paſſe, becauſe God by decree hath determined their beeing. And therfore, the foreknowledge of things that ſhalbe, followes the decree of God. And if Gods decree, preſuppoſe mans willing of this or that, and therevpon determine, how ſhall that ſpeech of the Lord ſtand; *I will cauſe them to walke in my ſtatutes?* For hereby is ſignified, that God doth not attend on the will of man, but brings mans will in ſubiection to himſelfe. And therfore this attending will, aſcribed to God, is improoued euen of the Papiſts themſelues.

Bellar.li. 4. cap.15.de grat.& lib. arbit. Ruard. Tapper.

B

Ezech.36. 27.

Shumel in 1. Thom, q. 16.art.6.

Thirdly, in that mans wil ſtands ſubiect abſolutely to the pleaſure of God, our dutie is, to yeeld voluntary ſubiection to him in al things, when his will is maniſeſt vnto vs.

Laſtly, this doctrine of the conſent & concurrence of mans wil, & Gods wil, muſt be the ſtay & ground of our patience & comfort. For ther is no calamity or miſery, that betides vs by, & frō the wil of man, without the wil of God. The creature can wil nothing againſt vs, vnles it be firſt the will of God: and it can do neither more nor leſſe, then God wil. The deuil could not touch Iob without leaue: and he could not enter into the heard of ſwine without leaue. Vpon this ground Dauid ſpeakes to this effect; Let Shemi curſe, for *he curſeth, becauſe the Lord bids him doe ſo*. Ioſeph comforts himſelfe and his brethren in this, that not they ſo much as the Lord, ſent him into Egypt.

C

2. Sam. 16. 10.

As there is an Harmonie between Gods wil & mans wil; ſo there is a diſſēt between mans wil & Gods word, or his ſignifying wil, as appeares by the text in hand. * Schoolemen vpon this diſſent, make a diſtinction of Gods grace, into ſufficient & effectuall. Sufficient they call that, whereby a man may be ſaued, if he will not be wanting to himſelfe. Effectuall, whereby a man is indeed ſaued. The firſt, (they ſay) is giuen to al men, at one time or another: the ſecond is not. And this diſtinction of grace, they gather on this maner. When Chriſt would haue gathered the Iewes, they would not: therefore they had not effectuall grace, & becauſe they would not, they are blamed and rebuked by Chriſt: therfore (ſaith the Papiſt) God gaue them ſufficient grace to be conuerted, if they would: els could he not haue blamed them. *I anſwer*: this prooues, that once God gaue them ſufficient

D

*Hales 3. Summ.q.69 Thom, in.1. 2.q.109,& contra Gentiles, l.3.c. 159. Roffenſis in refutant.36. Bellarm. de grat, & l. arbit, l.2.ca.5.

grace to obey any cōmandement of his,namely,in the creation: but hence cannot be gathered, that when God called the Iewes by his word,that then,then I ſay he gaue thē ſufficiēt grace. *Secondly*, it is obiected, that God did all that might be done to his Vine, to make it Iſa.5.4. bring forth good fruit; and yet for all this, it brought forth nothing but wild grapes:therefore it is ſaid;there muſt needes be a grace ſufficient to ſaluation, which is not effectual. *I anſwer*:*G*od did that to his vineyard,that was ſufficient to make a good vine bring forth fruit, (and that is the meaning of the place in Iſai)though not ſufficient to change the nature of an euil vine, & to make it a good vine. It is vrged, that the Lord ſaith; he waited for grapes;which he would not haue done, vnleſſe there had bin hope,by reaſon of ſufficiēt grace giuen. *I anſwer* again:that the Lord waited for fruit,not becauſe *G*od then gaue thē ſufficient grace,whē he waited,but becauſe the *C*hurch of the Iewes,was in ſhew & pretence a good vine, & therby gaue hope of good fruit. *Thirdly* it is obiected,that Adam receiued ſufficient grace: and that he had not effectual grace,becauſe he fell.*I anſwer*:Adam had ſufficient to the perfection of a creature,but not ſufficient to vnchāgeable perſeuerance, ſpecially, if he ſhould be aſſaulted by temptatiō. Likewiſe he had grace effectual, in reſpect of righteouſnes & happines,but not in reſpect of perſeuerance in both. Grace in him ſo far forth as it was ſufficient to happines,it was alſo effectual. *Laſtly*,it is obiected,that God forſakes no man,till he firſt forſake God:and therfore, that God for his part, giues grace ſufficient to ſaluation. *Anſ.* There is a double kind of forſaking in God:one is for triall,the other for puniſhment. The forſaking which is for trials ſake, goes before mans ſin, in which he forſakes God. In this regard, Adam was for order of nature, firſt forſaken of God, before he forſooke *G*od. The forſaking which is for puniſhmēt,alwaies followes after ſin:and of this muſt the rule be vnderſtood,that they which are forſaken of God, did firſt forſake *G*od.Now the truth which we are to hold in this point, is thus much. There is a grace which is ſufficient to the conuiction of a ſinner, which is not effectuall to ſaluation:and againe, there is a grace which is ſufficiēt to the leading of a ciuil life, which is not effectuall to ſaluation: yet the grace which is indeed ſufficient to ſaluatiō,is alſo effectual;namely,the gift of regeneratiō,in which *G*od giues not only the power to be cōuerted,but alſo the wil & the deed.

Thus much of the Harmonie: now comes the fourth point to be conſidered, namely, in what manner Chriſt willed the conuerſion of Ieruſalem.He willed it firſt,*in Loue*,ſecondly,*in Patience*. His loue is ſet forth by two things. The firſt,albeit he was God, full of maieſtie,& we vile wretches,his enemies by nature,yet was he content to take vpon him, a vile and baſe condition,to be vnto the Iewes as an hen.The ſecond was,that he takes vnto him, the faſhi- A ons,the diſpoſition,and tender affection of the hen to her young ones.

That all this may the better be conceiued, three queſtions are to be propounded. The firſt is, whether there be ſuch an affection of loue in God,as is in man and beaſt? I anſwer: that affections of the creature,are not properly incident vnto God, becauſe they make many changes,and *G*od is without change. And therefore all affections, and the loue that is in man & beaſt, is aſcribed to God by figure:and that for two cauſes. Firſt, becauſe there is in God an vnchangeable nature,that is wel pleaſed with euery good thing, and a will that ſeriouſly willeth the preſeruation of euerie good thing:and of this nature and will of God, the B beſt loue in the creature,is but a light ſhadow. Secondly, the affection of loue is aſcribed to God; becauſe he doth the ſame things that loue makes the creature doe: becauſe he beſtoweth bleſſings and benefits vpon his creature,as the louer doth on the perſon loued. In this ſort are all other affections aſcribed to *G*od,and no otherwiſe.

The ſecond queſtion is,whether there be in God, an hatred of his creatures: for God is compared to the hen which loueth her young ones. *Anſ.* If hatred be taken for a paſſion incident to man,it is not incident to God:if it be taken for a work of Gods prouidence and iuſtice,it is in *G*od:and that in three reſpects.Firſt C of all,in Scripture, Hatred ſometime ſignifies a denial of loue & mercie:as when it is ſaid; that Luk.14.26. he which will follow Chriſt,*muſt hate father & mother*: that is,neglect them,or not loue them in reſpect of Chriſt. In this ſenſe, hatred agrees vnto God.For he is ſaid to loue Iacob, and to Rom.9.13. hate Eſau; that is, not to loue Eſau with that loue wherewith he loued Iacob. Againe,there is in God a nature that abhorreth and deteſteth Pſal.45.7. iniquitie:thus ſaith the Pſalmiſt;that *God loueth righteouſneſſe,and hateth iniquity*.And thus God hates man,not ſimply, becauſe he is the handy-work of God,but becauſe he is a ſinner, and by reaſon of the worke of the deuill in man,namely ſin,which is ſimply hated of *G*od. Thirdly, *G*od plagueth & puniſheth offenders, and in this regard,he is ſaid to hate them.Thus Pſal.5.6. D ſaith Dauid; *that God hates the workers of iniquitie,& deſtroies thē that ſpeake lies*. By this which hath beene ſaid, it appeares that there be two degrees of hatred in *G*od: one is *Negatiue*, when *G*od as an abſolute Lord, beſtowes his ſpeciall loue on ſome,and denies it vnto others becauſe his pleaſure is ſo:the ſecond is *Poſitiue*, when he hates & deteſts his creature: and this ſecond alwaies followes ſin,and is euer for ſin: but the other goes before ſin.And wheras it is ſaid in this text,that God is as the hen that loueth al her chickens,& gathereth them al togither; it muſt be vnderſtood, that our Sauiour Chriſt here ſets down his dealing,not with all his creatures,and with al mankind; but onely his dealing toward his own Church, in which he calleth all outwardly, by the ſound of his word,& receiues all outwardly into the couenant. By this which hath beene ſaid, we are taught, after the example of God, to hate and deteſt iniquitie: and yet alwaies to make difference betweene the perſon and the ſinne.

The third queſtion is,in what thing is Chriſt as an hen to his Church? *Anſ.* In temporall bleſſings and deliuerances: in afflictions and manifold corrections: but ſpecially & principally in his word publiſhed in the miniſterie of the Prophets. For it is the wing which he ſpred ouer his people: and it is the voice whereby he called,and(as it were)clocked them vnto him.

Thus we ſee the meaning of the ſimilitude, that Chriſt would haue gathered Ieruſalem as the hen gathereth her chickens: now followes the vſe. By this we ſee the tender loue of God to this Church and land. For it hath pleaſed him to propound vnto vs the Goſpel of ſaluation,and that now more then 40. yeares. And in ſo doing he hath offered long to imbrace vs in the armes of his mercie: and in ſpreading his wing ouer vs,to become our God and our Sauiour: for this tender loue, our hearts muſt be filled with loue to Chriſt, and our mouthes with praiſe. Againe we learne hence, that the Goſpel brings all other bleſſings of God with it. For God in it communicates his owne ſelfe vnto vs, as the hen to her young ones. The kingdome of God brings all things elſe with it that may ſerue for the good of man: and where the Goſpel is embraced, there is Gods kingdome. The peace and protection of this Church and land,whereby we haue bin preſerued from being a pray to our enemies, comes by meanes of the Goſpel of life. Therefore fooliſh and falſe is the conceit of ſundrie popiſh perſons, that ſay there was neuer ſuch plentie in the world,as when the old learning (as they ſay) or old religion was. Secondly,by this we are aduertiſed,if we would haue all neceſſarie bleſſings for this life, firſt of all to embrace the Goſpel of Chriſt. Thirdly, if Chriſt take vnto him the diſpoſition of the hen: we likewiſe muſt take vnto vs the diſpoſition of the chicken in reſpect of Chriſt, and that in three things. Firſt, we muſt ſuffer our ſelues to be gathered to Chriſt,that is, to be turned vnto him from all our ſinnes,to beleeue in him,to be of the ſame mind and diſpoſition with him, to ſuffer him to quicken vs with his heauenly and ſpirituall life, as the hen cheriſheth her chickens by ſitting on them. Secondly, we muſt attend vpon the word and will of Chriſt, as the chicken vpon the call of the hen: and ſuffer him to rule vs both in heart and life, for all things. The third thing is,that we muſt depend on the ſweete and mercifull promiſes of Chriſt,and ſhrowde our ſelues vnder his wing againſt hell, Sathan, death, damnation. And verily all ſuch among vs, who are not carefull to performe theſe 3. things to Chriſt, are no better then monſtrous rebels, conſidering he hath in his mercifull and tender loue, ſought to win vs to himſelfe for theſe fortie yeares.

Thus much of the loue of Chriſt: now I come to his patience in theſe words: *How often would I?* The meaning whereof is this; you haue continually from time to time prouoked me by your ſinnes: yet did I not withdraw my loue from you, but ſent my Pprophets from time to time vnto you, to call you & gather you vnto me. And this patience of God is here expreſſed to aggrauate the rebellion of Ieruſalem: I will therefore ſpeake a little of it. And firſt it may be demanded, whether the vertue of patience that is in men,be alſo in God. I anſwer,properly it is not. For where this kind of patience is,there is paſſion & ſufferance: now God is not ſubiect to any paſſion or ſufferance, becauſe his nature is vnchangeable. Againe, that which is in God properly , is in him eternally: this patience is not in him eternally, but for the time of the continuance of this world. Neuertheles, Scripture aſcribes this patience to God for two cauſes. The firſt is, becauſe there is in God an infinite goodneſſe of will & nature,whereby he neuer ſimply wils the perdition or deſtruction of any creature. Ezechiel ſaith, *God wils not*, that is, takes no delight in the death of a ſinner. And whereas it is ſaid, *that vengeance is Gods,and he will repay*; it muſt be thus taken, that God in reuenge doth not abſolutely intend to deſtroy, but onely to execute iuſtice in the puniſhment of ſinne. It may be obiected, that God is ſaid, *to make veſſels of wrath prepared to deſtruction.* I anſwer, this place muſt circumſpectly and warily be vnderſtood, & I take the meaning of it to be this,that God makes veſſels of wrath,or veſſels for wrath by his will & decree,whereby he decrees to paſſe by ſome and to forſake them in reſpect of his loue and mercie. And this act of God in paſſing by,& in forſaking of men,is as it were,to ſet thē apart to become veſſels of wrath. And though God in ſecret and iuſt iudgement doe this,yet he neuer fils any of theſe veſſels with his wrath, vntil they haue been tainted with iniquitie: and though they be prepared to deſtruction,yet they are neuer indeed deſtroyed but for their ſins. Thus then,by reaſon of this excellent and incomprehenſible goodneſſe of God, whereof the vertue of patience is but a ſhadow,God is ſaid to be patient.

Ezech.18. 32.

Rom.12.19.

Rom.9.22.

The ſecond cauſe,why God is ſaid to be patient,is,becauſe he doth the ſame things that patient men doe. Firſt, he inuites men to repentance: ſecondly, he promiſeth pardon: thirdly, he defers puniſhment: fourthly, at the firſt he onely inflicts leſſe puniſhments, when they do no good he inflicts greater: and laſtly, when there is no hope of amendment, he inflicts euerlaſting death and deſtruction.

The end of Gods patience is two-fold: one, that the Elect of God may be gathered and called: the other, that all excuſe might be taken from the vngodly.

Rom.9.22. 23.

The patience of God is either vniuerſall, or particular. Vniuerſal,which pertains to al men. The decree of diuine iuſtice was ſet downe to

Adam,

A

Adam, and in him to all mankind; When thou Gen. 2. 17. ſhalt eate of the forbidden fruit, *in dying thou ſhalt DIE*, that is, preſently die the firſt and ſecond death. Dathan and *A*biram, preſently Numb. 16. 32. vpon their rebellion, went downe into the 2. Reg. 1, 10. 12. earth quick. The captaines with their fifties, were preſently vpon their comming to Elias, deſtroyed with fire from heauen. *A*nd ſo oft as any man ſinnes, he deſerues preſent deſtruction: and ſo many ſins as we haue cōmitted, ſo many damnations haue we deſerued. Here it may be demaunded, why God doth not execute his decree accordingly. I anſwer, God in iuſtice remembers mercie, yea his iuſtice giues place to mercie. For there is another decree of mercie, which he wil haue as well to be accompliſhed as the decree of iuſtice, and that is, *The* Gen. 3. 15. *ſeede of the woman ſhall bruiſe the ſerpents head.* Pſal. 2. 8. Againe, *Aske of me and* I *will giue thee the heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.* That mercy then may be ſhewed vpon mankind, iuſtice is executed in great patience by certain degrees. And this patience pertaines to all men without exception, that come of Adam by generation.

B

Speciall patience is that, which concernes particular men or Countries. Thus God ſpared the old world 120. yeares before he ſent the flood: he ſpared the Amorites till their iniquities were full: he ſpared the Egyptians 400. Ezech. 45. yeares. He deferred the puniſhment of the idolatrie of Iſrael 390. yeares, and then he puniſhed it with ſeuentie yeares captiuitie. He winked at the ignorance of the Gentiles 4000. yeares. *A*ntichriſt ſhall not vtterly be deſtroy till the comming of Chriſt. When men blaſpheame God & Chriſt, ſwearing wounds, blood, heart, ſides, nailes, life; if they had their deſert, they ſhould deſcend to hell quicke, and that preſently: but God forbeares them, and ſundrie ſuch perſons are vouchſafed the grace of true repentance. The very leaſt offendour vpon earth is partaker of the great patience of God. For he ſuſtaines the members of our bodies, the powers and motions of the ſoule in ſuch actions in which we offend him. *A*nd no creature can ſufficiently conſider the greatnes of this long-ſuffering.

C

The vſe to be made of the patience of God followes. Firſt it ſerueth to teach all men to turnes to God by true repentance, Rom. 2. 4. *Deſpiſeſt thou the patience and long ſuffering of* 2. Pet. 3. 9. *God, knowing that the goodneſſe of God leades thee to repentance? God is patient towards vs, and would haue no man to periſh, but would haue al men to come to repentance.* To come more neere vnto our ſelues and this Engliſh nation. Now is the day of our viſitation, and hath beene for the ſpace of theſe fortie yeares and more, in which God in great patience hath continually called vpon vs, knocking at the doore of our hearts, and ſtretched out the armes of his mercie vnto vs. Wherefore the common dutie of all Engliſh people is, to turne vnto God withall their hearts according to all the law of God, as it is ſaid of Ioſias. *A*nd that this duty may indeed be practiſed, I will vſe certaine reaſons, that may ſerue to ſtirre vp our dead minds. Firſt, the time of the continuance of the patience of God is hidden and vnknowne vnto vs. *A*nd herevpon, when men abuſing the patience of God ſhall ſay, peace, peace, then, then ſhall come ſodaine deſtruction, as trauaile vpon a woman. 1. Theſ. 5. 5. *A*nd therefore the time is to be Epheſ. 5, 15. redeemed, and as S. Peter ſaith; *we muſt watch* 2. Pet 3. 12. *and make haſt for the comming of the Lord.* Secondly, the greater the patience of God is and hath bin, the greater ſhal his anger be. A blow, the longer it is in comming, the greater it is. Yea the very wrath of GOD in it ſelfe is moſt horrible. The wrath of a lion, of a Prince, Mich. 1. yea the wrath of all creatures to the wrath of God, is but as a droppe of water to the whole ſea. At his indignation the very mountaines melt; the heauens and the elements ſhal melt at his comming: much more ſhal our rockie & ſtonie hearts melt. Thirdly, God hath his treaſurie and ſtorehouſes for iudgement: and they which goe on in their ſinnes from day to day fill this treaſurie of God, with wrath & iudgements againſt the day of wrath. Rom. 2. 5. And when men turne hartily from their euil waies, this treaſurie is emptied, as appeares by the example of the Niniuites. Wherefore let vs all from the higheſt to the loweſt bethinke our ſelues what euill we haue done, and how we haue abuſed the mercifull patience of *God*, and make ſpeed to turne vnto God and Chriſt our mercifull Sauiour. Some will ſay, we abuſe not Gods patience; we haue repented long agoe. I anſwer, the number of them they truly turne vnto God in their hearts, is but ſmall, in compariſon, euen as the gleaning is to the whole harueſt. It will be ſaid againe, we are not as the Iewes, that denie Ieſus Chriſt to be the Meſſias. I anſwer: we confeſſe Chriſt in word, but there is a great multitude among vs, that denie him in their deedes and naughtie liues. For to omit the ſinnes of the ſecond table, there be fiue notorious ſins that are common among vs. Wilfull ignorance, in that men haue little or no care to know God, and to know the way of life.

D

The ſecond is, the prophane contempt of the *Goſpel*. For now the obediēce to this bleſſed doctrine of life, yea, the very ſhew of it, is in common reputation, Preciſenes. *A*nd now adaies vnder this name the profeſſion of the *Goſpel* comes otherwhiles vpon the ſtage to helpe to make vp the play, and to miniſter matter of mirth. Vpon this we may iuſtly feare the Goſpel is going from vs. The third ſinne is worldlineſſe, which raignes and beares ſway in al places, as though there were no other world, and as though heauen were vpon earth. The fourth ſinne of our daies is luke-vvarmeneſſe. For commonly men are not loſt, in themſelues that they might be found of Chriſt, they feele not their owne pouertie, they know not in what neede they ſtand of the blood of Chriſt; and

there-

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therefore they make profeſſion of the faith formally,not ſeriouſly, onely becauſe they are forced ſo to doe by the good lawes of a good prince. The laſt ſinne is Hypocriſie, for all among vs come to the Lords table, and thereby enter into the higheſt degree of Chriſtianity that can be vpon earth: for thereby they make profeſſion that they are vnited to Chriſt, and haue fellowſhip with him, and grow vp therein. And yet the moſt beeing departed from this holy Sacrament, take libertie to liue as they liſt,deſpiſing al others that wil not ſay and do as they do.Theſe and many other, are the common fruits of al our Engliſh vineyard. It ſtands vs all in hand to pray vnto God,that Cant.4.16. he would blow vpon his vineyard; that we may bring forth better fruit, and preuent the iudgements that otherwiſe are like to fall.

Secondly,in that God is ſo patient towards vs,we are taught to exerciſe our ſelues in patience in reſpect of God when we are afflicted & corrected by him.For whē he laies his hand vpon vs,we may not be angrie, fret,chafe,and rage, but quiet our hearts in his will, though the Croſſe be griuous for meaſure, and long for continuance. This patience to God-ward is tearmed in Scripture by an excellent name, *The ſilence of the heart,* whereby the heart without repining ſubiects it ſelfe to the wil of God in all things.Pſal.4.4.*Examine your hearts vpon your bed,& be ſtill.* And 37.7.*Be ſilent to Iehoua.*

Thirdly, if God be thus patient towards men, we againe muſt be patient one towards Eph.4.31. Col.3.13. another:as Paul ſaith, *forbeare one another,and forgiue one another,as God for Chriſts ſake forgaue you.*The faith of the merciful patience of God cannot but breed and bring foorth in vs patience and long ſuffering, in regard of anger and reuenge.

Laſtly,in that God cals vs to ſaluation with great patience,we muſt ſuffer our ſelues to be called and run the race of our ſaluation with like patience. We muſt heare the word, and Luk.8.15. *bring forth fruit with patience.* We muſt pray Mat.15.26. without fainting,& without taking repulſe,as the woman of Canaan did:and therefore with Rom.15.4. patience.*Our hope muſt be by patience & through comfort of the Scriptures.* In a word, we cannot Heb.10.36. obtaine the *promiſes without patience.*

The fift and laſt point to be conſidered is, what is meant by the children of Hieruſalem.I anſwer it thus.Children in Scripture are taken 4.waies.Firſt,ſome are childrē by generation: of them read Luk.the 3.chapter,where a long genealogie is ſet downe from Adam to Chriſt. Secondly,ſome are called children by adoption without generation.Michal that neuer bare 2.Sam.6.23. cum.21.8. child to her death, is *ſaid to beare fiue to Adriel:* becauſe ſhe did adopt his children,and bring them vp as her owne.Thirdly,ſome are called children in regard of *legall ſucceſſion*,in title to this or that thing. Thus Zedechias, who in2.Kin.24.17. 1.Chr.3.16. deed was vncle to Iehoakim, is ſaid to be *the ſonne of Iehoakim*,becauſe he did ſucceed Iehoakim,(as beeing the next of the blood) in the A kingdome.Ieconias or Conias *was childleſſe*; & yet he is ſaid *to beget Salathiel*;becauſe Salathi- Ier.22.30. Math.1.12. el was to ſucceed him in the kingdome of Iuda, in that he was the next of Dauids houſe. Laſtly,men,in that they appertain to anything or place, as children do to their parents, are called children thereof. Thus men are called *children of light, of darkeneſſe, of ſinne,of wrath.* Thus Ieruſalem is called the *daughter of Sion.* And in this text citizens, the inhabitants of Hieruſalem,are called the children thereof.

Thus much of the Rebellion of Ieruſalem: now followes the puniſhment in theſe words: *Behold,your habitation ſhall be left vnto you deſolate:*or thus,your houſe,that is, both citie and B temple(as it is in the next chapter)ſhal be left vnto you as a wilderneſſe.

Here we muſt firſt obſerue, that the puniſhment of Ieruſalems rebellion is a decreed deſolation both of Citie and Temple. And the right conſideration of it is of great vſe. For this deſolation is as it were a looking glaſſe to this our Engliſh nation, in which we may ſee our future condition; except we repent of our vnthanfulnes to God for his mercies,and ſhew better fruits of the Goſpel,then commonly we doe.The old world litle regarded the miniſtery of Noah the preacher of righteouſnes,& was deſtroyed by an vniuerſal flood.It is a generall decree of God, *The Gen-* Iſa.60.12. *tiles and kingdomes that will not ſerue thee, ſhall periſh,and be vtterly deſtroyed.* If God ſpare not the naturall braunches, he will much leſſe C ſpare vs that are but wild branches,if we neglect and lightly eſteeme the Goſpel of life, as men euery where commonly doe.

Secondly,the deſolatiō of Hieruſalē may be a glaſſe to euery one of vs, who in theſe daies of Gods mercifull viſitation, ſet the miniſtery of the Goſpel at naught,or lightly reſpect it; for vnleſſe ſuch perſons amend, and that betime,vtter deſolation will befall both them and their families, God hath paſſed his ſentence, *they that withdraw themſelues from God* Pſal.73.27. *ſhall periſh.* Now they withdraw themſelues from God, that cannot abide to haue fellowſhip with him in his word,& to bring thēſelus in ſubiection thereto.Thirdly it appears hence D by the contrary, that the ſtabilitie of all kingdoms ſtands in the obediēce of the Goſpel of Chriſt: for Gods kingdome is moſt ſure & ſtable,againſt which nothing can preuaile. And whē the Goſpel is obeied in any kingdom,it is (as it were)founded in the kingdome of God.

Moreouer, this deſolation is both perpetuall,and terrible: it is perpetuall, that is,to the laſt iudgement. For Hieruſalem muſt be trod vnder foot, *till the time of the Gentiles be fulfil-* Luk.21.24. 25. *led,*and this is, till there be ſignes in the Sunne and Moone, and the powers of heauen be ſhaken,and that is immediately before the laſt iudgment. Hence I gather,that there is no Citie of Hieruſalem, nor Temple now ſtanding. It will be ſaid,that ſince the deſtruction thereof they might haue beene reedified. I anſwer, A by reaſon of the curſe of God,it cannot ſo be. Three hundred and 30. yeares after the death Ruffin. Iuſt. l.10.38. of Chriſt, the Iewes by the leaue and helpe of Iulian the Emperour, went about to build againe their temple and citie, but their worke was ouerthrowne, and they hindred by thunder and lightning, and earthquakes,and many of them ſlaine thereby. Againe, it may be ſaid, that there is a citie now ſtanding that is called Hieruſalem. I anſwer, it is either Hieruſalem in her ruines, or the city Bethara, fenced and walled by *Elius Adrianus*. Secondly, by this it appeares, that the warres that were made heretofore for the recouerie of the Holy land, and of Hieruſalem, were in vaine. B This enterpriſe was the policie of the Pope, that he might the better ſeate himſelf in Europe. And there was little good to be looked for in the place that God had accurſed with perpetuall deſolation. Thirdly, by this it appeares, that pilgrimages made to the Holy land, are ſuperſtitious. And laſtly, I gather hence, that *A*ntichriſt ſhall not raigne in the Temple at Ieruſalem. This is but a Popiſh fiction. For how is it poſſible for him to ſit in a Temple that is vtterly deſtroyed, in ſuch ſort, that ſtone doth not lye vpon ſtone? It is obiected, that *A*ntichriſt ſhall deſtroy the two Prophets of God *in the citie in which Chriſt was crucified*. Reu.11.8. Acts.9.5. I anſwer, Chriſt is as well crucified in his members, C as in his owne perſon: and thus he was and is ſtill crucified in Rome: and in reſpect of his members more crucified in Rome then in Ieruſalem.

Againe, this deſolation was moſt terrible,& the tribulation thereof ſo great, that the like Mat.24.21. was neuer ſince the beginning of the world. Hiſtories written thereof declare as much. For the citie was at the firſt beſieged by the army of *Titus Veſpaſianus*, called *the abbomination of deſolation*, and it was withall compaſſed with a wall that had 13. caſtles in it, to commaund the whole citie. In the time of the ſiege, the Iewes were oppreſſed with a grieuous famine: D in which their food was old ſhooes, old leather, old hay, and the dung of beaſts. There died, partly of the ſword, and partly of the famine, eleuen hundred thouſand of the poorer ſort: two thouſand in one night were imbowelled: ſixe thouſand were burned in a porch of the Temple: the whole city was ſacked and burnt, and laid leuell to the ground: and ninetie ſeauen thouſand taken captiues, and to be applied to baſe & miſerable ſeruice. This horrible deſolation muſt teach vs to dread and feare God, and to yeeld vnfained ſubiection Pſal.2.12. to Chriſt. *A*nd as the Pſalmiſt ſaith, *to kiſſe the Sonne leſt he be angrie*, and we periſh in the way, when his wrath ſhall ſuddenly burne.

Touching this deſolation there be three things done by Chriſt. Firſt, he determines it, ſaying, *Your houſe ſhall be left vnto you deſolate.* Hence I gather, that there is a prouidence of God, touching things that come to paſſe. That is one point. The ſecond is, that the diſpoſition of kingdoms, for the beginning, continuance, and end, is of God. *The God of heauen* (ſaith Cyrus) *hath giuen me all the kingdomes of the world.* Ezra.1.2. And Daniel to Nebuchadnezzar, *The God of heauen hath giuen thee kingdome, power, and glorie.* Dan.2.37. And the hand writing vpon the wall in the ſight of Belſhazzar was to this effect, *Thy kingdome is numbred*, for continuance of yeares: *it is weighed*, Dan.5.26. 27.28. and found light in reſpect of the ſinnes of the people: and *it is deuided* to the Medes and Perſians. This muſt teach all good ſubiects in England, to lift vp their hearts to God, for the continuance of peace and protection to this Church and land.

Secondly, Chriſt reueales the deſolation of Ieruſalem, & that certenly: yea, he determines the very particular time. *This generation* (ſaith he) *ſhall not paſſe till all theſe things be fulfilled.* Mat.24.34. *A*nd according to this reuelation and prediction of Chriſt, all things came to paſſe. For within the compaſſe of 40. yeares after it was deſtroyed. Hence I gather, that this Goſpell of Matthew, and the reſt, are the very word of God; on this manner. That which foretels particular things to come certenly and truly, is of God: but the Goſpels foretell particular things to come certenly and truly, as in this place we ſee: therefore they are of God.

Thirdly and laſtly, Chriſt labours to bring the Iewes to a ſerious conſideration of their puniſhment, when he ſaith, *Behold.* For he doth as it were take them by the hand, and bring them to a preſent view of their miſerie. *A*nd thus he hath alwaies dealt with his people frō the beginning. Yea thus he dealt with *Adam* before his fall, when he ſaid, *If thou eate the forbidden fruite, in dying thou ſhalt die.* Gen.2.17. This ſerious conſideration of deſerued puniſhments, is of great vſe. It is an occaſion of repentance to man. Amos.4.12 It is a meanes, if not of repentance, yet of reſtraint of open vices. Againe, the conſideratiō of euerlaſting puniſhments, is a means to make vs patiently beare leſſer croſſes that befall vs in this life. *A*nd therefore it were to be wiſhed, that men now adaies would ſeriouſly ſpeake and thinke of hell, and of the paines thereof. For then there would be more amendment then there is. But this good is hindered, partly, by blindneſſe of mind, and partly by falſe imaginations, that the iudgements and puniſhments of God may eaſily be eſcaped. Iſai.28.18.

Deo gloria.

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A

TREATISE OF
the Vocations,

OR

Callings of men, with the ſorts and kinds of them,
and the right vſe thereof.

PROV. 10. 7.
The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rot.

Printed by IOHN LEGATE, Printer to the
Vniuerſitie of CAMBRIDGE.
1608.

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To the Worſhipful Maſter Robert Taillor Eſquire, one of the Tellers in her *Maieſties Exchequer*, my very good friend.

⁂

EXperience teacheth, and it is a true concluſion propounded and prooued in the Scriptures of the old and new Teſtament, that as God in the beginning by his omnipotent power eſtabliſhed the whole frame of the heauens and the earth, ſo he hath in his wiſedome directed them, and al things contained in them, vnto one maine end, the manifeſtation of his glorie. Whereunto, though euery thing created, by his appointment, according to the lawe of creation, and the principles of it owne entire nature is, and ought to be referred; yet amongſt the workes of God, ſome do more principally and directly make for that purpoſe, as namely, man, whom God hath endued with the gifts of vnderſtanding and knowledge, and in whom he hath engrauen his owne image in righteouſneſſe and true holineſſe. Now if the Queſtion be, how man beeing fallen from that integritie wherein he was created, and hauing brought a confuſion vpon the whole world by the fall, ſhould yet be fitted and framed for ſuch an end. The anſwer is: that God who is able to draw light out of darkneſſe, and to rectifie things that are confounded, hath in great wiſedome ſet an order in mankind, which by certaine degrees tendeth directly to the aduancement of his owne glorie. For in the firſt place, he would haue man to acknowledge him his ſoueraigne Lord, and to ſerue him immediatly in the duties of faith and obedience. Secondly, it is his will, that man beeing made a ſociable creature, apt to conuerſe with his owne kind, ſhould do ſeruice vnto himſelſe, by ſeruing of man in the duties of loue. Thirdly, he would not that men conuerſing each with other ſhould be as wandring Rechabites, tyed to no certaine place or calling; and therefore bindeth all men, both by ſpeciall aſſignement vnto Adam in his innocencie, and by particular commaundement to him and all his poſteritie, to be confined within ſome certaine ſtate and condition of life, in the family, in the common-wealth, or in the Church. Laſtly, that man ſhould vſe the place and office aſſigned vnto him by God, in a holy manner, performing the duties annexed vnto it in faith and obedience, and eſchewing thoſe vices that vſually attend vpon it, with all care and circumſpection. In this manner, hath God diſpoſed the whole eſtate of mankind, for the accomplishment of the foreſaid end, the honour and glorie of his name.

Gen.3.19.

Againſt this order, do offend two ſorts of men. The firſt, are ſuch as liue in the boſome of the Church, and are not ranged within the compaſſe of any calling or condition of life, wherein they might gaine glorie vnto *God*, or good vnto men. Vnder theſe are comprehended all Popiſh Votaries, as Monkes, Friars, &c. who haue bene iuſtly condemned of auncient times for theeues and robbers, becauſe liuing apart from the common ſocieties of men, they are neither the members of any bodie, nor maintainers of any of the three ſtates before named. And to them may be referred all wandring and ſtraggling perſons, who hauing no ſetled place of abode, and being neither members of any ciuill ſocietie, nor annexed to any particular Church, haue no perſonall calling wherein to liue, and therefore cannot either glorifie their *Creatour*, or do the leaſt good vnto men. The liues of theſe perſons are ſo much the more odious, becauſe they are like the vnprofitable drone, that bringeth nothing into the hiue, and yet feedes of the hony, that is brought in by the labours of others. Another ſort of men are they, who indeed are called vnto ſome certaine condition and trade of life, wherein they do walke, and yeeld ſome benefit vnto others; and yet they are greatly to be blamed, in reſpect of their want in the right vſe and exerciſe of their callings. For though they may be skilfull and expert in their kind, yet they erre in the maine point, in that they do not practiſe their perſonall callings in, and with the generall. Whereas on the contrarie, the principall ſcope of their liues, ought to be the honouring of God in the ſeruice of men: & the rule of direction for the attainement of that end, is nothing elſe, but a conſtant performance of the duties of the morall law, in that very calling wherein they be placed.

Socrates hiſt. Eccl. l.4.c.18.
Aug. de op Monachorum.

A remedie for theſe and ſundrie more corruptions, incident vnto the liues of men, as alſo a warning to thoſe that offend in this kind, the Authour hereof, whoſe memorie is bleſſed, hath preſented vnto our view, in the diſcourſe following: wherein are handled at large, out of the word of

God, the differences and right vſe of all callings whatſoeuer. In publiſhing whereof, I haue thought good to make choice of your Worſhip, to whoſe protection, I might commend the ſame, and that vpon theſe conſiderations. Firſt, becauſe you are, and haue beene an auncient fauourer and welwiller to learning and learned men, whereof amongſt the reſt, our Colledge hath alreadie had very ſufficient teſtimonie; for which it doth acknowledge you, by the name of a louing and liberall benefactor. Secondly, for that (in my knowledge) you were very louingly affected vnto the Author of this Treatiſe whilſt he liued, hauing alwaies a reuerent opinion of his gifts, and wiſhing him incouragement in all his proceedings. Beſide theſe reſpects, it is my deſire, by this dedication, to giue vnto you ſome teſtimonie of a thankfull mind, for your loue and kindneſſe towards me. And thus crauing your acceptation hereof, I take my leaue, and commend you, with all your affaires, to the grace and fauour of God. *Cambridge, Febr.* 16. 1602.

Your Worſhips in all kindneſſe
to commaund, T. P.

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1. Cor. 7. verſ. 20.

Let euery man abide in that calling, wherein he was called.

FRom the 17. verſe of this chapter, to the 25. there are two queſtions handled. Firſt, whether a man beeing called to Chriſtianitie, vncircumciſed, muſt be circumciſed after his calling. The ſecond is, whether being a bondman when he is called, he muſt then leaue his calling. Now the ſumme of the Apoſtles anſwer to them both, is laid downe in this 20. verſe: as if he ſhould ſay; let euery man continue in that calling, wherein he was called vnto Chriſt: that is, wherein he walked and liued when it pleaſed God by the miniſterie of his Goſpell, to call him vnto the profeſſion of Chriſtian religion. The cauſe why I haue choſen to ſpeak of theſe words, is, becauſe I meane to intreate of this point of vocation or calling; conſidering few men rightly know how to liue and go on in their callings, ſo as they may pleaſe God. Therfore to proceed in order, in ſpeaking of this point; Firſt, I will ſhew what *Vocation* or *Calling* is. Secondly, I will ſet downe the *parts* and *kinds* thereof. Thirdly, the holy and lawfull *vſe* of euery mans particular calling: all which are in ſome ſort touched in the words of my text.

For the firſt: *A vocation or calling, is a certaine kind of life, ordained and impoſed on man by God, for the common good.* Firſt of all I ſay, it is a *certaine condition or kind of life*: that is, a certaine manner of leading our liues in this world. For example, the life of a king is to ſpend his time in the gouerning of his ſubiects, and that is his calling: and the life of a ſubiect is to liue in obedience to the Magiſtrate, and that is his calling. The ſtate and condition of a Miniſter is, to leade his life in preaching of the Goſpell and word of God, and that is his calling. A maſter of a family, is to leade his life in the gouernment of his family, and that is his calling. In a word, that particular and honeſt manner of conuerſation, whereunto euery man is called and ſet apart, that is (I ſay) his calling.

Now in euery calling we muſt conſider two cauſes. Firſt, the efficient and authour thereof. Secondly, the final and proper end. The author of euery calling, is God himſelfe: and therefore Paul ſaith; *As God hath called euery man, let him walke,* verſ. 17. And for this cauſe, the order and maner of liuing in this world, is called a *Vocation*; A becauſe euery man is to liue as he is called of God. For looke as in the campe, the Generall appointeth to euery man his place and ſtanding; one place for the horſeman, & another for the footman, and to euery particular ſouldier likewiſe, his office and ſtanding, in which he is to abide againſt the enemie, and therein to liue and die: euen ſo it is in humane ſocieties: God is the Generall, appointing to euery man his particular calling, and as it were his ſtanding: and in that calling, he aſſignes vnto him his particular office; in performance wherof he is to liue and die. And as in a campe, B no ſouldier can depart his ſtanding, without the leaue of the Generall; no more may any man leaue his calling, except he receiue liberty from God. *Againe*, in a clocke, made by the art and handi-worke of man, there be many wheeles, and euery one hath his ſeuerall motion, ſome turne this way, ſome that way, ſome go ſoftly, ſome apace: and they are all ordered by the motion of the watch. Behold here a notable reſemblance of Gods ſpeciall prouidence ouer mankind, which is the watch of the great world, allotting to euery man his motion and calling: & in that calling, his particular office & function. Therfore it is true that I ſay, that God C himſelfe is the author & beginning of callings.

This ouerthroweth the heatheniſh opinion of men, which thinke, that the particular condition and ſtate of man in this life comes by chance, or by the bare wil and pleaſure of man himſelf. Secondly, by this which hath bin ſaid, we learn, that many perſwading themſelues of their callings, haue for all this, no calling at all. *As* for exãple, ſuch as liue by vſury, by carding and dicing, by maintaining houſes of gaming, by plaies, and ſuch like: for God is the authour of euery lawfull calling: but theſe and ſuch miſerable courſes of liuing, are either againſt the word of God, or elſe are not grounded thereupon. D *And* therefore, are no callings or vocations, but auocations from God and his waies.

Now, as God is the author of euery calling; ſo he hath two actions therein. Firſt, he ordaineth the calling it ſelf. *And* ſecondly, he impoſeth it on man called: & therfore I ſay; *vocation is a certaine kind of life, ordained & impoſed by God.* For the firſt, God ordaineth a calling, when he preſcribeth and commandeth the ſame, in, and by his word: and thoſe callings and ſtates of

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life, which haue no warrant from Gods word, are vnlawfull. Now God in his word, ordaineth callings two waies. Firſt, by commanding and preſcribing them particularly, as he doth the moſt weightie callings in the family, church, or common-wealth. Secondly, by appointing and ſetting down certaine lawes and commandements generally; whereby we may eaſily gather, that he doth either approoue, or not approoue of them, though they be not particularly preſcribed in the word.

The ſecond action of God, which is the Impoſition of callings, is, when he doth particularly ſet apart any man, to any particular calling: and this muſt be vnderſtood of all callings in the world. Now God doth this two waies. Firſt, by himſelfe immediatly, without the helpe of any creature. Thus in the beginning, was *Adam* called and appointed to dreſſe the garden of Eden. Gen.2.15. Thus *Abraham* was called from the idolatrie of his foreſathers, and receiued into the couenant of grace. Thus was Moſes called to be a Prince ouer the Iſraelites, to guide them out of Egypt, into the promiſed land. And in the new Teſtament, thus were the Apoſtles called to preach the Goſpell. Secondly, God calleth mediately by meanes, which be of two ſorts: men, angels. By an angell was Philip, beeing a Deacon, called to be an Euangeliſt: Act.8.26. & the ſet or appointed callings in Church, and common-wealth, are ordinarily diſpoſed by men, who are in this matter, the inſtruments of God. And therefore men lawfully called by them, are truly called of God. Thus the Elders of Epheſus, called by the Apoſtles and the reſt of the Church, are ſaid to be called by the holy Ghoſt. Act.20. Verſ.28. And thus we ſee how God is the author of euery calling.

The finall cauſe or end of euery calling, I note in the laſt words of the deſcription; *For the common good*: that is, for the benefit & good eſtate of mankind. In mans bodie, there be ſundrie parts and members, and euery one hath his ſeuerall vſe and office, which it performeth not for it ſelfe, but for the good of the whole bodie; as the office of the eye, is to ſee, the eare to heare, and the foot to go. Now all ſocieties of men, are bodies; a family is a body, and ſo is euery particular Church a bodie, and the common-wealth alſo: and in theſe bodies there be ſeuerall members, which are men walking in ſeuerall callings and offices, the execution whereof, muſt tend to the happy and good eſtate of the reſt; yea of all men euery where, as much as poſſible is. The common good of men ſtands in this, not onely that they liue, but that they liue well, in righteouſneſſe and holineſſe, and conſequently, in true happineſſe. And for the attainement hereunto, God hath ordained and diſpoſed all callings, & in his prouidence, deſigned the perſons to beare them. Here then we muſt in generall know, that he abuſeth his calling, whoſoeuer he be that againſt the end thereof, imployes it for himſelfe, ſeeking wholly his owne, and not the common good. And that common ſaying, *Euery man for himſelfe, and God for vs all*; is wicked, and is directed againſt the end of euery calling, or honeſt kind of life.

Thus much of the deſcription of *Vocation* in generall. Now before I come particularly to intreate of the ſpecial kinds of callings, there are two generall rules to be learned of all, which belong to euery calling.

The firſt: whatſoeuer any man enterprizeth or doth, either in word or deed, he muſt doe it by vertue of his calling, and he muſt keepe himſelfe within the compaſſe, limits, or precincts thereof. This rule is laide downe in theſe words of the Apoſtle; *Let euery man abide in that calling, wherein he was called*: the driſt whereof is, to bind men to their callings, and to teach them to performe all their actions by warrant thereof. It is ſaid, Heb. 11.6. *Without faith it is impoſſible to pleaſe God: and whatſoeuer is not of faith, is ſinne.* Now whatſoeuer is not done within the compaſſe of a calling, is not of faith, becauſe a man muſt firſt haue ſome warrant and word of God to aſſure him of his calling, to doe this or that thing, before he can do it in faith. When the two brethren that ſtroue about their inheritance came to Chriſt, and willed him to make agreement betweene them, Chriſt anſwered, *Who made me a iudge or deuider betweene you?* Luk.12.14. as if he ſhould ſay, it is not within the compaſſe of my calling: for I came to accompliſh the worke of mans redemption, and not to diuide inheritances: hereby giuing vs to vnderſtand, that euery thing to be done muſt be done by warrant of ſome calling: and ſo long as men keepe themſelues in their callings, they haue a promiſe of protection from God, Pſal. 91.11. *He ſhall giue his Angels charge ouer thee, to keepe thee in all thy waies*: that is, ſo long as thou keepeſt thy ſelf within the waies of thy calling, ſo long ſhal my Angels preſerue thee. The example of *Dauid* is worthy our conſideration, for he depending on the prouidence of God, and walking in his calling, had the protection of God, when Saul ſmote twice at him with a ſpeare: 1.Sam.18.11. when he was made captaine of a thouſand that he might be ſlaine of the Philiſtims: Verſ.13. when Michol was promiſed to be his wife for an hundred foreskinnes of the Philiſtims: 21. when Saul commaunded his owne ſeruants to kill him: Chap.19.1. when he ſmote againe at him with a ſpeare: when he ſought to take him in his own houſe: when he followed him to Naioth in Ramah: when he was abſent frõ the ſolemn feaſt made by Saul: Chap.22. 18.19. when the prieſts of Nob were ſlaine, 85. perſons, and al the inhabitants of the place: Chap.23. 25.26. when Saul perſecuted him in the deſart of Mabon. Contrariwiſe, when any man is without the cõpaſſe of his calling, he is out of the way, and by this meanes he bereaues himſelf of the protection of the Almighty; and lies open and naked to all the puniſhments and plagues of God. And if we marke it well, the word of God ſhews euidently to what dangers they are

A are ſubiect, that do any thing either without or againſt their callings. Sampſons ſtrength lay not in his haire (as men commonly think) but becauſe he went out of his calling, by breaking the vow of a Nazarite, when he gaue occaſion to Dalilah to cut off his haire, therfore he loſt his ſtrength; for God promiſed ſtrength but with a commandement, that he ſhould be a Nazarite to the end, Iud.13.5. When Saul was 1.Sa.15.23. commanded to ſlay the Amalekites, againſt his calling he ſpared *Agag* vpon a fooliſh pitty, and the beſt things; and thereupon Samuel reproued him of rebellion againſt God, which was as the ſinne of witchcraft, and for this very cauſe was he reiected of God for being king ouer Iſrael. B *Ionas* beeing called to preach at Niniuie, went about by flight to ſhake off the calling of God, but when he comes to the ſea, he is toſſed by a tempeſt, and caſt out of the ſhip, and ſwallowed by a fiſh that God had prepared for this purpoſe. When Peter beyond the limits of his calling would needes warme him at the high Prieſts fire, it coſt him the breach of his conſcience; for at the very voice of a Damoſell he denied Chriſt with curſing & Act.19.16. banning. And the Exorciſts in the Acts, that without ſufficient calling tooke on them to coniure euill ſpirits in the name of Ieſus, were ouercome by the ſame ſpirits, and were faine to flie away naked and wounded. In a word, looke what iudgements befall men, mark well the time and circumſtance thereof, it ſhall be found, that they are caſt vpon them by the hand of GOD when they are foorth of their callings, which God hath preſcribed them to keepe. Therefore this muſt be alwaies remembred and practiſed carefully, that we do take nothing in hand, vnleſſe we haue firſt ranged our ſelues within the precincts of our callings.

The ſecond generall rule which muſt be remembred is this: That *Euery man muſt doe the duties of his calling with diligence:* and therefore Eccl.9.10. Salomon ſaith, *Whatſoeuer is in thine hand to do, doe it with all thy power.* Saint Paul bids him that ruleth, rule with diligence, and euery man to wait on his office, Ro.12.8. And Ieremy ſaith, Ier.48.10. *Curſed is he that doth the worke of the Lord negligently.* Ioh.4.34. That which Chriſt ſaith of the worke of our redemption, *It is meate and drinke for me to do my Fathers will*; the ſame muſt euery man ſay in like ſort of his particular calling. Of this diligence there be two reaſons: firſt of all, the end why God beſtowes his gifts vpon vs, is, that they might be employed in his ſeruice, and to his glorie, and that in this life. Therefore Paul ſaith, *Redeeme the time:* and Chriſt, *Walke while ye haue light.* And againe, *I muſt doe his worke while it is day:* For wee ſee trades-men and trauellers riſe earely to their buſineſſe, leſt night ouertake them. Secondly, to them which employ their gifts, more is giuen, and from them which employ them not, is taken that which they haue: and labour in a calling is as precious as gold or ſiluer. Hereupon he that maimes a man, and diſables him to do the worke of his calling, by Gods law is bound to giue him the value of his labour, Exod.21.19. And to like purpoſe our people haue a common ſaying that an occupation is as good as land, becauſe land may be loſt, but skill and labour in a good occupation is profitable to the end, becauſe it will helpe at need when land and all things faile. And on the other ſide, we muſt take heed of two damnable ſinnes that are contrarie to this diligence. The firſt is idleneſſe, whereby the duties of our callings, and the occaſions of glorifying God, are neglected, or omitted. The ſecond is Slouthfulneſſe, whereby they are performed ſlackly and careleſly. B God in the Parable of the husbandman, cals them that are idle into his vineyard, ſaying, *Why ſtand ye idle all the day?* Mat.20.6. And the ſeruant that had receiued but one talent, is called an euill ſeruant, becauſe he was ſlouthfull in the vſe of it: for ſo it is ſaid, *Thou euill ſeruant and ſlouthfull*, Mat.25.26. S. Paul giueth this rule to the Theſſalonians, 2.Theſſ 3. 10. *He that will not labour, muſt not eate*: yea, ſuch a one he would haue to be noted by verſ.14. a letter, as walketh inordinately. And by this he ſheweth, that ſlouth and negligence in the duties of our callings, are a diſorder againſt that comely order which God hath ſet in the ſocieties of mankind, both in church and comwealth. And indeed, idlenes and ſlouth are the C cauſes of many damnable ſinnes. The idle body and the idle brain is the ſhop of the deuill. The ſea, if it mooued not, could not but putrifie: and the bodie, if it be not ſtirred and mooued, breedeth diſeaſes. Now the idle and ſlouthfull perſon is a ſea of corruption; and when he is moſt idle, Satan is leaſt idle; for then he is moſt buſie to draw him to manifold ſinnes.

Thus much of the two generall rules. Now follow the parts and kinds of Vocations: and they are of two ſorts: Generall, or Particular. The generall calling is the calling of Chriſtianity, which is common to all that liue in the Church of God. The particular, is that ſpeciall calling that belongs to ſome particular men: as the calling of a Magiſtrate, the calling of a D Miniſter, the calling of a Maſter, of a father, of a child, of a ſeruant, of a ſubiect, or any other calling that is common to all. And Paul acknowledgeth this diſtinction of *Callings*, when he ſaith, *Let euery man abide in that calling wherein he is called*, that is, in that particular and perſonall Calling, in which he was called to be a Chriſtian. Of theſe two in order.

The generall Calling is that, whereby a man is called out of the world to be a child of God, a member of Chriſt, and heire of the kingdom of heauen. This Calling belongs to euery one within the compaſſe of the Church, not any one excepted. Here I haue iuſt occaſion to make a long diſcourſe touching the calling of men to Chriſt and chriſtian Religion, but I will onely touche the maine duties thereof,

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A which are eſpecially foure. The firſt is, the inuocation of the name of God in Chriſt; when as Saul got letters frō the high Prieſts to perſecute the Church, it is ſaid by S. Luke, that he
Act.9.14. receiued authoritie to *bind all that call vpon the name of God*. Paul writing to the Church of Corinth, calleth the members thereof *Saints, and*
1.Cor.1.2. *ſuch as cal on the name of the Lord Ieſus*. By both which places the holy Ghoſt would giue vs to vnderſtand, that Inuocation is a maine duty which euery Chriſtian man is to performe continually; and it contains both prayer & thanksgiuing in the name and mediation of Ieſus Chriſt. And indeed by this action a Chriſtian is diſtinguiſhed and ſeuered from al other ſorts of men in the world, that pretend deuotion or
B religion. By this it appeareth, howſoeuer all men do deſire to beare this name, and take vnto them this generall calling, yet very few are indeed true and ſound Chriſtians; for not one of an hundred can rightly inuocate the name of God, though they can indeed repeate the words of prayer, yet they want the ſpirit of grace, and ſupplications, whereby they ſhould aske grace in the name of Chriſt, and giue thankes for benefits receiued. Thus many bearing in ſhew the name of Chriſt, want the power thereof. Nay which is more, not to call on the name of God is made by the Prophet Dauid, the note and marke of an Atheiſt, that *ſaith in his heart, there is no God*, Pſal 14.9.

C The ſecond duty is, as much as poſſibly we can, to further the good eſtate of the true Church of God. It is indeed principally the duty of the Miniſter, and yet generally it appertaines to all; for as in a mans bodie, the eye by ſeeing, the eare by hearing, the tongue by ſpeaking, and euery part by his proper office doth further the good of the whole bodie: Euen ſo, all that are called to be members of Chriſt, muſt, as much as in them lyeth, procure the good of the whole myſticall body of Chriſt. Dauid in the name of the whole church
Pſa.122.9.6 ſaith, *I will procure thy wealth, and pray for the peace of Ieruſalem, they ſhall proſper that loue thee.* And after he had humbled himſelf for the two grieuous ſinnes of adulterie and murther, in the
Pſal.51.18. end he prayes to God, to build the walles of
D Ieruſalem. For the building of the tabernacle, the Iewes brought free-will offerings according to their abilitie. Some brought gold and precious ſtones, others ſiluer and ſilke, and ſuch as had no better thing, brought rammes skins, and badgers skinnes: euen ſo, in the building of Gods church his ſpirituall tabernacle, euery Chriſtian muſt bring a free-will offering, he muſt do ſomething euen to the vtmoſt of his power, to the building of Gods Church, though his ſeruice be but meane. Though men (as I haue ſaid) fondly imagine, that this duty is proper to the Miniſters of the word; yet the truth is, it belongs, not onely vnto them, but to euery one that profeſſeth himſelfe to be a member of the bodie of Chriſt: in which reſpect he muſt, ſo much as he can, procure and further the good of the whole.

Here then we are to conſider the meanes whereby this duty may be done. They are eſpecially three. The firſt, is prayer, not onely for our ſelues, but for the good eſtate of the whole Church of God on earth. To this effect ſpake Chriſt to his diſciples, when he ſaw the Iewes like ſcattered ſheepe without a ſhepheard; *Pray to the Lord of the harueſt, that he* Mat.9.38.
would thruſt foorth labourers into the harueſt. And in that prayer, commonly called the Lords prayer, we are taught to ſay, *Let thy kingdome come*: where by *kingdome* is not onely meant the kingdome of glorie in heauen, but the kingdome of grace, which is the happy and bleſſed condition of Gods Church on earth. And therfore Paul biddeth the Theſſalonians pray, that Gods word may haue free paſſage and be glorified, 2. Theſſ. 3. 1.

The ſecond meanes is, the worke of edification, which Paul enioynes the Theſſalonians: *Edifie one another*, 1. Theſſ. 5. 11. And Saint Iude verſ. 20. *Edifie your ſelues vpon your moſt holy faith.* The church of God is a temple made without hands, the foundation is Chriſt; and euery member of Chriſt with all that appertaine to Gods election, are liuing ſtones: the builders of this temple principally, are Paſtours and teachers, and not onely they, but all Chriſtian perſons generally. The caſe ſtands here as it did in the building of the materiall temple, the principall builders whereof were ſuch as cut and layd ſtones, and wrought curious workes; beſides whom, there were many others, which though they could neither cut nor frame, yet did they further the buildings, either by carrying of burthens, or making of morter: euen ſo in the building of Gods ſpirituall church, though all cannot ſquare ſtones like Maſons, nor build as the Miniſter doth, yet all without exception pertaining to the Church of God, muſt put their helping hands to further this building. And this may be done two waies: firſt, by vſing all good meanes, whereby we may draw our kindred, friends, and neighbours to the loue and obedience of true religion. This duty Paul propoundeth to the Corinthians in his owne example, ſaying: *He pleaſed all men in all things, not ſeeking his owne profit, but the profit of many, that they might be ſaued*, 1. Cor. 10. 33. Secondly, this thing is done by confirming thoſe which are called, by often admonitions, exhortations, conſolations, and all other like duties that ſerue to this end. And by theſe duties may the meaneſt perſon in the Church of God, build or edifie.

Here I may iuſtly complaine of the neglect of this dutie: for the caſe ſtands thus in this barren and fruitleſſe age of the world; men are ſo farre from duties of edification, that they vſe all means, rather to pull down then to build. For he that giues himſelf but to learn the duties of religion, & in ſome ſort to liue accordingly, is made a ſigne and a by-word among the common people, and alſo a wonder. And this ſhewes, that the practiſe of this dutie of Edification lies dead, whereto neuertheleſſe we are bound, by vertue of a generall calling.

The third meanes of furthering the good of Gods Church, is, to conferre the temporall bleſſings that God hath beſtowed on vs, according to our abilitie, to the good thereof. *Honour God with thy riches*, ſaith Salomon; and that is done eſpecially, when they are employed to the maintaining and furthering of true religion, and the worſhip of God. There be other ends for which God hath giuen riches, but this of all is the principall. Yet alas, this duty is but ſlenderly practiſed of ſuch as carrie the name of Chriſt: for many of the richer ſort ſpend a great part of their increaſe vpon hawkes, buls, beares, dogs, or riotouſly miſpend the ſame in ſporting or gaming: and thus diſable themſelues to do that good they ſhould vnto the church of God. And the meaner ſort now adaies ſpend that they get in fine apparell, and good cheare: and by this meanes the houſe of God is leſſe regarded: for euery common man now adaies muſt be as a gentleman, and it is hard ſometimes for a ſtranger to diſcerne the maſter from the ſeruant: and there is ſuch exceſſe in all degrees, that now for daily attire, the nobleſt are the plaineſt. To this duty I may alſo adde, that euery Chriſtian parent, by vertue of his generall calling, is to dedicate ſome of his male children, as much as poſſible is, to the ſeruice of the miniſterie; if ſo be they haue gifts and inclinations of nature fit for that calling. And in this caſe the example of Anna may be a good direction for vs to follow, who did before-hand conſecrate Samuel her firſt-borne to the Lord. By this meanes the miniſtery ſhal be continued, Gods Church and religion maintained, and his Goſpell publiſhed from age to age to the end of the world.

Prou.3.9.

The third generall dutie of Chriſtianitie, is, that euery man ſhould become a ſeruant to his brother in all the duties of loue. A Chriſtian is the freeſt of all men in the world. For in that reſpect he is the child of God in Chriſt, he is truly freed from hell, death, and condemnation; yea, and in part from ſin and Sathan, and that in this life: and yet for all this, he muſt be a ſeruant vnto euery man. But how? by all the duties of loue, as occaſion ſhall be offered, and that for the common good of all men. Marke well the words of Saint Paul, *Though I be free from all men, yet haue I made my ſelfe ſeruant to all, that I might winne the more.* If it be ſaid, this dutie appertaines to an Apoſtle, I anſwer, that Paul enioynes it indifferently to euery man, Gal.5.13; *Doe ye ſeruice one to another in loue.* And for this cauſe the ſeruants of God are ſaid to be *trees of righteouſneſſe*, whoſe leaues ſerue for medicine, and their fruite for meate, not for themſelues, but for others. Let vs therefore in the feare of God be carefull to learne this duty: for the practiſe of it is the ſpeciall ornament of Chriſts holy Goſpell.

1.Cor.9.19.

The laſt generall duty is ſet downe by Saint Paul, Eph.4.1. *Walke worthy that calling whereto God hath called you.* Againe, he biddeth ſeruants ſo to carrie themſelues toward their maſters, that they may adorne the Goſpell of God in all things: and he ſets downe in the words following, how men may adorne religion by their profeſſion: namely, by *denying vngodlineſſe and worldly luſts*, by liuing ſoberly, righteouſly, and godly in this preſent world. In a word, this calling of Chriſtianitie is the moſt excellent calling in the world, and he walketh worthy the ſame that keepeth a good conſcience before God, and is vnblameable before all men.

Titus.2.10.

This duty I commend to the meditation and practiſe of all men whatſoeuer; we were once baptized, and therein gaue vp our names to God and Chriſt; and we are content to heare the word, and receiue the Supper of the Lord as a pledge of his mercie and loue. We muſt therefore walke as they to whom the mercie and loue of God pertaines. Chriſt pronounceth a *wo to them that giue offence*, Mat. 18.7. And indeed it were better for any man to be as farre vnder the earth, as he is aboue it, then by a bad and looſe conuerſation to ſlaunder the name of God, whoſe profeſſed ſeruant he is: and as Chriſt ſaith, *It were better a milſtone were hanged about his necke, and he were throwne into the bottome of the ſea.* As Dauid prayeth, *Lord take from me rebuke and ſhame, which I do feare, becauſe thy iudgements are good:* ſo muſt we pray, Lord take from me rebuke and ſhame, for thy Goſpell is good. And that we may euermore walke worthie of this calling, we firſt of all muſt depend by faith on the prouidence and mercie of God at all times. Secondly, we muſt daily turne vnto him, by a continuall renewing of our repentance. Thirdly, we muſt indeauour to performe new obedience in reſpect of all his commaundements.

Pſal.119.39.

Thus much of the generall calling common to all men as they are Chriſtians. Now followeth the ſecond kind of calling, and that is perſonal. A perſonal calling is the execution of ſome particular office, ariſing of that diſtinction which God makes betweene man and man in euery ſocietie. Firſt I ſay, it is *the execution of ſome particular office*; as for example, the calling of a magiſtrate is to execute the office of gouernment ouer his ſubiects: the office of a miniſter is to execute the dutie of teaching his people, the calling of a maſter is to execute the office of authority & gouernment ouer his ſeruants: the office of a Phiſitian, is to put in practiſe the good meanes whereby life and health are preſerued. In a word, in euery eſtate the practiſe and execution of

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that particular office, wherein any man is placed, is his perſonall calling.

Secondly I adde, that it ariſeth from that diſtinction which God maketh betweene man and man in euery ſocietie: to ſhew what is the foundation and ground of all perſonall callings. And it is a point to be conſidered of vs, which I thus explane: God in his word hath ordained the ſocietie of man with man, partly in the common-wealth, partly in the Church, and partly in the familie: and it is not the will of God that man ſhould liue and conuerſe alone by himſelfe. Now for the maintaining of ſocietie, he hath ordained a certain bond to linke men together, which Saint Paul calleth *the bond of peace, and the bond of perfection*, namely, loue. And howſoeuer he hath ordained ſocieties, and the bond of them all, yet hath he appointed that there ſhould ſtill remaine a diſtinction betweene man and man, not onely in regard of perſon, but alſo in other reſpects; for as the whole bodie is not the hand, nor the foote, nor the eye, but the hand one part, the foote another, and the eye another: and howſoeuer in the bodie one part is linked to another, yet there is a diſtinction betwixt the members, whereby it commeth to paſſe, that the hand is the hand, not the foot: and the foote, the foote, not the hand, nor the eye: ſo is it in ſocieties, there is a diſtinction in the members thereof, and that in two reſpects: firſt, in regard of the inward gifts which God beſtoweth on euery man, giuing to ſeuerall men ſeueral gifts according to his good pleaſure. Of this diſtinction in regard of inward gifts, Paul intreates at large, 1.Cor. 12. through the whole chapter, where he ſheweth the diuerſitie of gifts that God beſtowes on his Church, and ſo proportionally in euery ſocietie. Now looke as the inward gifts of men are ſeuered, ſo are the perſons diſtinguiſhed in their ſocieties accordingly. Secondly, perſons are diſtinguiſhed by order, whereby God hath appointed, that in euery ſocietie one perſon ſhould be aboue or vnder another; not making all equall, as though the bodie ſhould be all head and nothing elſe: but euen in degree and order, he hath ſet a diſtinction, that one ſhould be aboue another. And by reaſon of this diſtinction of men, partly in reſpect of gifts, partly, in reſpect of order, come perſonall callings. For if all men had the ſame gifts, and all were in the ſame degree and order, then ſhould all haue one and the ſame calling: but in aſmuch as God giueth diuerſitie of gifts inwardly, and diſtinction of order outwardly, hence proceed diuerſitie of perſonall callings; and therfore I added, that perſonall callings ariſe from that diſtinction which God maketh between man and man in euery ſocietie. And thus we ſee what is a perſonall calling. Now before I come to intreate of the parts thereof, there be other generall rules to be learned which concerne all perſonall callings whatſoeuer.

Philip.3.14.

Rom.13.7. 1.Pet.2.13.14.

I. Rule. Euery perſon of euery degree, ſtate, ſexe, or condition without exception, muſt haue ſome perſonall and particular calling to walke in. This appeareth plainely by the whole word of God. Adam ſo ſoone as he was created, euen in his integritie had a perſonall calling aſſigned him by God: which was to dreſſe and keepe the garden. And after *Adams* fall, the Lord giueth a particular commandement to him and all his poſterity, which bindeth all men to walke in ſome calling, either in the Church or Commonwealth, ſaying, *In the ſweate of thy browes ſhalt thou eate thy bread.* Againe, in the renewing of the law in Mount Sinai, the fourth commaundement doth not onely permit labour on ſixe daies, but alſo inioynes the ſame (as I take it) to vs all. For Gods example is there propounded for vs to follow, that as he reſted the ſeuenth day, ſo muſt alſo we: and conſequently, as he ſpent ſixe daies in the worke of creation, ſo ſhould we in our perſonal callings. And S. Paul giueth this rule, *Let him that ſtole, ſteale no more, but let him rather worke with his hands the thing that is good, that he may haue to giue to him that needeth.* Chriſt the head of men, liued with Ioſeph in the calling of a Carpenter, till the time of his baptiſme, and hereupon it was that the Iewes ſaid, *Is not this the carpenter the ſonne of Marie?* and after he was baptiſed, and was as it were ſolemnly admitted into the office of a Mediatour, the worke of our redemption was then his calling, in which he both liued and died. Yea the Angels of God haue their particular callings, in that they do his *commaundements in obeying the voice of his word.* And therefore all that deſcend of *Adam* muſt needes haue ſome calling to walke in; either publike, or priuate, whether it be in the Church, or Commonwealth, or family.

Gen.3.19.

Eph.4.28.

Mark.6.3. Iuſtin contra Tryph.

Pſa.103.2

Hence we may learne ſundry points of inſtruction; firſt of all, that it is a foule diſorder in any Commonwealth, that there ſhould be ſuffered rogues, beggars, vagabonds; for ſuch kind of perſons commonly are of no ciuill ſocietie or corporation, nor of any particular Church: and are as rotten legges, and armes, that droppe from the bodie. Againe, to wander vp and downe from yeare to yeare to this end, to ſeeke and procure bodily maintenance, is no calling, but the life of a beaſt: and conſequently a condition or ſtate of life flat againſt the rule; That euery one muſt haue a particular calling. And therfore the Statute made the laſt Parliament for the reſtraining of beggars and rogues, is an excellent Statute, and beeing in ſubſtance the very law of God, is neuer to be repealed.

Anno.39 Eliz.

Againe, hereby is ouerthrowne the condition of Monkes and Friars: who challenge to themſelues that they liue in a ſtate of perfection, becauſe they liue apart from the ſocieties

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ties of men in faſting and prayer: but contrariwiſe, this Monkiſh kind of liuing is damnable; for beſides the generall duties of faſting and praier, which appertaine to all Chriſtians, euery man muſt haue a particular and perſonall calling, that he may be a good and profitable member of ſome ſocietie and bodie. And the auntient Church condemned all monkes for theeues and robbers, that beſides the generall duties of praier and faſting, did not withall imploy themſelues in ſome other calling for their better maintenance.

Thirdly, we learne by this, that miſerable and damnable is the ſtate of thoſe that beeing enriched with great liuings and reuenewes, do ſpend their daies in eating and drinking, in ſports and paſtimes, not imploying themſelues in ſeruice for Church or Commonwealth. It may be happily thought, that ſuch gentlemen haue happie liues; but it is farre otherwiſe: conſidering euery one, rich or poore, man or woman, is bound to haue a perſonall calling, in which they muſt performe ſome duties for the common good, according to the meaſure of the gifts that God hath beſtowed on them.

Fourthly, hereby alſo it is required that ſuch as we commonly call ſeruing-men, ſhould haue, beſide the office of waiting, ſome other particular calling, vnleſſe they tend on men of great place and ſtate: for onely to waite, and giue attendance, is not a ſufficient calling, as common experience telleth: for waiting-ſeruants, by reaſon they ſpend the moſt of their time in eating and drinking, ſleeping and gaming after dinner and after ſupper, do prooue the moſt vnprofitable mẽbers both in Church and Common-wealth. For when either their good maiſters die, or they be turned out of their office for ſome miſdemeanour, they are fit for no calling, beeing vnable to labour; and thus they giue themſelues either to begge or ſteale. The waiting man of Cornelius the Centurian, was alſo by calling a ſouldier: and it were to be wiſhed now adaies, that gentlemen would make choice of ſuch ſeruants, that might not onely tend on their perſons, but alſo tend vpon ſome other conuenient office. It is good for euerie man to haue two ſtrings to his bow.

Act.10,7.

II. Rule. Euery man muſt iudge that particular calling, in which God hath placed him, to be the beſt of all callings for him: I ſay not ſimply beſt, but beſt for him. This rule is ſet forth vnto vs in the example of Paul. *I haue learned* (ſaith he) *in whatſoeuer ſtate I am, to be content and well pleaſed.* The practiſe of this dutie is the ſtay & foundation of the good eſtate both of Church & common wealth: for it maketh euery man to keepe his own ſtanding, & to imploy himſelf painfully within his calling. but when we begin to miſlike the wiſe diſpoſition of God, & to thinke other mens callings better for vs then our own, then followes confuſion & diſorder in euery ſocietie. When Abſalom a child, & ſubiect of king Dauid, was not content with his eſtate, but ſought his fathers kingdom & ſaid, *O that I were iudge among you!* many contentions & hurliburlies followed in the common wealth of the Iewes all his daies. And the ſonnes of Zebedeus not contenting themſelues with the calling of Diſciples, but beeing inflamed with deſire of honour & dignitie, ſought two principal offices in Chriſt his kingdome, which (as they deemed) ſhould be a ciuil and worldly kingdome. Hence aroſe enuie and heart-burning among the diſciples, & further euils would haue inſued, vnleſſe the wiſedome of our Sauiour Chriſt had cut them off. The Biſhops of the Church of Rome, not contented with their Eccleſiaſticall eſtate, affected the honour of the Empire: and by this meanes brought hauocke and ruine vpon the whole Church: yea, the very firſt familie that euer was in the world, felt the ſmart of this euil: *Caine*, becauſe he feared the loſſe of his primacie, whereby he was to be a Prieſt, Prophet, & ruler in Adams houſe, after his deceaſe, ſlew his brother Abel. And this may well be gathered by the words of the text, where when Cain began to be angrie, the Lord ſaid; *If thou doſt well, there is remiſſion; if not, ſinne lies at the doore.* Now Cain might happily reply & ſay; this is wel, but my griefe remaines, that I muſt looſe my right & dignitie. To this God anſwereth thus, in the next words; *And his appetite ſhall be to thee, and thou ſhalt rule ouer him*; namely, *if thou doe well.* And from time to time, the greateſt diſcords that haue fallen out in the Church of God, haue iſſued from this fountain. And the ſame is alſo true in the Common-wealth: hence come treacheries, treaſons, and ſeditions, when men, not content with their own eſtate & honours, ſeeke higher places: and beeing diſappointed, grow to diſcontentments, and ſo forward to al miſcheife. Therefore in a word, the good eſtate of the Church and Common-wealth, is when euery perſon keepes himſelfe to his owne calling. And this wil vndoubtedly come to paſſe, if we conſider what be our callings, and that we are placed in them of God; and therefore iudge them to be the beſt callings of all for vs.

Phil.4.11.

2.Sam.15.4.5.

Gen.4.5.8.

Gen.4.7.

III. Rule. Euery man muſt ioyne the practiſe of his perſonall calling, with the practiſe of the generall calling of Chriſtianitie, before deſcribed. More plainely: Euery particular calling muſt be practiſed in, and with the general calling of a Chriſtian. It is not ſufficient for a man in the congregation, and in common conuerſation, to be a Chriſtian, but in his very perſonall calling, he muſt ſhew himſelfe to be ſo. As for example. A Magiſtrate muſt not onely in generall be a Chriſtian, as euery man is, but he muſt be a Chriſtian Magiſtrate, in executing the office of a Magiſtrate in bearing the ſword. A maſter of a familie, muſt not onely be a chriſtian abroad in the towne, and in the congregation, in the ſight of ſtrangers, but alſo in the adminiſtration and regiment of his particular familie, towards wife, children, and ſeruants. It is not enough for a woman to be vertuous openly to ſtrangers; but her vertue muſt priuately ſhew it ſelfe in her ſubiection and obedience to her owne husband . A Schoolemaſter muſt not onely be a Chriſtian in the aſſembly, when he heareth the word, and receiueth the Sacraments, but he muſt alſo ſhew himſelfe to be a Chriſtian in the office of teaching. And thus muſt euery man behaue himſelfe in his particular calling: becauſe the particular calling and practiſe of the duties thereof, ſeuered from the foreſaid generall calling, is nothing elſe but a practiſe of iniuſtice and profanenes. And the generall calling of Chriſtianitie, without the practiſe of ſome particular calling, is nothing elſe, but the forme of godlineſſe, without the power thereof: And therefore both callings muſt be ioyned, as bodie and ſoule are ioyned in a liuing man. And that we may the better ioyne both our callings togither, we muſt conſider the maine end of our liues, and that is, to ſerue God in the ſeruing of men in the workes of our callings. God, as he made man, ſo can he preſerue man, without the helpe of man: but his pleaſure is, that men ſhould be his inſtruments, for the good one of another. For this cauſe hath he ordained the excellent office of Magiſtrates and Miniſters, and almoſt an infinite variety of trades of life, all tending to preſerue the bodie, or ſoule, or both. Thus God manifeſts his fatherly care ouer vs, by the imploiment of men in his ſeruice, according to their ſeuerall vocations, for our good: and there is not ſo much as the vaſſall or bondman; but he muſt ſerue God by ſeruing his maſter: as Paul teacheth, Col.3.24 And by this one point , we may learne two things. The firſt, that they profane their liues and callings that imploy them to get honours, pleaſures, profites, worldly commodities, &c. for thus we liue to another end, then God hath appointed, and thus we ſerue our ſelues, and conſequētly, neither God, nor man. Some man will ſay perchance; What, muſt we not labour in our callings, to maintaine our families? I anſwer; this muſt be done: but this is not the ſcope, and end of our liues. The true end of our liues is, to doe ſeruice to God, in ſeruing of man: and for a recompence of this ſeruice, God ſends his bleſſings on mens trauailes, and he allowes them to take for their labours. Secondly, by this we learne, how men of meane place and calling, may comfort themſelues. Let them conſider, that in ſeruing of men, by performance of poore and baſe duties they ſerue God: and therefore that their ſeruice is not baſe in his ſight: and though their reward from men be little, yet the reward at Gods hand, ſhall not be wanting. For ſeeing they ſerue God in ſeruing of men, they may iuſtly looke for reward from both. And thus may we reape marueilous contentation in any kind of calling, though it be but to ſweep the houſe, or keepe ſheepe, if we can thus in practiſe, vnite our callings.

By this rule may any man rightly iudge of himſelfe & others. For whereſoeuer theſe two callings are ſeuered, whatſoeuer is in ſhew, there is nothing in ſubſtance. And by this alſo we may diſcerne a common fault in the liues of many men, who ſhew themſelues readie & willing to heare the word of God; yea, they approoue it, receiue the Sacraments, and profeſſe themſelues to be members of Chriſt: and all theſe be good duties of the firſt and generall calling: but go on further, and looke into their particular callings, there ſhall you find nothing leſſe, there is al out of order; ſome be vſurers and oppreſſours, ſome ingroſſers, ſome vſe falſe weights and meaſures, ſome lying and ſwearing, ſome are looſe and laſciuious. It may be, ſuch perſons reſolue themſelues that all is well, when they doe ſome duties of their generall callings but whereas they neglect the performance of the ſaid duties, in their particular callings, they are farre out of order; yea, they lead a dangerous and lamentable courſe of life. For though they be indued with excellent gifts, and be able to ſpeake well, conceiue prayer, and with ſome reuerence to heare the word, and receiue the Sacraments, yet if they practiſe not the duties of godlines within their own callings, all is but hypocriſie. And therfore, vnleſſe they repent, the greater their gifts are, the more ſhal they make to their deeper condemnation at the day of iudgment.

Againe, this rule ſerueth to teach all men the right way to reforme their liues. If thou wouldſt lead a life vnblameable both before God and man, thou muſt firſt of all bethink thy ſelfe, what is thy particular calling, and then proceede to practiſe duties of the morall law, and all other duties of Chriſtianitie, in that very calling. And if thou wouldſt haue ſignes and tokens of thy election and ſaluation, thou muſt fetch them from the conſtant practiſe of thy two calings ioyntly togither: ſeuer them in thy life, and thou ſhalt find no comfort, but rather ſhame and confuſion of face, vnleſſe thou repent.

IV. Rule. Such as beare publike callings, muſt firſt reforme themſelues in priuate. When *Moſes* went from Midian to Egypt, to be a gouernour of the Iſraelites, the Lord withſtood him in the way, by reaſon of a fault in his priuate family, that his child was not circumciſed, according to the law of God. How ſhall he order publike matters for the common good, that cannot order his owne priuate eſtate?

V. Rule. A particular calling muſt giue place to the generall calling of a Chriſtian, when they cannot both ſtand togither. As for example: a ſeruant is bound to his maſter to obey him, either becauſe he is a vaſſall, or at the leaſt, becauſe he is hired to ſerue for wages: the ſaid maſter beeing a zealous Papiſt, threatneth his ſeruant, beeing a Proteſtant, that vnleſſe he condeſcend to heare Maſſe, he ſhall either burne at a ſtake, or carrie a faggot . Now the ſeruant ſeeing the malicious purpoſe of his maſter, and not finding himſelfe able to beare the brunt of a triall, in this caſe, he departs and withdrawes himſelfe for a time: And the queſtion is, whether he doth well or no? The anſwer is, he doth: & in ſuch a caſe, he may lawfully flie from his maſter: for a ſeruant that by perſonal calling is bound to an earthly maſter, is further by a general calling, bound vnto God. *A*nd the particular calling of any man, is inferiour to the generall calling of a Chriſtian: and when they cannot both ſtand together, the particular calling muſt giue place; becauſe we are bound vnto God in the firſt place, & vnto man, vnder God: and ſo farre onely as we may withall, keepe our bond with God. *A*nd thus much of the fiue generall rules, that are to be practiſed in euery particular calling.

To proceed. Perſonall callings be of two ſorts: of the firſt ſort, are al! ſuch as be of the eſſence and foundation of any ſocietie, without which, the ſocietie cannot be. *A*s in a familie, the calling of a maſter, and the calling of a ſeruant; the calling of a husband and wife; of parents and children. *A*nd in the commonwealth, the calling of Magiſtrates, and ſubiects. *A*nd in the Church, the calling of the Miniſter and of the people. Of the ſecond ſort, are all ſuch as ſerue onely for the good, happy, and quiet eſtate of a ſociety. *A*nd theſe be of ſundrie ſorts; ſome of them ſeruing for the preſeruation of the life of man, as the calling of an husbandman, of a Merchant, &c. ſome ſeruing for the preſeruation of health, as the calling of a *P*hiſition, and of the Surgeon, &c. ſome ſeruing for the outward peace, as the calling of a ſouldier, of the Lawyer, &c. ſome ſeruing for the cloathing and attiring of the bodie, and they be almoſt ſo many, as be the parts of the bodie: ſome alſo ſeruing for building, as the calling of a Carpenter, and Maſon. In a word, looke how many things be neceſſarie, for the good eſtate of any ſocietie, ſo many perſonal callings there be, which belong not to the eſſence & beeing of a ſocietie, but ſerue onely for the good of the ſame. *A*nd to one of theſe two kinds, may all lawfull perſonall callings be referred. Thus much of callings in generall, and of the kinds thereof.

The third point to be conſidered, which is the moſt principall, is this: How euery man may in a good and holy manner, vſe his calling: this ſtill beeing remembred, that I ſpeake not of extraordinarie callings, or of the generall calling of a *C*hriſtian, but onely of ordinarie and perſonall callings. The handling of this point, is of great weight and moment: for by the right vſe of euery calling, the works therof are made good workes, though otherwiſe they be but meane & baſe in themſelues. In a good work are three things required: firſt, it muſt be done in obedience: ſecondly, in faith: thirdly, it muſt be directed to the glory of *God*. Now the workes of euery calling, when they are performed in an holy maner, are done in faith and obedience, & ſerue notably for Gods glory, be the calling neuer ſo baſe. *A*s for example, a man is by profeſſion a ſheepheard, the calling is but baſe and meane, and the duties thereof are ſutable: yet if there be grace to vſe that calling aright, the duties thereof are good workes before God, beeing done with conſcience of obedience vnto God, for his glorie, and the good of the maſter. The meaneneſſe of the calling, doth not abaſe the goodneſſe of the work; for God looketh not at the excellencie of the worke, but at the heart of the worker. *A*nd the action of a ſheepheard in keeping ſheepe, performed as I haue ſaid, in his kind, is as good a worke before God, as is the action of a Iudge, in giuing ſentence, or of a Magiſtrate in ruling, or a Miniſter in preaching. Thus then we ſee there is good reaſon why we would ſearch how euery man is rightly to vſe his particular calling. In the right vſe of any calling, foure things are to be conſidered and performed. I. good choice of a calling. II. good entrance into it. III. good continuance therein. IV. an honeſt and good leauing of the ſame. For the firſt, in the choice of our callings, we muſt remember and obſerue three particular rules.

I. Rule. That we are to chooſe honeſt and lawfull callings to walke in. *Let him that ſtole* (ſaith Paul) *ſteale no more: but let him rather labour and worke with his hands, the thing that is good.* Here we are warned by the holy Ghoſt, to make choice of ſuch callings as be honeſt. *A*gaine; all the workes of our callings, muſt be done in faith, and there is no faith, vnleſſe the calling be honeſt.

Eph. 4. 28.

For better direction in the choice of an honeſt calling, this general ground muſt be obſerued: Euery calling that ſerueth to vphold & mainetaine three ſeueral eſtates & ſocieties, namely, the eſtate of the *C*hurch, or the eſtate of the *C*õmon-wealth, or the eſtate of the family, is grounded vpon the moral law; & therfore lawfull, & conſequently may be had, vſed, & inioyed with good conſcience. On the contrary, if it be an hinderance to any of theſe three eſtates, in whole, or in part, it is an vnlawfull calling.

II. Rule. Euery man muſt chooſe a fit calling to walke in; that is, euery calling muſt be fitted to the man, and euery man be fitted to his calling. This rule is as neceſſary as the former: for whẽ men are out of their proper callings in any ſociety, it is as much, as if a ioynt were out of the place in the body. Now in the choice of callings, two ſorts of men muſt be conſidered; men of yeares, and children. Men of yeares make choice of fit callings for themſelues, whẽ they trie, iudge, and examine themſelues to what things they are apt and fit, and to what things they are not. *A*nd euery man muſt examine himſelfe of two things: firſt, touching his affection: ſecondly, touching his gifts. For his affection, he muſt ſearch what mind he hath to any calling, and in what calling he deſireth moſt of all to glorifie God. For his gifts, he muſt examine, for, and to what calling they are fitteſt. Hauing thus tried both his affection and gifts, finding alſo the calling to which

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they tend with one conſent, he may ſay, that is his calling; becauſe he liketh it beſt, and is euery way the fitteſt for it. As for example: one brought vp in the Schooles of learning, deſireth to know what ought to be his calling: wel, he examines his affection or deſire, and findes it moſt of all inclined to the miniſterie of the Goſpell: he examines his gifts alſo, and findeth both knowledge and vtterance fitte for the ſame. Now ſuch a one may ſafely ſay; that the miniſtery is the calling, to which he is ſet apart. And the like may any other man, in any other calling ſay for himſelfe. Yet, becauſe many men are partiall in iudging of their inclination and gifts, the beſt way for them is, to vſe the aduiſe and helpe of others, that are able to giue direction herein, and to diſcerne better then themſelues.

Now touching children, it is the dutie of parents, to make choice of fit callings for them, before they applie them to any particular condition of life. And that they may the better iudge aright, for what callings their children are fit, they muſt obſerue two things in them: firſt, their inclination: ſecondly, their naturall gifts. Touching inclination, euery child, euen in his firſt yeares, doth affect ſome one particular calling, more then another; as ſome are affected more with muſicke, then others, ſome with marchandiſe, ſome with a more liberall kind of learning: ſome with this, ſome with that. And by this may the parents ſomething iudge of their inclination and towardneſſe. This was practiſed among the Athenians, who before they placed their children in any calling, did firſt bring them into a publike place, where inſtruments of all ſorts were laide: and they obſerued with that kinde of inſtrument they tooke delight, and to the like Art did they afterward apply them with good ſucceſſe. And it will not be amiſſe, for Chriſtians to be followers of the heathen in this, or any other commendable practiſe. Secondly, the naturall gifts which parents are to obſerue in their children, are either in their bodies, or in their mindes. And thoſe children which excel in the gifts of the body, are to be brought vp in callings, performed by the labour of the bodie: as in Mechanicall Arts. And ſuch as excell in the gifts of minde, are to be applied to thoſe ſciences, that are performed by wit and learning. The [a] notes of a childe that is fit for learning, are theſe: a loue of learning, a loue of labour, a loue of praiſe, and a wit neither too quicke, nor too dull. A fine wit in a child, is like a pen-knife that will not ſhiue a great loafe, but onely ſerues to cut a quill. Againe, in the gifts of the mind, marke a ſpeciall difference. There be two kinds of vnderſtanding, Actiue, and Paſſiue. The actiue vnderſtanding is that, which not onely conceiueth of things inuented by others, but alſo can inuent things of it ſelfe. The paſſiue vnderſtanding is that, which onely conceiueth of things deuiſed by others, and cannot inuent, but very hardly of it ſelfe. And euery one, both old & young, haue one of theſe kinds of vnderſtanding. Now all thoſe children that excell in this actiue vnderſtanding, are to be ſet apart, for the greateſt callings in the Church & common-wealth. *Democritus* the Philoſopher, choſe *Protagaras* to be his ſcholler, becauſe he ſhewed wit in the artificiall binding of a bundle of ſtickes. *Athanaſius* that famous Biſhop, was firſt put to learning, becauſe he was found by the ſea ſide doing the part of a Miniſter, among the companie of litle children like himſelfe, examining and baptizing them according to the ſolemne order vſed in the congregation. *Origen*, that famous clearke, when he was a child, vſed to queſtion with his father *Leonidas* about the ſenſe of the Scripture, and to demaund of trades men, the cauſes of things, and the vſe of their tooles & inſtruments. And thus we ſee in ſome ſort, how parēts may iudge to what calling euery child is fit.

Nazian. in ep. ad Eudoxum.

[a] Plato l.7. de Rep. Nazian. in *Monodia*, 1, 2, 3, 4.

Euſeb. hiſt. 3.

And here all patens muſt be warned, that the neglect of this duty, is a great and common ſinne: for the care of the moſt is, that their children may liue, nothing regarding whether they liue well, & do ſeruice to God in a fit calling or no. And the truth is, parents cannot doe greater wrong to their children, and the ſociety of men, then to apply them vnto vnfit callings: as when a child is fit for learning, to apply him to a trade, or other bodily ſeruice; contrariwiſe, to apply him to learning, when he is fitteſt for a trade; for this is as much, as if a man ſhould apply his toes to feeling, and not his fingers; and to goe on his hands, and not on his feet, and to ſet the members of the body out of their proper places. And this is the ſecond rule.

III. Rule. He that is fit for ſundry callings, muſt make choice of the beſt. Thus much S. Paul teacheth plainely in the next verſe of this chapter: *Art thou* (ſaith he) *called, beeing a ſeruant? care not for it; but if thou maieſt be free, chooſe it rather.* Where he giues this counſell, that a hondman hauing liberty in his choice, muſt accept of it, rather then continue a bondmā ſtil. Again, Paul bids the Corinthians to couet ſpiritual gifts, but *eſpecially that they may prophecy:* where he giues this rule, that in the choice of gifts, we muſt labour for the beſt gifts: and if we are to ſeek after the beſt gifts, then proportionally we muſt ſeeke for the beſt callings.

1. Cor. 7. 21.

1. Cor. 14. 1.

Here is a ſpeecial rule for al young ſtudents in the Vniuerſities. Such as are brought vp in the ſchooles of the prophets, deſire to know what particular calling is beſt for thē, becauſe they haue liberty to be either Schoolemaſters, or Phyſitians, or Lawyers, or Miniſters of the word of God. S. Paul acording to this generall rule, ſheweth that a choice muſt be made of the beſt calling. And in the firſt place, if gifts will ſerue, a choice muſt be made of the calling of a Prophet or teacher; and that aboue all other Academicall callings muſt haue the firſt place. Thus much of choice.

II. Point. When choice is once made, we muſt then conſider, how a good entrance is to be made into the calling which we haue choſen. Touching entrance, many points are to be ſcanned. The firſt is, in what ſort and maner an entrance muſt be made. And the right manner is this; Euery man muſt ſo enter, that he may truely in conſcience ſay; God hath placed me in this calling, be it neuer ſo baſe a calling. Thus Paul ſaith in this chapter v. 17. *As God hath called euery man, ſo let him walke.* And Chriſt our Sauiour neuer tooke vpon him openly, the office of a mediatour, till he was baptized, and therein called vnto it, by the voice of his father from heauen, ſaying; *This is my beloued ſonne, in whom I am well pleaſed.* But immediately after, he began to teach and preach, and to ſhew himſelfe the true Meſſias, in performing the duties of a King, Prieſt, and Prophet. There is no calling vpon earth, ſince the fall of Adam, but hath croſſes and calamities attending on it, but they are delayed by comfort ſufficient, when our conſcience can tell vs, we were placed in our callings by God himſelfe; and when our conſcience cannot ſay thus much, the comfort is gone.

Now, that euery man may certenly know himſelfe to be called of God, to this or that calling, he muſt haue two things: Gifts for the calling from God, and Allowance from men. For the firſt, whom God calleth, to them he giueth competent and conuenient gifts, as knowledge, vnderſtanding, dexterity to this or that, and ſuch like; and thereby makes them able for the performance of the duties of their callings. Contrariwiſe, they that enter into any calling, beeing vtterly vnable to performe the duties thereof, were neuer called of God. For the ſecond, men are to be ſet apart to their particular callings by the appointment of men, whom God hath left on earth as his inſtruments, for the ordering and diſpoſing of vocations. For God hath his deputies to allot men their offices in euery ſociety, as parents and maſters to diſpoſe of perſons in priuate families: for eccleſiaſticall callings, *the Gouernours* of the Church; for ciuill, the Magiſtrate, and men of authoritie in the Commonwealth. And he that would truely ſay, God hath placed him in any particular calling, muſt alſo haue the outward calling of men. And here it is to be remembred, that triall of gifts and free election, without partiality, ſhould be in the deſignement of all, ſpecially of publike callings. Thus in the Primitiue Church, not ſo much as Deacons were admitted without iuſt and ſufficient triall, 1. Tim. 3. 10. And here ſundry abuſes are to be reprooued: as firſt of all, the buying and ſelling, the chopping and chaunging of ciuill offices; for where the calling is ſet to ſale, there litle or no triall, litle or no election takes place. And he that buies his office, muſt rather ſay, his money called him then God: wherefore, ſuch as lay vp money to buy offices, had beſt take heed before hand: for the ſaying is true; he that buies the ſeat, muſt ſell iuſtice: and where iuſtice is ſold, the poore is oppreſſed, and all goes to wracke. The like is to be ſaid of the ſale of Eccleſiaſticall liuings, to which, cure of ſoules is annexed: yea, of the diſpenſing & giuing thē hand ouer head. Indeede, to buy or ſell the liuings of the Church, is not properly the ſinne of Simon, who ſought to get the gifts of the holy Ghoſt with money; yet is this buying a grieuous ſinne, flat againſt the order that God hath ſet down touching entrance into any calling. The very heathen themſelues haue complained of this chopping & changing of places, as of the ruines of ſtates, & Common-wealths. [a] *Alexander Seuerus* the Emperour ſaith; *it is neceſſarie that he which buieth, muſt ſell. I will not ſuffer* [b] *buyers and ſellers of offices: if I ſuffer them, it is becauſe I cannot condemne ſuch. For I am aſhamed to puniſh him that buies and ſells.* Seneca [c] ſaith; *this buying is the ſpoiling of Prouinces: and that he which buies, muſt needs ſell. Iuſtinian* [d] complaines, that his *Dominions are robbed and pilled, becauſe men take golde for offices: and he ſtraitly forbids it.*

Thus much of entrance in generall. Nowe follow certaine queſtions thereof. If this be as I haue ſaid, that ſuch as enter into any calling, ſpecially publik, muſt firſt be enabled with gifts from God, and alſo ſet apart by men, after due triall and examination: Here a queſtion is to be ſkanned, which the Papiſts vſe to propound; namely, what calling the firſt Preachers of the Goſpel, & planters of our Church had? The anſwer to this queſtion is needefull: for if they had no calling, neither haue we that are their followers. And I anſwer two things. Firſt, that they had their callings, by vertue whereof they reſtored the Goſpell of Chriſt, from the Romiſh Church it ſelfe: for they were either Prieſts, or Schoole-Doctors, as in England, *Wickliffe*; in Germanie, *Luther*; in Bohemia, *Iohn Huſſe*, and *Ierome of Prage*; at Baſil, *Oecolampadius*; in Italie, *Peter Martyr*, and others. And therefore theſe, with many others, were ordained, either in Popiſh Churches, or in ſchooles, and there by oath ſolemnly bound to do the duties of their callings with good conſcience, by confuting of errour, and maintaining the auncient Apoſtolike faith. Wherefore if this their calling, be of any moment to ſtoppe their mouthes, we ſay, the firſt reſtorers of the Goſpell in our times, had their firſt callings of them. If it be ſaid; that theſe men were all periured, for preaching againſt the Church of Rome, to whoſe alleageance they were bound by oath: I anſwer, that by vertue of their oathes at their ordination, they were bound onely to the Catholike and Apoſtolike Church, and not to the preſent Church of Rome: for the words [the Catholike and Apoſtolike Church of Rome] which now run in the tenour of the oath, were not ſo ſtrictly vſed in former times, but are more vrged now of late. Secondly I anſwer,

Numb. 30.

[a] Lampridius in vita Seuer.

[b] *Mercatores poteſtatum.*

[c] De benefic. l. 1. c. 9.

[d] Nouella. 8. in præfat.

A that many of them had callings in ſome ſort,
extraordinarie; I ſay, *in ſome ſort*, diſtingui-
ſhing the office of teaching, and the vſe of
it. The office which they performed, was
ordinarie; but the execution of this office, in
purging and reſtoring true religion, not in re-
ſpect of that true order, which God had ſe-
downe in his word: but in reſpect of the a-
buſe of it in the Romiſh Church, was extraor-
dinarie. Which I declare on this manner. God
calleth men extraordinarily, when he bindes
not himſelfe to ordinary lawes of vocation,
ſet downe in his word. And this he doth three
waies. First, by his owne immediate voice,
And thus was Abraham called, and Moſes in
B the buſh, and ſo were all the Apoſtles of Chriſt
called immediately; and Paul likewiſe after
Chriſts aſcenſion. Secondly, he calles extraor-
dinarily, by the miniſtery of creatures: as E-
1.King.19. liſha was called by Eliah: thus was Aaron
called by Moſes: and Philip called to baptize
the Eunuch, by the meſſage of an Angel. Act.
8.26. Thirdly, by ſpeciall inſtinct, and extraor-
dinary inſpiration of the ſpirit. Examples here-
of we haue in the word of God: in Philip, who
by his firſt calling, was a Deacon, went and
preached the Goſpel in Samaria, and firſt be-
gan the Church of God there; not by calling
from the Apoſtles, becauſe they were igno-
rant of his preaching, Act.8.14. and we may
not thinke that he did enterprize this worke
vpon his owne braine: and therefore, by all
likelihood, his calling was by a ſpeciall in-
C ſtinct of the ſpirit of God. Againe, when the
Church of Ieruſalem was diſperſed, there came
Act.11,20. men of Cyprus and Cyrene to Antioch, with-
out any outward calling, and yet preached
there, no doubt by the inſtinct of the holy
Ghoſt, as appeares, in that the hand of God was
with them. The like I ſay of *Luther*, and the
reſt, namely, that they were ſtirred vp by ſpe-
ciall inſtinct of the ſpirit of God; whereby
they were mooued to reſtore the Goſpel to his
former puritie, as they did. But ſome will
ſay, this doctrine laieth open a gappe to all
heretickes and deceiuers, for they may like-
wiſe pleade extraordinarie inſtincts, and by
this meanes, ſeduce and deceiue the people
D of God. I anſwer, there be certaine ſpeciall
notes and markes, whereby we may diſcerne
an extraordinary calling from the illuſions of
the deuill, whereby he ſuborneth heretickes, to
deceiue the world. Firſt, extraordinary calling
neuer hath place, but when ordinary calling
faileth. There be two ſpeciall times, wherein
God calleth men extraordinarily. The firſt is,
in the founding and planting of the Church: &
hereupon were the Apoſtles and Euangeliſts
called extraordinarily. The ſecond time is,
when the Church of God is defaced, and v-
niuerſall Apoſtaſie taketh place: for then
there is no place for ordinary calling; and ther-
fore to reſtore the Church againe to her for-
mer eſtate, he calleth men extraordinarily: we
may not looke for any reformation of a new

A from them that liue therein, vnleſſe the oc-
caſion be extraordinarie: and the like is to
be thought of the reformation of an hereti-
call and Apoſtaticall Church, as without
doubt is the Church of Rome. Secondly,
we may diſcerne of men extraordinarily cal-
led by the doctrine which they deliuer,
which muſt be the very doctrine of Prophets
and Apoſtles: and he that pleadeth extra-
ordinarie calling, and yet bringeth any o-
ther doctrine, is not called by God, but is
deluded by the deuill. Thus hath Moſes
taught vs to iudge of true and falſe Pro-
phets, not by their myracles, but by their Deut.13.3.
doctrine. And when Chriſt was demaunded Luk,20.4.
B by the Scribes and Phariſies, by what autho-
ritie he did thoſe things: he anſwered by de-
maunding a like queſtion: whether *Iohns* bap-
tiſme, that is, his Miniſterie and doctrine, were
of God or no? and if his doctrine were of
God, then alſo his calling, and conſequently
the calling of Chriſt, becauſe it was the office
of *Iohn* to teſtifie of him. Thirdly, they may
be diſcerned by their liues and conuerſati-
ons. Chriſt hath foretold that there ſhould Math.7.15.
come falſe prophets in ſheepes cloathing,
which are inwardly rauening wolues: how
then ſhall we know them? the anſwer is, by
their fruits, that is, not onely by their do-
ctrine, but alſo by their liues: becauſe their
office is to teach, not onely by doctrine, but
alſo by example, Now the men whom God
called to the reſtoring of the Goſpel, to
C them he gaue with ſynceritie of iudgement, in-
tegritie of heart and life: which the Lord in
mercy ioyned togither for the confirmation of
the truth of their calling. And he that teacheth
wholſome doctrine, and bringeth forth con-
trary fruits, is in that regard a falſe prophet,
though his doctrine be neuer ſo true. Fourth-
ly, whom God calleth extraordinarily, them
doth he furniſh with gifts aboue the ordina-
ry meaſure of men: as namely, with know-
ledge, zeale, wiſedome, conſtancie, cou-
rage, and other giftes, that ſerue for the diſ-
charge, of extraordinarie callings. And this
we finde to be true in the firſt miniſters of
the Goſpell, but eſpecially in *Luther*, whom
D God notably armed with boldneſſe, and
courage, to withſtand the whole Church of
Rome. In our age ſome ſtart-vps haue ſaid,
they were Elias, Iohn Baptiſt, and Chriſt, but by
this laſt note they haue beene deſcried: for
when their gifts were examined, they haue
beene found to come farre ſhort of the gifts of
many ordinarie men.

Now if we lay all theſe notes togither, it will
eaſily appeare, that the firſt preachers of the
Goſpell in this laſt age, may at leaſt ſome of
them, be ſaid truely to haue receiued extraordi-
nary callings from God. For firſt, they preached
in ſuch a time, when no face of a true Church
was to be ſeene, & a generall Apoſtaſie ouer-
ſpread the world. Secondly, they renewed the
very doctrine of the Apoſtles and Prophets.

A Thirdly, they adorned their doctrine with godly life & conuerſation. *And* laſtly, were al, or moſt of them furniſhed in great meaſure with ſufficient gifts of knowledge, wiſedome, zeale, and courage, to mannage their callings and profeſſions. But the Papiſts ſay, there was nothing in them extraordinarie becauſe they could not confirme their doctrine by miracles. I anſwer: firſt, the doctrine which they taught, needed not then to be confirmed with miracles ſeeing it was at the firſt publiſhing thereof, ſufficiently confirmed by miracles wrought by the Prophets and *A*poſtles. Secondly, I anſwer, that extraordinarie men doe not alwaies confirme their callings by B miracles, as Iohn Baptiſt, and ſundrie Prophets in the old Teſtament, who neuer wrought any miracles. Thirdly, the gifts of working a miracle may be giuen to him that is an enemie to God and his Church; as the gift of prophecie may, that is greater: for Balaam & Caiphas, both prophecied, and yet were profeſſed enemies to *Chriſt* & his Church. And Moſes ſaith Deut.13.2. plainely, that falſe prophets comming among the people, would worke miracles for this end, to trie them. Therefore the working of a miracle ſerueth not alwaies to confirme an extraordinarie calling.

Queſt. II. Secondly, it may be demanded, if entrance be made into a lawfull calling with an euill mind, and by euill meanes, what muſt then be done? I anſwer; he is not to for- C ſake his place, but to repent of that his bad entrance, and to doe the duties of his calling with diligence and good conſcience, waiting after this for further approbation from God, and alſo from men: which when he hath in any meaſure obtained, he may with good conſcience proceed in his calling: for the after approbation, and acceptance (though it doth not iuſtifie the bad entrance) yet doth it make a ſupply thereof. *A* Prince as W. Conquerour enters into a land or kingdome, and by warre and bloodſhed ſeekes to ſubdue the people, and to make them ſubiect vnto him: now by this bad entrance, he is no lawfull king: for euery lawful king is placed by God, and by men that are appointed vnder God to D ſet vp princes ouer them according to the lawes and cuſtomes of ſeuerall kingdomes. Yet if the people doe willingly ſubmit themſelues to this vſurper, and be content to yeild ſubiection; and the king likewiſe to rule them by good and wholſome lawes, he is now become a lawful Prince, though his entrance was but tyrannicall. Vpon this ground another queſtion is anſwered, touching the callings of the Miniſters of our Church. Some there be that ſay our Church is no Church, our Miniſters no Miniſters; yea the preachers of the Goſpel the worſt of all. The ground of their opinion is, becauſe (as they ſay) we haue no good and lawful entrance of our callings and miniſterie, according to the word of God. For anſwer to them, put the caſe that all the preachers and Miniſters in the Church of England were vnlawfully called, yea, wanting the very ſubſtance of true calling (which no man can with good conſcience either ſpeake or thinke) yet is it poſſible that there may be a true Church of God among vs, and lawfull preachers of the word, becauſe they may haue an after-acceptation and approbation, both from God, and from man: and an after-acceptation makes ſupply of a bad entrance. Nay, further it is euident, that our miniſters haue approbation both from God and man. For firſt of all, God inableth them to teach the true & wholeſome doctrine of the Prophets and Apoſtles, which is one ſpeciall note to diſtinguiſh a falſe Prophet from a true. Secondly, God inables them with grace to adorne their doctrine and profeſſion with reformed liues. Thirdly, *Gods* hand is with them, in that he bleſſeth their labours, for the conuerſion of many ſoules vnto God in all parts of this land. And by this, God doth as it were, ſet to his hand and ſeale, for the approbation of our callings. The queſtion was among the Corinthians, whether Paul was an Apoſtle or no? And Paul himſelfe anſwereth, *that if he were not an Apoſtle to others, yet was he to them, becauſe he was the Miniſter of their conuerſion.* 1.Cor.9.2. Now if this be a good reaſon to prooue the extraordinarie calling of an Apoſtle, then no doubt but it will ſerue much more to prooue the calling of an ordinarie miniſter.

Queſt. III. Thirdly, it may be demanded, whether a man beeing to enter into a calling, may lawfully offer himſelfe and make meanes to enter into it or no? *Anſ.* This queſtion S. Paul anſwereth, when he ſaith, *He that deſireth the office of a Biſhop, deſireth a worthy worke:* 1.Tim.3.1. here he giueth vs to vnderſtand, how it is not vnlawfull to deſire an office. It is true indeed, there be vnlawfull deſires of places and callings, namely, when they are ſought, vpon a vaine and greedie mind, for pleaſure, or for lucres ſake; yet when they are deſired or ſought for, vpon conſcience to diſcharge a dutie vnto God and man, there is no offence. Now if the deſire of an office be lawfull, then to ſhew the ſame deſire by honeſt & lawfull meanes, is not vnlawfull. Therefore men may vſe honeſt and lawfull meanes to enter into callings meete for them, if ſo be they bring ſufficient gifts for the diſcharge thereof, and withall ſubmit themſelues to examination, and election according to lawfull order. The Prophet Iſaias, as ſoone as God had touched his tongue with a coale from the *Altar*, was readie to goe at the call of God, & when the Lord ſaid, *Whom ſhall I ſend?* he anſwered, *here am I, ſend me.* Eſay.6.6, 7,8. *And* after this exāple of this holy Prophet, may any man ſhew himſelf willing to enter into an office, when God hath furniſhed him with gifts, if ſo be he may be called. Here thē is a leſſō for ſuch as are brought vp in the ſchooles of the Prophets; their duty is, ſo ſoone as they are inabled to doe the offices of miniſters, to ſhew thēſelues willing & ready in godly manner to take vpon them this kind of calling. And therefore without queſtion, it is a fault in many, that beeing enabled with gifts ſufficient, neuertheleſſe doe imploy themſelues wholly in their priuate ſtudies: not ſhewing any willingnes to take vpon them to diſcharge any miniſteriall calling, for which they are fit. For howſoeuer to ſeek a calling in the Church of God for lucres ſake, is vnlawfull, yet to ſeeke a calling is not ſimply vnlawfull, if there be an honeſt mind, good meanes, and the glory of God be truly intended.

Queſt. IV. Fourthly, it may be demaunded, whether a man may enter into two callings at once or no? I anſwer by diſtinguiſhing: in ſome reſpects he may, and in ſome he may not. An entrance may be made into two callings in three caſes: firſt, when God hath combined two callings togither by his owne appointment. Thus Melchizedech, that he might be a Heb.7.1. liuely figure of Chriſt our Sauiour, was a king and a prieſt, and did the office both of a King and Prieſt. And the high Prieſts that were the ſucceſſors of Aaron, by Gods appointment, were not onely prieſts, but ciuill Iudges alſo. Iehoiada the high Prieſt was protectour of Iuda, in the nonage of Iehoaſh, and by vertue of his 2.King. 11. 15. protectorſhip ſlue Athaliah that vſurping Queene. And there is no maruel of this, becauſe the Leuites were the common lawyers, and the Scriptures were the poſitiue lawes of the Iewes: and therefore none were ſo fit to be iudges as Prieſts and Leuites. Euen as in this land, the fitteſt iudges in cauſes both ciuil and criminall, are Lawyers, that are expert in the lawes of the land. In this regard, it was not ſo great a burden among the Iewes to manage the office of a Prieſt, and to execute ciuil iudgment. Secondly, two callings may be combined, when the entring into them at once is not againſt the word, and for the common good. Thus Eli in the kingdome of Iſrael, was a prieſt by one calling, and by another calling a Iudge. Thus Samuel was a Prophet and a Iudge. Thus Moſes a Prophet and a ciuil gouernour, yea, a Prince: for in thoſe times, both ſtates were ſo corrupt, that there could not be found ordinarie men ſufficient to diſcharge either calling ſeuerally. Thirdly, two callings may be endured, when beeing ioyned, they hinder not each other, nor the common good. Thus a man may lawfully be a maſter of a family, and a Merchant, or any other trade whatſoeuer. Examples hereof we haue in the word of God. Abraham, beſides that he was a maſter of a great familie, and in his familie alſo a Prophet and a Prieſt in offering ſacrifice, was by another calling a mightie Prince, and a great warriour. And the ſame may be ſaid of the Patriarkes, they were gouernours in their families, and alſo Princes bearing the ciuil ſword, as may appeare in the example of Iuda. Now there were two cauſes why they might beare both theſe offices: firſt, becauſe the A Church of God was then very ſmall, and compriſed in one family: and ſecondly, the doctrine of religion was compriſed in few heads, and deliuered from man to man by tradition. And in this caſe S. Paul was by one calling an Apoſtle; and at the ſame time by an other calling a Tent-maker, becauſe of the pouertie of the Church of Corinth: as alſo becauſe he would hereby ſtop the mouthes of falſe Apoſtles, which would haue accuſed him for making aduantage of the Goſpel. And in like caſe of neceſſitie, I doubt not but the miniſters of the Goſpel now may take vnto them other callings: this alwaies remembring, that they be no hinderance to their principall calling, nor offence to men.

B Now I come to the ſecond part of my diſtinction, to ſhew that men may not enter into two diſtinct callings at once: and that in three caſes. Firſt, if God haue diſioyned theſe callings by his word and commandement. Secondly, if the practiſe of the one hinder the practiſe of the other. Thirdly, if the combining of them together, hinder the common good. On theſe grounds, our Sauiour Chriſt beeing the Doctor of the Church, refuſed to be iudge of inheritance betwixt the two brethren. Luk.12.13, 14. And hereupon the Apoſtles beeing to doe the duties of their owne callings, refuſed to performe the office of Deacons. Act.6.2. Hence I gather, that in C towns, corporations, & ſocieties, care (as much as may be) is to be had, that ſundry offices and charges beeing of themſelues weightie, and of diuerſe kindes, be not laid on the ſhoulders of one man: for the execution of them all breedeth diſtraction, and diſtraction diſableth the moſt able man in the diſcharge of one office. He that commeth to the corne heape, the more he openeth his hand to receiue, the leſſe he holdeth: ſo he that doth as it were enlarge himſelfe to beare the moſt offices, the fewer ſhall he diſcharge.

Queſt. V. Furthermore, it may here be demanded whether it be lawfull to enter into two trades at once, or no? *Anſ.* It is not vnlawfull, if ſo be they hinder not each other, nor the combining of them hinder the common good of D men, and the partie intend not filthy lucre, but the cōmon benefit. Neuertheleſſe it is inconuenient in a peopled common-wealth, for then one man ſhal hardly liue by another: yet if one be not ſufficient to maintaine the charge of a family, a ſecond calling may be added vpon the former conditions.

Againe, it may be demanded, whether one may haue two farmes at once or no? *Anſ.* Some haue thought it not conuenient; but the truth is, it may as well be demaunded whether it be lawfull to haue two coates at once or no: for in a common-wealth all muſt not be equall: but ſome aboue, ſome vnder others in regard of wealth. And therefore ſuch as haue ſundry farmes, whether it be by inheritance or by honeſt purchaſe, may lawfully inioy them. And thus much of good entrance.

The third maine point to be conſidered, is, A
the good continuance in a calling: which *continuance*
conſiſteth in the conſtant practiſe of the
duties and workes of the ſame calling. And
herein two points muſt be conſidered. Firſt,
what be the works of our callings which muſt
be done, and of what note: the ſecond, in what
manner they muſt be done. For the firſt, the
workes of our callings muſt be qualified by
three notes. Firſt, they muſt be the proper
works of our callings: ſecondly, they muſt be
profitable: and thirdly, neceſſarie. The firſt is S.
1.Theſ.4.11 Pauls rule, *Liue in peace*, ſaith he: but how ſhall
that be done? he anſwereth, *by doing his owne*
buſineſſe. And S.Peter giueth the ſame rule: requiring
1.Pet.4.15. *that no man ſuffer as a buſie bodie in other* B
mens matters. In both which places, the holy
Ghoſt teacheth vs, that we muſt firſt of all
ſearch what be the proper works of our owne
callings, and then afterwards doe them. The
husbandman muſt attend on husbandrie: and
the Miniſter on preaching, &c. By this one
point ſundrie faults are opened, that commonly
fall out in the liues of men; as firſt, when
men looke at the things of others, not regarding
their owne matters. We haue example of
this, Ioh. 21. ver. 21. 22. Our Sauiour Chriſt
ſaid to Peter, *Peter, follow thou me*: now Peter
little regarding his owne dutie, muſt needes in
a kinde of curioſitie aske what Iohn muſt doe:
but our Sauiour Chriſt giues him a checke, and
ſaith, *If I will that he tarrie till I come, what is it* C
to thee? And this is the common fault of the
world: men that lightly regard and ſlackly
performe the duties of their own callings, are
neuertheleſſe very readie to talke of and enquire
into the ſtate and liues of other men: and
it is meate and drinke vnto them. Let a good
report be giuen out of a man, it is not regarded,
but euill reports are taken vp at the firſt
rebound: they runne like wildefire, and all this
ariſeth from vaine curioſitie, which is here condemned,
as the bane of all ſocieties. Theſe
buſi-bodies are like to ſuch as reade bookes,
with intent onely to ſpie out the faults therof:
and they are like to the ſpider, that creepes ouer
all the garden, onely to gather poiſon. But
men that feare God muſt learne to knowe
their owne buſineſſe, and to ſuffer their D
talke and meditation to be imployed that
way.

Againe, here is condemned the curioſitie of
thoſe, that enter vpon the duties of other mens
callings. It is a dangerous ſin, as I ſhewed heretofore,
by the example of Vzzah, who was
ſlaine for touching the Arke; though his intent
was onely to keepe it from falling: for he had
no ſuch calling. And of the men of Beth-ſhemeſh,
of whome there died fiftie thouſand, for
looking into the ſaid Arke of God, when they
had no calling ſo to doe. And of Corah, Dathan,
& Abiram, who would needes challenge
vnto them the calling and office of Moſes.

Thirdly, hereby is condemned the ſtudie
and practiſe of figure-caſting, and iudiciall
Aſtrologie: for thereby many, and that vpon
falſe grounds, goe about to ſearch what ſhall
befall other men, either in life or death, things
that God will not haue knowne before they
come to paſſe. In a word, euery one that doth
not the duties of his own calling diligently, &
with good conſcience, is hereby condemned.

The ſecond propertie is, that the workes of
our callings be profitable, not onely to the doers
but to the common-wealth. This the law
of nature teacheth. By this ſecond propertie
ſundrie men are to be blamed. Firſt, the trades
man, that getteth his liuing by making forrein
and fond faſhions of attire, which ſerue for no
vſe, but to be diſplaied flagges, and banners,
either of follie, or pride, or wantonneſſe: for all
ſuch faſhions are condemned by the word of
God, yea by the verie light of nature. And
therefore ſuch as liue by ſelling and making of
them, cannot be free from offence: nay their
offence is the greater. For if there were no inuenters
of vaine nouelties, they ſhould not be
ſo commonly vſed as they are. Secondly, here
the Alchymiſt is to be reprooued, that ſpends
his time, and ſubſtance in labouring to change
baſer mettals into gold, a thing in truth vnpoſſible:
for it is a kinde of new creation, to turne
one kind of creature into a creature of another
kind, as euery mettall is. And that which is
ſaid, or rather dreamed of the Philoſophers
ſtone, is but a conceit, & no where to be found,
but in *Vtopia*: and there is no queſtion, but one
day an account muſt be made of the good
time vnprofitably ſpent in ſeeking for it.

The third condition of our action is, that
they muſt be neceſſarie. We muſt conſider the
nature and qualitie of the workes of our callings.
In euery calling there be two kinds of
workes. Some be principall, without which
the calling cannot be maintained. And ſome
leſſe principall, which giue no eſſence to the
calling. Now men muſt eſpecially giue themſelues
to practiſe the principall workes of their
callings: as for example, the action of a Miniſter
in his calling is to reade, and to preach the
word of God: now reading is a worke leſſe
neceſſarie, and preaching the moſt principall:
and for this cauſe he muſt giue himſelfe
eſpecially to the practiſe thereof. On this manner
we might goe through the callings of all
men, and note many wants therein. Magiſtrates
in townes and corporations carrie and
drawe the ſword for the maintenance of peace
and ciuill order: it is well done, for it is a work
of their calling; yet not the principall, and
they doe commonly faile in this, that they
vſe not the ſword for this ende, to vrge
men to the keeping of the commandements
of the firſt Table, to a practiſe of pure religion,
and to the keeping of the Sabbath
day. This is the maine dutie of the Magiſtrate,
who beares the ſworde ſpecially for the
good of mens ſoules. A maſter of a familie
is to care not onely for the bodies, but alſo

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for the ſoules of his houſhold, for this is the principall dutie: and moſt houſholders are faultie herein: for commonly they betake themſelues to the leſſer duties, and leaue the principall: they care for the bodies of their wiues, children, ſeruants; neglecting the means of the ſaluation of their ſoules. Cleane contrarie to the rule in hand, which inioyneth the practiſe of the principall duties in the firſt place: therefore all careleſſe and ignorant maſters of families are here to be warned, to haue ſpecial care to prouide for the ſauing of the ſoules of all them that liue vnder their gouernment. This alſo ſheweth vs the faults of many ſtudents, who ſetting themſelues apart for the worke of the miniſterie, doe firſt giue themſelues to ſtudie the Fathers and auntient writers, whereas their firſt principal dutie is, to be ſoundly inſtructed in the word of God, and to ground themſelues in the maine points of religion, that they may be able to know what is true, what is falſe; what is to be done, what is not to be done in all matters, whether they cõcerne faith, or manners. And when this good foundation is laid, then the foreſaid helpes may with good ſucceſſe be adioyned.

Againe, neceſſarie works I call thoſe, which vpon due conſideration, are not onely lawfull in themſelues, and agreeable to our calling; but alſo expedient in the doer: for if they be inexpedient, though otherwiſe lawfull, they are not to be done.

Before I proceede any further, here is a neceſſarie queſtion to be handled: Whether the workes and actions of a calling done by a man which entreth vnlawfully into that calling, be nullities or not, that is, to be reputed of vs as actions not done? I anſwer: that in things done, there be two kinds of faults; one in the worke, another in the worker. A fault in the worke, is when the action it ſelfe is done amiſſe: and it may be donẽ amiſſe in ſubſtance, or in circumſtance; and if the fault be in the ſubſtance thereof, it is indeed a nullitie, and muſt be reputed as not done. Secondly, the fault of the worker is, when an action of a lawful calling is done by one that is not called lawfully. Now then, when the fault of an action is not in the work it ſelfe, but in the perſon that worketh it, it is not to be reputed a nullitie, neither to be reuerſed as nothing. As for example, one called lawfully to the miniſterie, baptiſeth infants in the name of the father, and of the virgin Marie: here is a fault in the action done, and that in the ſubſtance of baptiſme, and therefore here is no baptiſme, but rather a prophanation of the ordinance of God. Now put the caſe further, that baptiſme is adminiſtred by a man that is called, though not lawfully; I ſay, if ther be no fault in the action, but onely in the man, that baptiſme is not to be reputed a nullitie.

This doctrine is agreed vpon by the common conſent of diuines, as alſo by the lawes & orders of kingdomes as may appeare plainely in particular. Auguſtus Cæſar a Romane Emperour, inuaded the kingdome of the Iewes, and brought it into a Prouince: and thus was he made king of the Iewes, not by lawfull meanes, but by intruſion. For all this, the actions done, and the commaundements giuen by him, were the reputed commaundements of a king, not reuerſed by any Iewe, but obeyed of all. For when he gaue commaundement that all the world, yea the Iewes ſhould be taxed, they yeelded themſelues to this commaundement; yea righteous Ioſeph and Marie went to their owne towne to be taxed. Caiphas was honoured as high prieſt among the Iewes, and though his entrance was by corruption and briberie, yet notwithſtanding, the actions done by him in his office, were not eſteemed nullities, but actions done. And therefore our Sauiour Chriſt ſuffered himſelfe to be accuſed, arraigned, and iudged of him: and alſo was content to come into the temple and worſhip God, according to the manner of the Iewes; euen before Caiphas himſelfe. The Scribes and Phariſies that were the Doctours of the Iewes, had not many of them their calling by ſucceſſion from Aaron, and for iudgement were alſo in part hereticall, holding ſome things againſt the foundation, namely, iuſtification by workes, &c. and yet our Sauiour Chriſt, becauſe they ſate in Moſes chaire, biddes the Church of the Iewes, and his diſciples heare them, ſo far forth as they taught the doctrine of Moſes. Whereby it is manifeſt, that if there be no fault in the worke, the defectiue calling of the worker, doth not make a nullitie of the action done. For howſoeuer the worker ſinnes in his vnlawfull entrance, and in that regard, is not to be approoued, yet the actions in the calling to which he is entred, are the actions of that calling; for though he be called amiſſe, yet he ſtands in the roome of one lawfully called. And we are to make difference betwixt him that is called though vnlawfully, and him that hath no calling at all. For the actions done without calling are indeed nullities, whereas if there be any calling, though entrance be badly made, it doth not make the action voide. And whoſoeuer denieth this ground of truth, ouerturneth the regiment of kingdomes, Churches, ſtates, and ſocieties whatſoeuer.

By this which hath beene ſaid, a queſtion is reſolued concerning baptiſme: many of our aunceſtors heretofore haue beene baptized by Maſſe-prieſts, and neuer receiued any baptiſme, but in the Church of Rome: now the demand is, whether that baptiſme were ſufficient or no: and whether they muſt be rebaptiſed? I anſwer thus: the Romiſh prieſt is no Miniſter of God and Chriſt, but of Antichriſt, in that he offereth Chriſt a reall Sacrifice for the quick & the dead, wherein chiefly ſtands his office; yet becauſe he hath binne, and is deſigned by men to baptiſe, and ſtands in the roome of a lawfull miniſter, his action is not void: for though he be not a miniſter lawfully called to baptize, yet is he not a meere priuate man, but he is betweene both, that is, one called, though amiſſe through ignorance and ouer-ſight of men: and conſequently, he is one that in the act of baptizing ſtands in roome of a right and lawfull miniſter.

Againe, it pleaſeth ſome, carried more by affection then iudgement, to diſpute on this maner. There is no right & lawfull calling allotted for miniſters in the Church of England: therefore there are no ſacraments among vs, nor true preaching of the word of God: our Sacraments (ſay they) are but Sacraments in ſhew, & the effect of all preaching with vs, is no better then the illuſion of the deuil: I anſwer, be it graunted there is no lawfull calling of Miniſters in the Church of England, (which neuertheleſſe to ſay is both falſe & wicked) yet will not this follow, that our Sacraments are no Sacraments, & our preaching no preaching, for though men be vnlawfully called, yet their actions be the actions of Miniſters, if they be called at all. The preaching of a miniſter vnlawfully called, may be true preaching, and Sacraments, true Sacraments, elſe Chriſt would not haue ſaid of the Scribes and Phariſies, *Heare them*: whereas they were of other tribes then Leui, and came in often by briberie and like corruption. A bad entrance maketh not the actions done, to be void, and of none effect, if ſo be, the doer be called to ſtand in the roome of a right and lawfull agent. And, as good entrance maketh not alwaies the actions good, becauſe, where there is a good entrance into a lawfull calling, there may be an after apoſtaſie: ſo on the contrarie, the defect of good entrance maketh not a nullitie of miniſteriall actions.

Now I come to the ſecond point touching continuance in a calling, namely, in what manner the actions thereof are to be done. It is not ſufficient for a man to doe the proper workes of his calling, but he muſt doe them in a good and godly manner: and that a man may ſo doe them, two things are principally required, Holineſſe, and Conſtancie. To doe a worke in Holineſſe, the word of God teacheth, that there is required a double Sanctification. The firſt, of the worker; the ſecond, of the worke and action to be done. That the worker ſhould be ſanctified, it is neceſſarie for two cauſes: firſt, becauſe 1.1.15. the perſon muſt firſt pleaſe God, before the worke of the perſon pleaſe him. *For to the vncleane all things are vncleane*; yea, not onely their workes, but their mindes and conſciences are defiled: and the reaſon is plaine, for ſo great is the corruption of our wicked natures, that we defile whatſoeuer thing we lay our hands vnto. If men be not repentant ſinners, all the actions which they doe, though good workes in themſelues, are very ſinnes, and offences before God, in that they proceede not from an vpright heart, neither are done to the glorie of God. Secondly, ſanctification A of our perſons is required: becauſe, vnleſſe we be borne a new of water, and the ſpirit, we can looke for no ſucceſſe or bleſſing vpon our labours: it is the righteous mans priuiledge, Pſal 1.3. *Whatſoeuer he doth it ſhall proſper*; no man elſe muſt looke for this fauour at Gods hand. Gen 19.2,3. Righteous Ioſeph proſpered in all that he did, for the Lord was with him, when he was made ruler ouer the houſe of Potiphar the 2.Chr.20.20 Egyptian. And Iehoſaphat ſaith, *Beleeue the Lord and his prophets, and thou ſhalt proſper.* While the Arke was in the houſe of Obed Edom, he proſpered and all his houſe. How much more then ſhal he proſper, that hath not onely the ſigne of Gods preſence, but God B himſelfe dwelling in his heart? If it be ſaid, that in experience we find the vngodly man to proſper as well as the godly: I anſwer, the proſperitie of the wicked, is like the Quailes which God did ſend to the Iſraelites in the wilderneſſe, which brought a plague and deſtruction with them, for they died while the meate was yet in their mouthes. The proſperitie of the wicked ſerues to their deeper condemnation.

Hence we learne, that beeing deſigned and ſet apart to any calling, we muſt firſt of all from our hearts turne vnto God, from all our ſinnes, and vſe meanes to become new creatures; becauſe vnleſſe we repent and turne to God, and with conſtant purpoſe cleaue vnto him, the beſt actions of our callings, though we had no other ſinnes, ſhall be ſufficient to C condemne vs: conſidering no worke euer pleaſed God, till the perſon of the worker be accepted in his ſight. The blind diuinitie of the world is this, that ſuch as walk diligently about their buſines, liue peaceably with al men, & do no man hurt; haue all things to goe well with them, & God wil haue mercy vpon them. Theſe things indeed are good & commendable, but not ſufficient: for vnleſſe the perſon that doth theſe things go further, and repent him of his ſinnes, and die vnto them by the vertue of the death of Chriſt, and liue vnto God, all his peaceable and vpright dealing will in the end prooue no better then fig-leaues before God. For euen the beſt works that can be, are damnable ſins in the doer, vnles he turne vnto God, D and be in Chriſt. In the ſame field, at the ſame time, in the ſame buſines, there is the worke of the oxe, and the worke of a man; now I demand which of theſe twaine is the better work? I know the anſwer wil be, the work of the mã. but the truth is, vnleſſe he be renewed by the grace of God, his labour is worſe then the labour of the beaſt: for the beaſt in his kind obeies God, ſo doth not the vnrepentant ſinner. And thus actions lawfull in themſelues, in him become vnlawful, not becauſe they are done, but becauſe they are done in euill manner; euen as the channell is faultie, not becauſe it carries the water, but becauſe it defiles the water.

The ſecond thing required, is ſanctification

of

of the worke or action. This point alſo muſt be learned and practiſed: for it is not ſufficient to doe a lawful action, but it muſt be done in holy manner: for lawfull actions vnleſſe they be ſanctified, are ſinnes: as may appeare by one and the ſame action done by two perſons. Luk.18.10. The Publican and the Pharaſie goe together to pray, they doe both one and the ſame action, & yet the one for his prayer is approoued, the other is not; becauſe the one, that is, the Pharaſie prayed in the pride of his heart and profaned the lawfull action of prayer: the Publican prayed in the humilitie of his heart for the pardon of his ſinnes, and his action was not onely lawfull in it ſelfe, but alſo holy in the doer. And this is the point that muſt be learned and practiſed in all the actions of our callings: that they muſt not onely be lawful in themſelues, but alſo holy in regard of vs.

This diſcouereth the blindnes, and ignorance of moſt men among vs: which thinke it is ſufficient for thē, if their actions which they doe, be lawfull. As for example; chapmen thinke they may vſe their own liberty in buying & ſelling, becauſe bargaining is Gods ordinance, and think it needleſſe to regard in what maner they buy and ſell; nay commonly they doe not ſo much as dreame of this, that they are in ſuch order to perform their actions, that in their doings they may approoue themſelues vnto God.

In the ſanctification of the workes of our calling two things are required: The word and prayer: 1.Tim.4.5. for that which Paul ſets downe of the vſe of meates and drinkes, muſt be extended to all the ordinances of God whatſoeuer. I will ſpeake of both theſe in order. And firſt of all, the word of God muſt be our rule and ſquare, whereby we are to frame and faſhion all our actions; and according to direction receiued thence, we muſt doe the things we doe, or leaue them vndone. Dauid a King had no doubt a wiſe and godly Councell, and he himſelfe was a man of great wiſedome, beeing a prophet of God: Pſal.119.24. and yet he ſaith, the *word and the lawes of God are his Councellours*. And that which the Lord commaundeth the king, that ſitting vpon his Deut.17.19. throne he ſhould haue the booke of the law before him, to doe all things therein: the ſame muſt euery ſubiect likewiſe in his particular place and ſtanding performe. Peter fiſhed all night and caught nothing, in the morning Chriſt came and badde him caſt his net into the ſea, who preſently, though diſcouraged Luk.5.5, with badde ſucceſſe before, ſaith, *Lord, at thy word I will doe it*. And thus much ſhould euery man daily ſay in his place, that he will doe the workes of his calling at Gods commaundement, and according to his word. When the people of Iſrael came out of Egypt, & went into Canaan, a type of the kingdome of heauen, in their whole iourney, they were led by a pillar of a cloud in the day, and by a pillar of fire in the night: when the cloud ſtood ſtill, they ſtood ſtill, & they were to follow it which way ſoeuer it went, forward or backward. Now looke as the Iſraelites went to the earthly Canaan by following the pillar of fire, and the cloud: ſo muſt we as it were goe blindfold, and ſuffer our ſelues to be ruled by the word of God in the workes of our calling, though we ſeeme in reaſon to goe backward: what it doth commaund, that muſt we doe; and what it forbiddeth, that muſt we eſchew. Many things might be rehearſed out of Gods word for our better direction in particular actions, but I will reduce them all to two heads. For ſome directions ſerue for the eſchewing of vice, and ſome other for the practiſe of vertue. The vices to be eſchewed in the workes of mens callings, are eſpecially two: Couetouſnes, and Iniuſtice. Couetouſnes is a notorious vice, whereby all men almoſt apply their callings, and the workes thereof, to the gathering of wealth and riches: this is one of the head and maſter ſinnes of the world, and from it a ſea of euils flow both into Church and common-wealth. There be many that haue good affections, and receiue the word with ioy: yet like the thornie ground they are choaked with the cares of this world. Now then, conſidering Couetouſneſſe is ſo vile a ſinne, let ſuch as be placed in any calling, take heede of it, and be carefull leaſt it take place in their hearts, and drawe them to many other euils. 1.Tim.6,10 Saint Paul ſaith, *they that will be rich*, that is, ſuch as referre the labour of their callings to the gathering of wealth, *fall into many and grieuous temptations*, and ſo conſequently into damnation: and therefore he addeth, that *Couetouſneſſe is the roote of all euill*. It may be obiected, that vnbeleefe is the firſt particular ſinne that euer came into the world, and conſequently, that couetouſneſſe is not the roote of all euill: I anſwer, that vnbeleefe is a mother ſinne, whence all other ſinnes ariſe, yet couetouſnes alſo is a roote in an other reſpect; becauſe, as the roote giueth ſappe and nouriſhment to all the braunches, ſo doth couetouſneſſe to euery other ſinne whatſoeuer: where it raignes, no ſinne dies or decaies. In the bodie when the ſpleene ſwelles, all other parts decaie and conſume: euen ſo, when the heart ſwells with deſire of riches, all the graces of God conſume and fade away. Iudas no doubt had many good things in him: he forſooke all to be a diſciple of Chriſt, he preached the Goſpell to the Iewes as the reſt of the diſciples; he wrought miracles, and caſt out deuils; nay which is more, he was one of Chriſts owne family, & as it were a ſteward: he bare the bag & diſpoſed of all things; & yet at the laſt, becauſe he ſuffered this damnable ſinne of couetouſneſſe to preuaile within his owne heart, he condeſcended to ſell his maſter for thirtie pieces of ſiluer. And thus all good things in him came to naught; for preſently vpon this fact, he went and deſperately hanged himſelfe: and with ſuch violence caſt himſelfe downe, that his bowels guſhed out. And

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thus will it fall out with all ſuch as nouriſh this ſinne, and giue place vnto it, though they be neuer ſo furniſhed with knowledge, zeale, and commendable life. If it be ſuffered to preuaile, it will bring them at laſt to fearefull and lamentable ends. In a common family, it is a great diſorder to ſee the maſter play the ſeruant, and the ſeruant to doe the office of the maſter: much more then it is a diſorder in the Church of God, which is the family of Chriſt, that men ſet their minds on the world, and make themſelues ſeruants of riches, which ſhould rather ſerue them. Our Sauiour Chriſt ſaith, *The Sabbath was made for man, and not man for the Sabbath*; then much more riches were made for man, and not man for riches. Againe, couetous and worldly deſires are againſt the order of nature: for when we come into the world, we bring nothing with vs, and while we liue here Nature is contented with little: and when we die, we muſt carrie nothing with vs, but a coffin, or a winding ſheet, why then ſhould we ſet our minds ſo much on earthly things? Againe, the gate of heauen is ſtreight, and the way narrow, ſo as we muſt be faine to ſtruggle and creepe before we can make any entrance, & deny all that we enioy. Now when in the workes of our calling we intend onely to get wealth, we do as it were ſet bars on heauen gates, & load our ſelues with burdens, which make vs vnable to paſſe. Therefore ſpeciall care muſt be had, that our time and calling be not ſpent in gathering earthly treaſures. And euery man in his calling may remedie this vice, and the practiſe thereof, by doing theſe two duties. Firſt, he muſt reſtraine his affection from the world. Secondly, he muſt turne and diſpoſe it to better things. For the firſt, our affection is like a ſea, which beeing ſuffered to paſſe his banks, ouerflowes the whole countrie: and therefore to keepe our deſires in compaſſe, euery man in his place and calling muſt labour for two things: firſt, for contentation; ſo ſaith the holy Ghoſt: Heb.13.5. *Let not your conuerſation be in couetouſneſſe, but be content with that which you haue.* This contentation is the eſteeming of that particular eſtate wherein God hath placed vs, to be the beſt of all eſtates for vs that can be. A notable example of this vertue we haue in the Apoſtle Paul: who had learned in whatſoeuer eſtate he was, therewith to be content. And therefore he ſaith, Phil.4.11.12. *I can be abaſed, and I can abound, euery where and in all things I am inſtructed both to be full, and to be hungrie, to abound, and to haue want.* This which Paul practiſed, is ſoone ſaid, but not ſo ſoone done. Now that we for our parts may after his example be content in euery eſtate of life; we are to performe theſe duties. Firſt, we muſt labour to ſee a particular prouidence of God, and to haue experience hereof in all things that come to paſſe. In health, wealth, and libertie, all men acknowledge a prouidence; but in the contrary eſtates, of A ſicknes, bondage, and pouerty, &c. the blind world ſeeth no prouidence, nor goodneſſe of God, it ſhuts vp all the goodneſſe of God in health and wealth. But ſuch as profeſſe the knowledge of the true God, muſt better acquaint themſelues with this prouidence and goodnes of God, and labour to feele it, as well in ſicknes as in health, in want as in wealth, in perſecution as in libertie and peace. And when we can in ſome good meaſure doe this, experience of diuine prouidence will breede and bring forth contentation. An example of this we haue in Iob, who in the midſt of his miſerie ſaid, Iob 1.21. *The Lord giueth, and the Lord taketh away, now bleſſed be the name of the Lord:* B let vs in theſe words marke his contentation, and the cauſe thereof: namely his perſwaſion, that God himſelfe did lay that affliction vpon him: in which perſwaſion beeing ſetled he giues thankes to God. Secondly, we muſt labour to be reſolued euen in conſcience with Dauid, *that God is our portion*, that is, that God the father is our father, Chriſt Ieſus our Redeemer, and the holy Ghoſt our ſanctifier and comforter: herein we muſt ſettle our conſciences: and then may we ſay as Dauid ſaid, *I haue a goodly heritage:* Pſa.16.6. & we ſhal find our minds more ſetled & contented, with any eſtate good or bad that befals vs by the will and appointment of God. All men are well pleaſed with health, libertie, wealth; and if we could be able C in truth to ſay, *the Lord is my portion*, we ſhould be as well pleaſed with ſickneſſe, bondage and pouertie. And thus are we to inure our ſelues to contentation.

Now for the better reſtrayning of our affections from the world, two things muſt be done: firſt of all, we muſt in this life reſolue our ſelues to ſeeke for no more, but things that be neceſſarie and ſufficient for vs and ours. For to ſeeke for aboundance is not lawfull, neither doth it ſtand with good conſcience, which I prooue on this manner. We may ſeeke for that which we may pray for: but we haue no warrant to pray for aboundance: for things neceſſarie and ſufficient, we haue warrant to pray; as Agur doth, Prou.30.8. *Giue me neither pouertie nor riches, feede me with foode conuenient for me.* D And Chriſt taught vs to pray on this manner, Mat.6.11. *Giue vs this day our daily bread*: that is, bread for our ſubſtances, or ſuch bread as is ſufficient to preſerue our liues. And Saint Paul plainely 1.Tim.6.8. condemnes the deſire of riches, that is, of things more then neceſſary: affirming that ſuch as deſire to be rich, fall into the ſnares of the deuill. Some haue obſerued 12. wonders in Roff. lib.1. cap.12. the Manna of the Iewes. 1. The children of Iſraell were fedde with it 40. yeares. 2. To the godly it taſted according to euery one his deſire. 3. To the vngodly it was loathſome. 4. A Gomar of it ſufficed all ſtomacks. 5. Whether men gathered more or leſſe, they had full meaſure, neither more nor leſſe, that is, a Gomar full. 6. Two Gomars full before the Sabbath, on other daies but one Gomar full.

7. It fell euery day, but on the Sabbath. 8. It melted in the ſunne, and was hardened in the fire. 9. It was kept many yeares in the Arke vnputrified. 10. Beeing preſerued till the morrowe it putrified, except on the Sabbath. 11. He that gathered leaſt had his Gomar ful. 12. He that gathered moſt had but his Gomar. Now by the moſt of theſe wonders, and ſpecially in that Manna laid vp till the next day putrified, and that euery Iewe had his competent meaſure, were his labour more or leſſe, we are taught, that the ſeeking and deſire of aboundance, pleaſeth not God. Deut.17.16.17. The Lord commandeth the king by expreſſe lawe, that he ſhould not multiply his horſes, nor his ſiluer and gold: it is not here the intent of God to barre Kings from ſeeking for things ſufficient to maintaine their kingdomes; but to moderate their affections, that they ſeeke not for that aboundance, which may ſerue to maintaine, not one, but two or three kingdomes. If God ſend aboundance of things more then neceſſarie to Princes, they may receiue them at the hand of God, and they are to be thankfull therefore: but kings themſelues may not ſeeke for more, then which is ſufficient for their eſtates.

Nowe if this be the dutie of the Prince, then much more it is the dutie of the people: and ſubiects in kingdomes ſhould content themſelues, if they haue as much as will prouide them foode and rayment, and thus much lawfully may they ſeeke for. As for example, a maſter of a family, may with good conſcience ſeeke for that meaſure of wealth, as ſhall in Chriſtian wiſdome be thought meete to maintaine him and his family with conuenient food and raiment: hauing obtained thus much, a pawſe muſt be made, and he may not proceede further, to inlarge his eſtate, by ſeeking for that aboundance that may well ſerue his owne houſe, and a ſecond, or many families more. It may be heere demaunded, howe we are to iudge what is ſufficient for any man? I anſwer, we muſt eſtimate ſufficiencie, not by the affection of couetous men, for then nothing ſhall euer be ſufficient: but we are to proceed by the ſame rule in this matter, as in like caſe of apparell. Becauſe the word of God hath giuen no particular rule, how euery man or woman ſhould be attired: therefore our rule muſt be the example and iudgement of the godly, and graue men and women of our eſtate and order. So likewiſe for a ſufficiencie in things of this life, our rule muſt be the common iudgement and practiſe of the moſt godly, frugall, and wiſe men with whome we liue: and that which they in good conſcience iudge ſufficient and neceſſarie for euery man, according to his place and calling, that is to be eſteemed ſufficient. And here we muſt remember, not to make one rule for all men: that things ſufficient for one ſhould be ſufficient for all: but euery man muſt be meaſured according to his condition and degree. For as one man is aboue another in degree, more or leſſe, ſo to one is more required for ſufficiencie then to another. But the couetous man may except, and ſay, euery gift of God may be ſought for: But aboundance is the bleſſing and gift of God; and therefore it may be ſought for. I anſwer, we muſt diſtinguiſh the bleſſings and gifts of God; ſome of them are ſimply bleſſings; and ſome onely in reſpect. Thoſe which are ſimply bleſſings, are ſuch gifts and graces of God, as are not onely bleſſings in themſelues, but alſo in euery man that hath them: and ſuch are the gifts of faith, of repentance, of the feare of God, and the loue of God and man. The ſecond kind of bleſſings which be in reſpect, are ſuch as are good in themſelues, but not good to euery perſon that hath them: ſuch are riches and aboundance of worldly things: Thus then I anſwer, Euery bleſſing of God may be ſought for, if ſo bee I know it is a bleſſing to me: therefore I may lawfully ſeeke for faith, and repentance, and all ſuch gifts of God, as are ſimply bleſſings. *But* wee may not ſeeke for ſuch thinges, as are onely bleſſings in ſome reſpect, vnleſſe we can ſay they are bleſſings to vs: a ſword or a knife are good things in themſelues, and haue their vſe: but they are not good in the hand of a child, or of a mad man, becauſe they may thereby hurt themſelues. And ſo are riches good in themſelues, but not for euery man: and therefore no further to be ſought, then we knowe they are good and profitable for vs.

Secondly, it is alleadged, when men doe ſeeke for abundance, they finde it, and God would not giue it them, vnleſſe it were a bleſſing: becauſe, whatſoeuer is of God, is good. I anſwer, firſt of all, that God in giuing aboundance to the couetous man, is void of al blame; for the queſtion is, of the mans ſeeking and receiuing, not of Gods giuing. *Againe*, when God grants aboundance to ſome that ſeeke it, he giues a bleſſing, but like to the quailes which hee gaue to the Iſraelits, that brought a plague with them: for God oftentimes giueth temporall bleſſings in his wrath. Thirdly, it may be alleadged, that God hath made a promiſe to euery righteous man, that he ſhall receiue aboundance: riches and treaſures ſhall be in his houſe (ſaith *Dauid*) Pſal.112.3. and therefore he may lawfully ſeeke for riches. I anſwer two waies; firſt, that by riches in the word of God is often vnderſtood things neceſſarie, and not aboundance. Secondly, if riches be taken for abundance; I anſwer, that promiſes concerning temporall bleſſings muſt be vnderſtood with exception of the croſſe and chaſticement: and therefore the meaning of the Pſalmiſt is, that riches ſhall be giuen to the righteous, vnleſſe it bee the will of God to exerciſe & trie him by want and pouertie. And that this place muſt thus be vnderſtood, it appeares plainely, Heb. 11.37. where ſome are commended,

mended, becauſe they indured pouerty by faith, wandring too and fro in ſheep-skins & goat-skins. And Lazarus when he died, was receiued into Abrahams boſome, though in his life time he had not ſo much as crummes from the rich mans table, to feede his bodie. Now then, if the promiſe were abſolute, euery man might ſeeke for abundance, and euery beleeuer ſhould haue it: but ſeeing it is conditionall, and we are vncerten whether it wil pleaſe God or trie vs by want or no; therefore we may not ſeeke for abundance. Fourthly, it may be alleadged, that euery man muſt doe good to the Church and common-wealth, and therefore he muſt ſeeke for plentie, that he may haue wherewith to doe this good. I anſwer, we muſt doe good indeede, but yet within the compaſſe of our eſtates and callings, and according to our abilitie; for God accepteth euery man according to that he hath, and not according to that he hath not.

Laſtly, it is alleadged, that there be examples of righteous men; as Abraham, Iacob, and Salomon, that abounded with riches. I anſwer, they got not their riches by ſeeking aboundance: they were made rich by Gods ſending, not by their owne ſeeking. So may any men accept abundance, when it is the pleaſure of God to beſtow it vpon them, while they walke in their callings. And it can not be ſhewed, that either Abraham, Iacob, or Salomon, wanting riches, ſought for them, but commonly the couetous man layes plottes how to get thus much for himſelfe, and thus much for his children, ſo many hundreds, and ſo many thouſands: whereas Iacob asked of God, but food and raiment. Therefore whatſoeuer is ſaid to the contrary, the truth is, that no man can with good conſcience ſeeke for things more then neceſſarie. And this one thing muſt be as a corde vnto vs, to reſtraine our affections from the world: that God hath giuen a commaundement, that we muſt ſeeke onely for things, that may be in Chriſtian wiſedome eſteemed neceſſarie.

Now let vs proceede to ſearch how wee may turne our affections from the world to better things. The way is this. As the chollericke perſons that deſire to reſtraine their haſtineſſe, muſt turne it againſt themſelues for their owne ſinnes: Euen ſo the worldling that deſires to turne his gripple minde from earthly things, muſt ſet his minde on the kingdome of heauen. And for the doing of this, two things are eſpecially required: firſt, we muſt indeauour to haue the eies of our mindes inlightned by Gods ſpirit, that we may ſee how happy the eſtate is that God hath prepared in his owne Kingdome for them that loue him. Thus Paul Epheſ. 1.18. prayed for the Epheſians, *That the eyes of their vnderſtanding might be inlightened, that they might know what the hope was of their calling, and what the riches of his glorious inheritance is in the Saints.* The beaſt that goes in a bare common, if once it ſet eie on a better paſture, will, without further delay, ouer hedge, and ditch, and all, till it come into the ſaid paſture. Now that which is in nature, ſhould much more be in them that are partakers of the grace of Chriſt. Therefore although like moales we haue our heads alwaies rooting vnder the earth: yet if we doe by grace but caſt our eyes to the ioyes of heauen, we cannot but turne our hearts from the loue of this preſent world. A notable examp. of this we haue in Moſes, who when he might haue bin heire to Pharaoes daughter, refuſed honour, *eſteeming the rebuke of Chriſt greater riches then the treaſures of Egypt: becauſe he had reſpect to the recompence of reward.* Thus God in mercie opened his eies, and made him ſee the happie eſtate of the kingdome of heauen, and thereby cauſed him to leaue and forſake the honour and wealth of Egypt.

Heb.11.26.

Secondly, we muſt indeauour to haue in our hearts, a ſenſe and feeling of the want of Chriſt, and to ſee our damnable eſtate in our ſelues, and how greatly we ſtand in need of the blood of Chriſt to waſh away our ſinnes. Behold a notable meanes to make any man (though he were couetouſneſſe it ſelfe) to turne his heart from the pelfe of this world, and to ſeeke wholly after ſpirituall and heauenly things. For the conſideration of our owne miſerie in our ſelues, and a liuely ſenſe of the neede we haue of Chriſt, will make vs hunger after him and his righteouſneſſe, aboue all things in the wrold. We find by experience, that many are indued with good gifts of knowledge, of ioy in the word of God, of zeale, &c. who neuertheleſſe in their callings be ouercome with this foule ſinne of couetouſneſſe: and the reaſon is, becauſe they were neuer thoroughly touched with any ſenſe or feeling of their neede they had of Chriſt: their hearts are dead in ſinne and corruption, and they neuer knew the vileneſſe of their owne natures, and in what extreame miſerie they are out of Chriſt. And if they might be brought to a feeling of their vnworthineſſe, and made to hunger after him, they would then beginne to ſay with Saint Paul, *I eſteeme all things as doung in regard of Chriſt.* And with Dauid, *As the Hart braieth after the riuers of waters, ſo thirſteth my ſoule after thee, O Lord.* This is the counſell of Chriſt, *Firſt ſeeke the kingdome of God and his righteouſneſſe,* Math.6.33. We muſt in our ſelues be as the wounded man that lay in the way, that Chriſt Ieſus the true Samaritane may come by vs to ſupple our woundes, and to powre his own pretious blood into our ſoules. For as Marie ſaid, *God filles the hungry with good things, but the rich he ſends emptie away.* And thus ſhall we be able by Gods grace to turne our affections ſet on the world, to heauenly things. Thus alſo we ſee how to walke in our callings with good conſcience, and to auoid the ſinne of Couetouſneſſe.

Philip.3.8.
Pſal.42.1.

Luk.1.53.

Now I come to the ſecond ſinne of iniuſtice, whereby men abuſe their callings, to the

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A hurt and hinderance of others, either publikely or priuately. Example of this we haue Luk.19.8. in Zaccheus the Publican, who enriched himſelfe by forged cauillation. Now this ſinne ſpreades it ſelfe as largely through all degrees and ſtates of men, as the former ſinne of couetouſneſſe: as will appeare if we doe but take a view of ſuch as be the principall callings. And firſt, to beginne with Emperours and Princes, by whom is practiſed the greateſt iniuſtice that can be, as they are in the greateſt callings: for many of them content not themſelues with their owne dominions, but encroach either by fraud or by violence on their neighbour-kingdomes, and for the increaſing of their eſtates, ſpare not to ſhed riuers of blood. B *As* at this day, the Turke in *A*ſia, and the Spaniard alſo, who ſeekes by all meanes to make himſelfe the Emperour of the Weſt parts of the world. Like iniuſtice appears in the calling of ſuch magiſtrates as vſe to take bribes, to reſpect mens perſons in executing of iuſtice and iudgement. Iniuſtice alſo creeps into the chaire of Moſes, when the word of God, the food of mens ſoules is with-held, as alſo when it is corrupted, partly by the poyſon of mens errours, partly by the deuiſes of mans braine. Iniuſtice in the calling of the Lawyer, is to take larger fees, then ſtatute and conſcience will allow: and to make delay of ſuites, yea to delay them, not from morning till night, as Iethro ſaid to Moſes, but frō terme C to terme, yea from yeare to yeare, for the increaſing of their gaine. In the calling of the Phyſitian, it is iniuſtice, to miniſter phyſicke to the bodies of men, that is learned out of books, without any experience, alſo to miniſter Phyſicke vpon the bare inſpection of the vrine, which by the beſt learned is iudged to be inſufficient, and oftentimes deceitfull: yea to preſcribe drunkenneſſe and fornication for the cure of ſome diſeaſes: and to miniſter phyſicke to parties abſent, vpon the erecting of the figure at the time of the interrogation. In the calling of the Merchant and tradeſman, there is falſe weights, and falſe meaſures, diuers weights and diuers meaſures; ingroſſing, mingling, changing, ſetting a gloſſe on wares by powdering, ſtartching, blowing, darke D ſhoppes, glozing, ſmoothing, lying, ſwearing, and all manner of badde dealing. In the patrone, there is preſentation giuen, but with ſecret condition of hauing his owne tythes, or ſome other fleece out of the liuing. In the landlord, there is racking of rents, taking immoderate fines, incloſing of grounds that haue laien common time out of mind: and the cauſe is, want of ſobrietie & temperance in diet and apparell. In the husbandman and cornemonker, there is exceeding iniuſtice, in hording vp graine till the time of further aduantage: and in taking whatſoeuer they can get for their owne, though it be to the ſhedding of the blood of the poore. In the calling of the Printer, which ſhould ſerue for the ſpeciall good of the Church and common-wealth, there is exceeding iniuſtice done to both, by the publiſhing of libels, and hereticall bookes, whereby errours are ſpread abroad, as alſo by publiſhing vnchaſt, immodeſt, and vnprofitable writings. And in the calling of the Booke-ſeller there is like iniuſtice, in that they ſell all bookes, good and badde, of truth and falſhood, and that hand ouer head, without any regard, to euery one that commeth. For at this day, in England, a papiſt may furniſh himſelfe almoſt with all kind of bookes of his own hereſie, and that in the ſhoppes of Proteſtants. A thing to be thought vpon, and that which greatly hinders the good of this our Church. Thus ouer all eſtates and callings the canker of Iniuſtice hath ſpread it ſelfe, ſo as we may take vp the complaint of the prophet Micah, *It is hard to finde a righteous man: euery man laies a net for his brother, and ſeeketh his hurt, his blood, and vtter vndoing.* Micah.7.2. This is ſo plaine, that he which hath but halfe an eye may ſee it. Yet the vniuſt man wanteth not excuſes, but ſaith, The world is naught, and therefore they that will liue in the world muſt doe as other men doe. *Anſw.* This indeede is the blinde reaſon of vngodly men: but Saint Paul giueth another rule, and bids vs *walke vnblameably in this preſent world, as lights in the middeſt of a crooked and peruerſe generation.* Phil.2.15. *A*nd though the whole world ſhould giue themſelus to the practiſe of iniuſtice, yet he that is the child of God, muſt carrie himſelfe in his calling in ſuch manner, that he may be a light to them with whom he liueth. Other more blinde and ſhameleſſe, for the maintaining of their Iniuſtice, alleadge the example and practiſe of our Sauiour Chriſt, in ſending for another mans *Aſſe* and the colt, when he went to Ieruſalem. Math.21.3 But who doth not ſee the notorious abuſe of this place of Scripture? For our Sauiour Chriſt did this as Lord, not onely of the beaſt, but alſo of the owner. *A*nd therefore when he ſent his Diſciples, at the ſame time he inclined the heart of the owner, to be willing to let them goe: ſhewing thereby himſelfe to be the Lord, that hath the hearts of all men in his hand, and conſequently the gouernour of all things elſe. Other allegations for the defence of iniuſtice are of no moment. Now then, we muſt enter into examination of all the workes of our callings, and finding what ſtands not with equitie and iuſtice we are to forſake it. *A*nd the better to perſwade vs hereunto, theſe reaſons may be vſed. Firſt of all, it is Gods commaundement, that euery man ſhould deale iuſtly in the workes of his calling: as Paul ſaith to Titus, *The grace of God that bringeth ſaluation vnto all men hath appeared, and teacheth vs, that we ſhould denie vngodlineſſe and worldly luſts, and that we ſhould liue ſoberly, righteouſly, and godly in this preſent world.* Tit.2.11. Againe, *Let no man defraud or oppreſſe his brother in any thing.* 1.Theſſ. Now then, if we haue beene faultie in this kinde heretoſore,let vs now beginne to make conſcience of this commandement. Secondly, we muſt cōſider with our ſelues, that ſo long as we practiſe iniuſtice in our particular calling, all our worſhip and ſeruice of God in prayer and thankſgiuing,in hearing the word,and receiuing the Sacraments,is an abominatiō vnto the Lord. Hereupon he ſaith to the Iewes, *I abhorre your Sabbaths & new moones:* and the reaſon is, Eſay.1.13. becauſe their hands were full of blood. Againe,the Lord profeſſeth that the ſacrifices offered vnto him by the Iewes, were, as if a *man ſhould cut off a dogges necke*,and offer it him Eſay.66.3. in a ſacrifice; becauſe they liued in their wickedneſſe. Thirdly, they that practiſe iniuſtice haue the curſe of God to follow them. Paul ſaith, that the *vniuſt man ſhall neuer enter in the* 1.Cor.6.9. *kingdome of God.* And Moſes ſaith, that they Deut.25.16. *which vſe falſe weights are an abomination to the Lord.* Looke then how many practiſes of Iniuſtice be vſed in any mans calling, ſo many barres and ſtops there be to keepe him from the kingdome of God. Laſtly, let vs marke what S.Paul ſaith of himſelfe,that, *In all things* 2.Cor.5.11. *he had a care to pleaſe God, in conſideration of the terrour of the Lord:* and that is,as if he had ſaid; I know in the laſt day I muſt come to the barre of Gods iudgement, and there be tried of all the things I doe, and therefore doe I endeauour to keepe a good conſcience in all the workes of my calling. And in the very ſame manner ſhould euery one of vs ſtirre vp our ſelues to the practiſe of iuſtice, and to the auoiding of bad dealing in our callings: for at the laſt day, the badde practiſes of euery man ſhall be made manifeſt, and we ſhall be iudged according to that we haue wrought when we liued in the fleſh. Thus much for the two vices to be avoided in euery mans calling.

The vertues which the word of God requireth of vs in the practiſe of our callings, are many,but two eſpecially:*Faith*, and *Loue*. By faith, I meane not onely ſauing faith, but another particular faith ariſing of it, whereby we muſt be perſwaded,that our particular calling and the workes thereof, are pleaſing vnto God: and that he will giue a bleſſing vnto them for Chriſts ſake. And whatſoeuer is not of this faith, is ſinne. When Noah is ſaid to Heb.11.7. build an arke by faith, we muſt not onely vnderſtand iuſtifying faith,but withall, another particular faith flowing from it: whereby he was perſwaded,that the building of the Arke was a worke acceptable vnto God, and that he ſhould find a bleſſing therein. And without this particular faith, no man can pleaſe God in any calling. Now there is a relation betweene faith, and the word: where faith is, there muſt be a word of God; and where the word is not,there can be no faith. And therefore that the actions of our callings may be done in faith, we muſt haue a word whereon to build our faith. And this word is twofold: A word of commandement, and a word of promiſe. The Commandement is that word of A God,whereby the actions of euery mans calling, are either expreſſely commanded, or at leaſt approoued. The promiſe, is a particular word,either directly propounded, or by iuſt conſequent to be gathered out of the Scriptures; whereby God hath promiſed to bleſſe the labours and workes of our callings. And for knowledge of both theſe, muſt euery one labour in his place. The Magiſtrate muſt haue a commandement from God in his word that muſt authorize him to draw the ſword: and a promiſe of bleſſing and protection, when vpon good cauſe he drawes the ſword indeede. The like muſt the Miniſter haue for his calling, and the man of trade for his. And he that hath not both a commandement & promiſe,cannot B poſſibly doe the works of his calling in faith.

Now if any ſhall thinke this ſtrange & hard, let them conſider what is done in townes and corporations. Men of the ſame trades, haue their Wardens and Maſters of their companies, yea decrees and ordinances, to which they bind and conforme themſelues. Now if men be content to binde themſelues to their owne ordinances, ſhall they not much more yeild themſelues to the commandements of God, and walke in their callings according to them? Againe,when m[illegible] thus liue by faith, hauing regard to Gods commandements, it cauſeth them to doe their actions in obedience. And when they ſhall by the ſame faith C reſt vpon the promiſe of God, it will make them caſt their workes on the Lord, and free them from carking & diſtruſtfull cares, which pull the heart in peeces. And by this meanes alſo,they ſhall eaſe their mindes, when they lie vnder the croſſes,that are incident vnto euery calling ſince the fall of *Adam*: for in this promiſe ſhall we behold the bleſſing & goodnes of God in the middeſt of our troubles. *As* the wood that Moſes caſt into the bitter waters, made them ſweete: ſo the promiſe of God,veiwed by the eie of faith, ſweeteneth the troubles and croſſes of our callings.

The ſecond vertue is loue. Faith which is alone in iuſtification,goeth not alone in life & conuerſation,but loue and faith are both ioyned togither,for faith worketh by loue. *A*nd D yet they are not one and the ſame vertue, but differ in their actions: as the man that ſerueth a maſon vpon the ladder, hath vſe of both his hands, with one he ſtaieth himſelfe,with the other he reacheth vp his burden: ſo hath euery man in his calling the vſe of two ſpirituall hands, the hand of faith, & the hand of loue: the hand of faith,keepeth him in compaſſe, & ſtaieth the mind vpon the word of God: and the hand of loue reacheth out it ſelfe to others, in duties of loue towards *God* & man: and thus faith and loue differ. Now the practiſe of loue ſtands in two things. Firſt, we muſt refer all the workes of our callings, to the honour,praiſe, and glorie of *God*: and here is the principall thing wherein loue conſiſts. And therefore Paul ſaith notably of himſelfe, *The loue*

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2.Cor 5.14. A *of Chriſt conſtraineth me*, ſignifying thereby, that whereas Chriſt had ſo loued him, as to ſhed his blood for him, that very loue did conſtraine him to refer all that he could do, to the honour and praiſe of Chriſt. Now looke what Paul here ſaith, the ſame muſt euery particular man in his calling ſay of himſelfe: that the loue of Chriſt in ſhedding his blood for him, conſtraineth him to doe all things for the honour and praiſe of his name. The ſecond dutie of loue is, to apply the works and duties, and labours of our callings, to the good of the Church and Common-wealth, and the place whereof we are members. Thus Paul ſaith to the Galatians, Gal.5.13. *Doe ſeruice one to another by loue.* And this is done when we imploy our labour, for the B good of our brethren: and thus briefly we ſee how loue is put in practiſe.

If we ſhall examine our ſelues by theſe two points, it will appeare, that moſt men come ſhort of their duties: for whereas it is the property of vnfained loue, not to ſeeke his owne things, but the good of others: the common practiſe of men is to imploy their paines for themſelues, according to the common ſaying; Euery man for himſelfe, and God for vs all. Now are the euill daies, wherein men are louers of themſelues. The moouing cauſe almoſt in euery man that cauſeth him to doe the duties of his calling, is the reſpect of priuate benefit. It is hard to finde a man that labours in his calling vpon loue, to the glorie of God, C and the good of his brethren. Thus we ſee how the word of God giues direction for the holy vſe of our callings.

The ſecond meanes to ſanctifie our callings, and the workes thereof, is Prayer. This prayer is that, whereby we doe not onely pray vnto GOD for the pardon of our ſinnes, and for the ſupply of ſuch graces as concerne life eternall, but particular, for a bleſſing vpon the labours of our callings; whoſe beginning muſt be with prayer, and in due ſeaſon end with thankſgiuing. The commandement to this purpoſe is plaine, Col.3.17. *Whatſoeuer ye doe in word or in deed, doe all in the name of the Lord Ieſus, giuing thankes to God.* The meaning is, that when we enterpriſe any buſines, D either in ſpeech or action, we muſt firſt call on God for his bleſſing, and giue him thankes in the end. Pſal.127.1. Dauid ſaith, *Except the Lord build the houſe, they labour in vaine that build it; and, except the Lord keepe the citie, the watchman keepes the watch in vaine.* If Paul before he took ſhipping prayed on the ſhoare, then much more muſt we doe it, in the maine and weighty workes of our callings. Parents in their families teach their children to ſay, *Father I pray you bleſſe me, Mother I pray you bleſſe me*: Well, Gods Church is his family, and men that liue therein are the children of God: he is the father and the maſter of that family: therefore let this practiſe of earthly parents teach vs, when we begin the actions of our callings, to goe to our heauenly Father for his bleſſing. This we muſt remember to practiſe, and ſo ſhall we ſanctifie the workes of our callings.

The ſecond thing required, in doing the workes of a mans calling, in a good manner, and which ſerues alſo for a good continuance in the calling, is Conſtancie. And it is nothing elſe, but a perſeuerance in good duties; which is the more needfull, becauſe it is no commendation for vs, to make choice of a good and fit calling, and to enter into it, vnleſſe we goe through-ſtitch in the duties thereof. For euen as the ſouldier in the field muſt not chaunge his place, wherein he is placed by the Generall, but muſt abide by it, to the ventring of his life: ſo muſt the Chriſtian continue and abide in his calling, without change or alteration. There is a certaine lightneſſe in the nature of man, whereby it commeth to paſſe, that many like better of other mens callings, then of their owne: and hereupon are mooued vpon euery light occaſion to alter their calling. But in the text in hand, the holy Ghoſt meetes with this lightnes, by commaunding euery man to continue conſtant in doing the duties of his particular calling; *Let euery man abide in that vocation wherein he was called.* And we muſt be carefull to auoid three lets of Conſtancie: Ambition, Enuy, Impatience. Ambition is a vice, whereby any man thinking better of himſelfe, then there is cauſe he ſhould, becomes malecontent with his particular calling, and ſeeketh for himſelfe an higher place, and a better eſtate. An example of this Ambition we haue in our firſt parents: who by Sathans allurement became malecontent with that ſtate wherein they were created, and ſought to attaine to the condition of God himſelfe. And this ſinne of theirs cleaueth faſt to the nature of euery man, and by it we are eaſily carried to a diſlike of our condition. Thus Abſolom through Ambition, was mooued to ſeeke his fathers kingdome, iudging baſely of his preſent eſtate; for out of naturall ſelf-loue ſprings Ambition. And for the better redreſſing of this vice in our ſelues, euery man muſt enter into conſideration of his owne eſtate: we muſt bethinke our ſelues, that in reſpect of our bodies, we are but duſt & aſhes, & to duſt we muſt returne againe: that in reſpect of the diſpoſition of our hearts, altogether ſet vpon ſin, we are far more wretched then any other creature; and alſo, that of our ſelues, we haue not any ſufficiencie for the doing of the leaſt and ſmalleſt dutie of the baſeſt calling in the world: for of our ſelues we are not ſufficient to thinke one good thought, much leſſe to performe a good duty acceptable to God, in any calling whatſoeuer. And therfore we muſt conſider with our ſelues, that in our particular callings . we are but as weake inſtruments in the hand of the Lord, who is the principall worker & agent. Theſe and like meditations might mooue vs to contentation in the calling in which God hath placed vs.

The ſecond impediment to conſtancie is

A Enuie, which is a pining away of the heart when we ſee others placed in better callings and conditions then our ſelues. This is a common ſin, and it is the cauſe of much diſſention in the common-wealth. It is one of Machiauel his policies, to hold it neceſſarie in a cōmon-wealth, that men of ſundrie degrees & callings ſhould enuie & maligne each other. But contrariwiſe it is a manifeſt hindrance to conſtancie in good duties, and hurtful both to Church & common-wealth. And for the better redreſſing of this fault, we are to conſider, that the greateſt callings that be, are not ordained for the maintenance of pride, and for the priuate benefit of men, but for the common good. B Secondly, that ſuch as are placed in the greateſt callings, haue the greateſt charges and therefore are to yeild vnto God the greateſt accōpt.

The third impediment of conſtancie is impatience, which is a diſquietnes of mind, ariſing from the continuall troubles that are incident to all callings, ſpecially when men are not able to beare them, nor to brooke the iniuries that are commonly done vnto them in word or deed. This very ſinne maketh many a man to leaue his place. Such as goe to ſea, for their delight, make choice of faire and calme daies; afterward beeing ſicke, yea toſſed with winde and weather, and in ſome danger of their liues, they wiſh themſelues on land againe, beeing grieued they euer came on ſhipboord; profeſſing if they come to land againe, neuer to come on ſea any more: C Euen ſo doth it fare with many men both in Church and Common-wealth: They take a liking of this or that calling, they enter into it, hoping for pleaſure, wealth, and approbation of men: now afterward finding themſelues diſappointed of their expectation, and to walke in callings with many troubles and diſcomforts, hereupon they become impatient, and either doe indeede, or greatly wiſh to leaue their callings. Now to remedie this vice, we muſt reſolue to goe on, to doe the duties of our callings, to goe through ſtitch in all croſſes or calamities that may befall vs any way: arming our ſelues with all meete and neceſſarie patience. Thus Chriſt commanded his diſciples, *to poſſeſſe their ſoules with patience.* D And Paul chargeth the Philippians, *to let their patient and equall mindes be knowne to all men.* The ſurgeon that is to cut his patient, goes on to launch & to worke his cure, though his patient crie neneuer ſo much: ſo muſt wee in our partiular callings goe on with courage and conſtancie, to doe the duties thereof, for the glorie of God, and the good of men, though there be neuer ſo many lets and impediments to hinder vs: and, as Paul ſaith, to paſſe through good report & bad report, through ſhame & rebuke.

And that we may thus conſtantly proceede in all good duties with all patience, we muſt often remember, that the duties of any lawful calling, be it neuer ſo baſe, are accepted and approoued of God. Our Sauiour Chriſt himſelfe complaineth on this manner, *I haue laboured in vaine, I haue ſpent my ſtrength in vaine.* Eſay.49.4. Here we ſee the little ſucceſſe that the head and perfect doctour of the Church had in his calling; but let vs ſee, how doth he comfort himſelfe? ſurely thus in the words following, *But my worke is with my God:* that is, howſoeuer men ſubmit not themſelues to my doctrine, yet my father approoueth it. It was a thing that troubled S. Paul, that his labour in the miniſterie did not turne to the good of all, but was to ſome the ſauour of death to death: yet he comforts himſelfe with this, that alwaies to God it was a ſweete ſmelling ſauour; and by the ſame conſideration of Gods approbation, we ſhould arme our ſelues with patience, that we may with good conſcience goe on in good duties to the end. Thus much of the three impediments of conſtancie.

To proceede yet further: Conſtancie heere commaunded, muſt be vnderſtood with three things: with *helps, vacations, changes.* Touching *helps*, the ordinance of God is for the better cōtinuance of callings, that cuſtoms & tribute be paid to Magiſtrates; neceſſary ſtipēds, tythes, & dues to Miniſters of the word: and Moſes, ſaith, that al ſuch as do the offices of their callings diligently, & for all this grow to decay, wanting the bleſſing of God vpon their labours, muſt be helped by lending freely, by forgiuing of debts, and other like curteſies. Deut.15.7. Let hard hearted men thinke vpon this, that will not in ſuch caſes lend freely, but prey on ſuch perſons till they haue ſucked their bones. These are the bane and plague of a common wealth: theſe are they that make beggars and vagabonds. For where there is no free lending, there many a man goes to wracke. *Vacation* is to ſurceaſe from doing the duties of a particular calling for ſome time or ſpace: and it hath his warrant from the word of God, which alloweth vacations in three reſpectes. Firſt for religion ſake, which is the principall vacation of all, and it is commended in the fourth commaundement, *Remember the Sabbath day*, that is, the day of reſt, or of vacation, *to keepe it holy.* And here euery man is bound in conſcience before God, to ſurceaſe from the duties of his calling on the ſeuenth day, which is now in the new Teſtament, the Lords day, and ſo is to continue to the laſt iudgement. And this *vacation* is neceſſarie euen in common reaſon; for without it there can be no good proceeding in religion. It is the meanes to beginne, continue, and increaſe both knowledge and grace. He that hath the moſt excellent gifts of nature, ſhall neuer be able to attaine to learning, vnleſſe he ſet himſelfe apart, and giue himſelfe to ſtudie: much more then, the knowledge of the myſteries of the kingdome of heauen cannot be obtained, vnleſſe men at ſome times lay aſide all worldly affaires; ſpecially on the Sabbath daies. Therefore it is for the good of families, townes, countries, and kingdomes, that the Lords day be kept, and conſequently it ſtands vs in hand to take the benefit of this vacation, and to vſe it for the increaſe of faith, repentance, and obedience, if we deſire the ſaluation of our owne ſoules. God, who is the ſoueraigne King ouer all, might haue inioyned vs a perpetuall labour from one day to an other for all the daies of our liues: but tendering our good and ſaluation, he inioyned vs to labour ſixe daies, commaunding a vacation on the ſeuenth.

The ſecond vacation is in reſpect of recreation, which alſo hath his warrant when it is lawfully vſed. God commaundeth euery man to labour in his calling, and to eate his owne bread in the ſweate of his browes: and in commaunding labour, he alloweth the meanes that make vs fit to labour. And therefore withall he admitteth lawfull recreation, becauſe it is a neceſſary meanes to refreſh either body or mind, that we may the better doe the duties which pertaine vnto vs. Of recreation I haue ſpoke elſe-where: therefore it ſhall ſuffice now briefly to propound a caueat or two. Touching recreation theſe caueats muſt be remembred. Firſt of all, it muſt be moderate, otherwiſe it is a meanes to call and drawe vs from our callings. Secondly, it muſt be in things lawfull. Thirdly, it muſt be on the daies of labour: for labour is then onely commaunded, and therefore recreation which is a ſurceaſing from labour for a time, and ſerueth onely to make vs more able to continue in labour, muſt be on the ſixe daies, and not on the Sabbath: at which time, becauſe we muſt abſtaine from ordinary labours of our callings, we are much more to abſtaine from our accuſtomed recreations: for where that which is more neceſſary & principall is forbidden, there the leſſe neceſſary is forbidden alſo: but labour is the more neceſſarie and principall, and recreation ſerues for labour. This beeing ſo, it is a notable abuſe of many, to make the Lords day, a ſet day of ſport & paſtime, which ſhould be a day ſet apart for the worſhip of God, and the increaſe in the duties of religion. And this is ſpecially the fault of houſholders, which hauing imployed their ſeruants to labour ſixe whole daies together, giue them the ſeuenth day, which is the Lords, for recreation.

A third vacation is in time of neceſſity, when men are diſabled by reaſon of ſicknes, age, impriſonment, or any other iuſt impediment. And the ordinance of God is, that ſuch perſons as haue the trembling hand (as Moſes ſpeaketh. Leuit. 25.35.) ſhould be maintained with ſuch things as be neceſſary to life and health, by the labour of other mens callings. This thing muſt not be maruelled at, for the goods we haue are not our owne, but the Lords: we are but keepers and ſtewards of them. And it is Gods will that the poore ſhould haue title to a part of euery mans goods: and for this cauſe it is a ſhame if they haue not reliefe without rouing, begging, or crying.

And here two queſtions are to be ſcanned that are much ſpoken of, and often mooued. Firſt, whereas it is a generall dutie to viſit our neighbours in time of ſickneſſe, it is demaunded, whether it is lawfull at all to ſurceaſe from this dutie in time of plague or peſtilence? I anſwer, there may be and is a lawfull vacation from this dutie, and that with good conſcience for ſome time, and vpon ſome occaſion. For firſt of all, it is lawfull to maintaine our owne liues, ſo it be without the hurt or hinderance of the liues of other men: now to flie in time of contagious peſtilence, is to preſerue the life of ſome without the hurt of any. Secondly, in common dangers, as in time of famine, fire, and ſword, men for their ſafetie may flie from their neighbours, and therefore by like proportion, we may flie in time of contagious ſickneſſe. Thirdly, in the Church of the Iewes the Leper was put apart from the ſocietie of men: and that, in effect, was as much, as if all the Iewes had withdrawne themſelues from his ſocietie. And therefore now it is not ſimply vnlawfull to flie in time of contagious peſtilence. It is alleadged, that to flie is a flat diſtruſting of God, as though he would not preſerue and defend vs. I anſwer, that diſtruſting of God is not a fault in the action of flying, but in the perſons that flie. Men that labour for meate and drinke, doe many times diſtruſt the goodneſſe of God, yet the fault is not in the labour it ſelfe, but in the parties that indure the labour. Secondly, it is alleadged, that to flie is to forſake thoſe to whom we are vnited in the bond of neighbourhood, which is vnlawfull: I anſwer, when the parties viſited haue ſufficient helpes appointed by the Magiſtrate, both for their bodies and ſoules, then to flie is not to forſake, and in ſuch caſes, parties viſited are not to deſire the preſence of their neighbours. It is alleadged, that Dauid neuer fled away whē the people were ſmitten with the plague. *Anſwer.* There be ſpeciall reaſons thereof. Firſt, that plague was ſent by God vpon a ſodaine. Secondly, his very ſinne was the cauſe of the ſaid plague vpon the people. Thirdly, Dauid had no cauſe to flie, becauſe he then was aſſured that himſelfeſe ſhould eſcape. Thus then the viſiting of neighbours and friends, though it be a needefull dutie, ſometimes admits vacations, in which we may with good conſcience goe aſide and ſeeke the ſafetie of our owne ſelues, and thoſe that belong vnto vs: if ſo be neceſſarie helpe be otherwiſe prouided for the ſicke.

The ſecond queſtion is, whether the Miniſters of the Goſpell may flie in time of perſecution? I anſwer, they may, if they be freed from the bonds of their callings, whereby they are tied to their charges. Thus Moſes fled to Midian; and Paul out of Damaſcus: and our Sauiour Chriſt from among the Iewes. Secondly, I adde, that Miniſters not freed from their callings, may by the conſent of their people, for a time goe aſide,for their owne ſafetie,& the further good of men, till the brunt of the perſecutiō be ouer:ſpecially if they in particular be aymed at. Act.19,30. When Demetrius had raiſed a tumult in Epheſus about Diana,& the people had caught Pauls companions,Gaius & Ariſtarchus: Paul mooued with zeale, would haue entred into the middle of the preſſe;but as S.Luk. ſaith,certaine brethren ouerruled him, and would not ſuffer him to enter,but cauſed him to withdraw himſelfe.Thus then it is manifeſt, that in common dangers, publike callings admit their vacations in ſundry cauſes. Thus much of vacations,now I come to changes.

A change of a calling, is a lawfull going from one calling to another.It is not the Apoſtles meaning to barre men to diuert from this or that calling, but he giues them an *item* to keepe them from changing vpon euery light conceit,and euery ſodaine occaſion. And that changes may lawfully be made, it appeareth thus. Amos by calling was firſt a heard man, but after a prophet. The Diſciples were firſt fiſhermen, and after Apoſtles. Our Sauiour Chriſt himſelfe was by calling a Carpenter, in his firſt & priuate life,till he was thirtie yeares old:yet after his baptiſme,he ſhewed himſelfe to be the Meſſiah, and Sauiour of the world. Neuertheleſſe,a change may not be made,but vpon vrgent and weightie cauſes,and they are two eſpecially; *Priuate neceſſitie* and the *common good.* *Priuate neceſſitie*,is when men cannot maintaine themſelues and theirs by the callings in which they are; for then they may betake themſelues to other callings. Thus a Merchant man may become an husbandman,& an husbandman,a Merchant.Thus a phyſitiā may become a miniſter of the goſpel. And Paul an Apoſtle,vpon priuate neceſſitie, returned to the calling of a Tentmaker:yet ſo as he performed his miniſterie,when occaſion was offered.

The ſecond cauſe of making change lawful, is *the publike good.* Thus may a priuate man become a magiſtrate. And it muſt be remembred,that ſo oft as we change, it muſt be to better and more excellent callings, in which we may glorifie God more, and bring greater benefit to the Church and Common-wealth. 1.Cor.14.1. Thus Paul biddeth the Corinthians to ſeeke for the beſt gifts, which might ſerue for the beſt callings. And here the fault of ſome is to be reprooued,that hauing notable gifts of nature and learning, becauſe they would attaine to worldly wealth,make thēſelues Merchants, or factors to merchāts,or ſeruing men to great perſons; whereas for their gifts, they might doe God better ſeruice in the greateſt callings of the Church.And thus much of conſtancie.

The conſideration of this, that we are bound to be conſtant in duties of our particular callings,muſt teach vs much more to be conſtant in the generall duties of Chriſtianitie. And therfore let vs al be carefull,not onely to profeſſe the true religion for the preſent time, but to continue conſtant in this profeſſion vnto the end.Our generall calling admitteth no vacatiō nor change,as our particular callings do. Well thē,in that we profeſſe our ſelues to be mēbers of Chriſt;in theſe our happy daies of peace,let vs arme our ſelues againſt the euill daies to come,that we may be faithfull to the end.

Againe,in the generall calling, euery man is bound in all good conſcience,to obey God in all his cōmandements:here alſo muſt our conſtancie appeare,ſo long as we liue,that we may ſay with Paul; *I haue finiſhed my courſe, I haue fought a good fight.* 2.Tim.4.7. And with Hezekias on his death-bed; Iſa.38.3. *Lord remember how I haue walked before thee,with an vpright heart,& haue done that which is acceptable in thy ſight.* God hath made a moſt mercifull promiſe of life euerlaſting, which is the comfort of all comforts,& without which,the caſe of Gods childrē were of al moſt miſerable. And this promiſe is made to thē that continue faithful vnto the end: theſe are they on whom God wil beſtow the crown of life. And thus much for continuance in our callings.

The laſt point to be conſidered,is *the good ending thereof.* And herein are two things required:the *Reſignement,& the Account.* In the parable of the rich man,the lord calleth his ſteward, & biddeth him giue an account of his ſtewardſhip,for he can be no longer ſteward:where we ſee,beſides the reſignmēt of our callings, there muſt an account be made of our doings therin. Of theſe two in order. *The Reſignement of a calling*,is nothing elſe,but the laying down of the ſaid calling,by ceaſing to put in execution the works & duties thereof.In the reſignement of callings, two things muſt be conſidered.Firſt, *the time when.* Secondly, *the manner how.* *The time* is not left in our owne choice: for wee may not leaue our callings when wee pleaſe; but the preſcribing thereof belongs to God: like as in the field, the ſouldier may not leaue his ſtanding when he will,vntill he haue a warrant from the Captaine. For as the caſe ſtands in one kinde of calling, ſo by proportion in the reſt.Now in one particular calling, namely, in the office of the Leuite,the entrance into it, the Numb.8. continuance,& the ending of it,is in the will of God,who preſcribes the time when he muſt enter,namely,at the age of thirtie yeares; & how long he muſt continue,twentie yeares;& when he muſt end,namely,at fiftie yeares. And therefore the preſcribing of particular ſeaſons and times,of laying downe other callings,is not altogether without the wil of God.Hence it followeth,that no man is to lay down the calling wherein he is placed, till he can ſay by ſome warrant in his cōſcience,that it is the good will and pleaſure of God,that he ſhall then reſigne and ceaſe to doe the duties thereof any longer.

This rule hath his truth in all things whatſoeuer,whether pertaining to the Church or cōmon-wealth. And by it we may judge on the contrary,what may be thought of reſignemēts of callings,both ciuill,and Eccleſiaſticall vpon no other ground, but the very wills of men,

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for the attainement of greater wealth,pleaſure, and preferment.

To goe yet further in this point. Callings are of two ſorts:changeable,and perpetuall.Changeable callings are ſuch as are impoſed for a ſeaſon: as for a yeare or two, or longer:and ſuch callings are to be reſigned, according to the appointment of them that impoſed them. But in perpetual callings,the caſe ſtands otherwiſe,and other conditions are required. Neuertheleſſe, there be foure ſpeciall times, in which ſuch kind of callings may be reſigned. Firſt,when men are vtterly diſabled, either by age, or by any vncurable diſeaſe of body or minde,or by want of gifts: then indeed whatſoeuer the calling be,either publike, or priuate, ciuill,or Eccleſiaſticall, it may be laid downe. When Moſes was ſtricken in yeares, and ſaw the end of his daies at hand, he called the whole congregation,and telles them;that beeing an hundred & twentie yeares old,he was no more able to goe in and out before them: that is,to doe the office of a Iudge,and Prince : and therefore reſignes his office to *Ioſhuah*,who iudged the people in his ſtead. Deu.31.2.7

The ſecond time of reſignement is, when any man is lawfully depoſed for a crime or offence committed.Thus the Prieſts that offered ſacrifice before the Lord, if they fell away to idolatry, were depoſed from the office of the Prieſt, and euer after were imployed in ſome ſeruice in the Temple. Ezec.44.13.

The third time of reſignement,is the time of death: for when God cals vs from this life, we then receiue a diſcharge from our particular callings:for after this life, the children of God ceaſe from their labours,& in their death,begin their perpetual & eternal Sabbath.For the time of this life,by Gods commandement,we reſt euery ſeuenth day,and labour in the ſixe: but after,we ſhall continually without ceaſing, doe that, which now for ſubſtance, we doe on the Sabbath day: that is,honour, and praiſe,and glorifie the name of God,in euerlaſting ioy.

The fourth time of reſignation, is at the laſt day of iudgement, to them that ſhall be then aliue: that is, the generall time of all reſignements: for as S.Paul ſaith; Chriſt Ieſus muſt then reſigne his kingdome vp into his fathers hands, and put downe all humane rule & authority,and power:for then,ciuil,Eccleſiaſticall,and œconomicall ſtates and callings,in regard of gouernement, muſt haue an end. Yea, Chriſt himſelfe, in regard of the manner of his regiment, muſt giue vp his kingly office, and the execution both of his prieſt-hood, and propheticall office, muſt then alſo haue an end, though the vertue and fruit thereof ſhall abide for euer. Then there ſhall be no more prince,nor people;magiſtrate,nor ſubiect; maſter,and ſeruant; parents,and children;but God ſhall be all in all to the elect. Thus we ſee the time of reſignements: the maner followes.

The manner is, to reſigne them,in, and with the teſtimonie of a good conſcience: which is, when our conſciences beares witneſſe, that we haue in the workes of our callings,kept our ſelues vnblameable, and haue indeauoured in all things,to doe the will of God.Examples we haue of this in the Scripture.When Samuel was no longer able to iudge the people, he called the whole congregation of the Iſraelites, proteſting vnto them, that he had not taken any mans oxe or aſſe,receiued any bribes, or done any man wrong, but in all things, kept a good conſcience. 1.Sam.12.3. And anſwerable to this proteſtation was the peoples teſtimony. And S. Paul, when he drew neere to the end of his daies, ſaith;he had now fought a good fight,and kept the faith;and that now it remained onely, that God ſhould giue him a crowne of righteouſneſſe, laid vp for all thoſe that loue the appearing of the Lord Ieſus. 2.Tim.4.7.8. Now in the day of iudgement, it ſhall not ſuffice, that men and women are found in the workes of their callings (though that is farre better, then to be imployed in the workes of vngodlineſſe)I ſay, it ſhall not ſuffice:for at the laſt day, two ſhall be in the field,in the workes(no doubt)of their callings; yet the one ſhall be taken, the other refuſed: Math.24.40.41. two women ſhall be grinding at the mill,the one ſhall be taken, the other refuſed. Therefore,beſides the practiſe of a lawfull calling, care muſt be had to keepe a good conſcience to the end,both before God and man.And thus much of reſignements.

The ſecond and laſt point is, *the Account* that euery man muſt make of the works of his calling.Now,that ſuch an account is to be made, it appeares in the parable of the rich man.And S.Paul ſaith;*Euery man muſt goe to iudgement,& giue an account for himſelfe.* Rom.14.10.12. And Salomō tels the yong man,rouing in his own waies,that *for all this,he ſhal come to iudgement.* Eccleſ.11.9. Few are truly perſwaded of this laſt and great account, becauſe it is deferred: but we ought to be of better reſolution,and prepare our ſelues for it.

Touching this *Account*, two things muſt be conſidered. Firſt,what is the account. Secondly, how it is made. The giuing of an account, is nothing els,but an action of the reaſonable creature, eſpecially of man,wherein hee muſt be anſwerable and accountant to God for all his actions,both of his generall,and of his particular calling. And by the law of nature,wee are bound to this: yea,if inferiour officers in the common-wealth, become accountable to the higheſt Magiſtrates for all their doings, then much more muſt euery creature become accountable to God his Creator, for the duties of his calling, wherein he doth him homage and ſeruice.

There are foure things required in this account.I. The preſentment of euery mans perſon before God.II.The manifeſtation of al the workes that they haue done.III.The examination of them all. IV. The giuing and rendring to euery man according to his workes. For the firſt:the preſentation of all perſons, before the tribunall of Chriſt, ſhall be brought to paſſe by the power of God: for as in the beginning euery creature had his beeing by the word of God, ſo ſhall it be in the day of iudgement: God ſhall but ſpeake the word, and all reaſonable creatures, liuing and dead, though many thouſand yeares before, ſhal preſent thēſelues before him, to giue account of all the actions done in this life. Secondly, when all men and Angels are ſet before the preſence of Chriſt, then ſhall euery worke that they haue done, be made manifeſt, euen the moſt ſecret workes of all, as Eccleſiaſtes ſaith: *God will bring euery ſecret thing to light.* Eccleſ.12.14. And if any thinke it ſtrange, we muſt know, that God hath bookes of record, wherein all mens thoughts, and words, and deedes, good or bad, ſecret or open, are inrolled. And of theſe ſpeaketh Daniel when he ſaith: that he *ſaw the Auncient of dates, and the bookes laid open.* Dan.7.9.10. We may not imagine that theſe be materiall bookes like to the regiſters of men, or the bookes of Captaines in the field, wherein are ſet downe the names of their ſouldiers, and their expences. But by theſe bookes wee muſt vnderſtand: firſt of all, the infinite knowledge and prouidence of God: ſecondly, the conſciences of men, to teſtifie of our doings, and be as a thouſand witneſſes. The third thing that is done in this account, is the triall of euery mans worke, in reſpect of obedience, or diſobedience. The triall ſhall be made by the will of God, reuealed partly in the Law, and partly in the Goſpell, which is the rule to diſcerne good and euill works. The fourth and laſt action, is the giuing of reward to euery man, according to his works. He that hath beene a faithfull ſeruant, ſhall heare the voice of Chriſt, ſaying vnto him; *It is well done, thou good and faithfull ſeruant, thou haſt beene faithfull in a little, enter into thy maſters ioy.* Mat.25.21. But he that hath beene vnfaithfull, or vniuſt in the workes of his calling, ſhall heare the ſame voice of Chriſt, ſaying; *Take him, bind him hand and foote, and caſt him into vtter darkneſſe.* And thus we ſee what this account ſhall be.

Now then, let vs a litle ſearch how wee may be able to make a good account before God at the laſt day. For the doing whereof, we muſt take a fore-hand reckoning of our ſelues, in the time of our life. For in common experience we ſee, that ſuch as deſire to make iuſt reckonings with others, doe reckon firſt with themſelues. In this fore-hand reckoning, three things muſt be done. Firſt, we muſt draw out the bill of our receipts and expences. The bills of receit are framed thus: we muſt call to remembrance, what graces, bleſſings, and gifts, wee haue receiued of God, whether temporall, or ſpirituall. For temporall bleſſings, wee muſt throughly bethinke vs of our peace, health, wealth, liberty and good name, and all things of this kinde. For things ſpirituall, wee muſt conſider what knowledge, faith, hope, loue and repentance God hath beſtowed vpon vs: as alſo what gifts we haue receiued for the diſcharge of our callings: yea, of all other things that we haue enioyed, we muſt take a full and iuſt receit; for they are the talents of our Lord, and he lookes for a reckoning. This done, we are next to frame our bills of expences: which are nothing elſe, but large conſiderations of our owne ſinnes, calling them all to our remembrance, as much as we can, whether committed againſt God or man, with all the abuſes of our gifts, all our ignorances, negligences, and frailties whatſoeuer. Tradeſmen, for their temporall eſtates, keepe in their ſhoppes bookes of receits and expences: ſhall not we then much more doe the like for our ſpirituall eſtates? Iob ſaith; *If hee diſpute with God, hee cannot anſwer one word for a thouſand;* Iob.9.3. whereby he inſinuates thus much, that hee had looked into the whole courſe of his life, and had found euen thouſands of ſinnes in himſelfe. When the Prophet Dauid ſaith; *Who knoweth the errors of this life?* Pſal.19.12. hee ſignifieth that he had exerciſed himſelfe in ſearching out his owne offences and tranſgreſſions. *Ezra* could not haue ſaid, that *his ſinnes, and the ſinnes of the people, were as an huge mountaine:* Ezra.9.6. but that he firſt tooke a narrow account of his owne life, and of the liues of the people. And ſo muſt euery one of vs doe for all the things that euer we did. The conſideration of our earthly matters, makes vs know our worldly eſtate: and ſo will the conſideration of our daily offences, and our ſpirituall eſtate, giue vs ſome light and knowledge, how the caſe will ſtand with vs, when we ſhall appeare before the great God of all the world, to giue vp our account.

Now, when theſe two bills of our accounts are made, we muſt conſider in the next place, whether we be able to make an euen reckoning with God, or no. Thus doing, we ſhal find that our reckonings will be farre ſhort of that, which God requireth at our hands. Few there be that thinke on theſe things: for men commonly perſwade themſelues, that all ſhall goe well with them at the day of iudgement, and that they ſhall make a ſhort and eaſie reckoning, becauſe God is merciful. It is hard to find men whoſe hearts are touched, or their eyes open, to ſee and beleeue: Firſt, that they muſt make an account: And ſecondly, that they are vtterly vnable to doe it; as Iob was, that could not excuſe one of a thouſand of his offences before God. Let vs therefore labour to ſee our vneuen and ſkant reckonings, and to ſhake off that ſpirituall drowſineſſe which poſſeſſeth our mindes, that we cannot ſo much as ſay; what haue I done? and how ſtands the caſe betweene God and me? and when we haue attained to this knowledge, that we are vnable to make a iuſt reckoning with God: in the third place, we muſt cleaue to our ſuretie Chriſt Ieſus, the onely ſonne of God, God and man; & for the time of this life, we muſt humble our ſelues before God and pray vnto him, that hee would accept the onely ſatisfactiō of Chriſt in his death and paſſion, as a ſufficient paiment for all our ſinnes and wants whatſoeuer;

for

Mat.6.12. for thus we are taught to pray; *Forgiue vs our debts.* And we muſt not onely be hearers of theſe things, but doers alſo. And the better to perſwade vs, to the practiſe of theſe three duties, let vs conſider, that this account at the laſt day, ſhall be a ſtrait account: for as Chriſt Mat.12.35. ſaith: *We muſt giue an account of euery idle word.* Col.2.14. And S. Paul ſaith, *The law is an hand-writing of condemnation*: that is, a bill of our owne hand againſt vs: for by the law, we are debters to God; and either we muſt fulfill the iuſtice thereof, or elſe, according to the tenour of the law, vndergoe eternall judgement, vnleſſe we be acquitted by the obedience of a Mediator. If we thinke to eſcape this account, by abſenting our ſelues, we are deceiued: for then, not ſo much as one man in all the world, ſhall be wanting. Many ſhall then wiſh with all their hearts, that hils and mountaines would fall vpon them, and grind them to powder, that they might be hid from the preſence of the Lord. But that will not ſerue. All, without exception, muſt needes come to this account, not one ſhall be freed. And we may not thinke, that Chriſt will either not know, or remember our particular offences. We vſe to make faire weather with men, and to keepe cloſe our doings from the eyes of the world; but the Lord will deſcrie our moſt ſecret ſinnes: in him is no want of knowledge or diſcerning: he can find our Adam, though he be in the thicket of paradiſe, and deſcrie him in the middeſt of his fig-leaues. At this great day of account, euery ſecret thing ſhall be made manifeſt. What ſhall we then do? Some do pleade, that they are no great ſinners, they are no whore-mongers, no adulterers, nor blaſphemers, nor theeues: and therefore they hope to make an account good enough. But (alas) this is a fond and poore excuſe; for the wages of the leaſt ſinne, is death. And he that breaketh the law but once, and that in thought onely, is guiltie of eternall condemnation: and therefore it will not goe for paiment, to ſay; we are no great ſinners, as other men be. What then ſhall we ſay? that we haue walked in our callings, and alwaies had a good meaning, and did no man hurt; and therefore we hope that God will be mercifull? This indeed is the common excuſe, but it is not ſufficient paiment with God: for as Iohn ſaith: *The axe is laid to the roote of the tree:* and he ſaith Mat.3.10. not further, that euery tree ſhall ſtand, which bringeth not foorth bad fruite; but, *euery tree that bringeth not foorth good fruite, ſhall be cut downe, and caſt into the fire.* In a word, let vs deuiſe what we can, it will not ſerue the turne. Wilt thou make vp thy reckoning with almes deedes, and good workes, according to the opinion of many, that looke to be ſaued by their workes? but they are no currant paiment in this account; becauſe one breach of the law, marres all the good workes we do. And he that will be iuſtified by workes, is bound to fulfill the whole law, in the rigor therof. Beſide this, the beſt workes we do, are in themſelues defiled in the ſight of God. What then ſhall we do? ſhall we vndergo the curſe of the law? Some of a deſperate mind ſay, if the worſt come, there is but one out of the way: but far be it from vs, thus to thinke or ſpeake: for the curſe of the law, and the wrath of God, is moſt horrible and eternall, without reſt or eaſe. All the fire in the world, is but ice, in regard of that ſpirituall and eternall fire of hell. Thus then, hauing turned our ſelues euery way, & finding no helpe in any thing, we muſt flie vnto our ſuretie, Chriſt Ieſus, who was content to ſtand in our roome vpon the Croſſe, & there to ſhed his blood, for the redemption of our ſinnes.

Thus in this life, while the day of grace remaineth, are we to make a fore-hand reckoning with our ſelues, in our owne perſons, neuer reſting, till we haue aſſurance in our conſciences, that the bookes in heauen are cancelled, and that God is content to account of Chriſt his ſatisfaction, as a paiment for our ſinnes. And this beeing done, we ſhall be able to make a good account before the Lord, at the laſt day of iudgement.

FINIS.

Δοξα τῶ θεῶ.

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